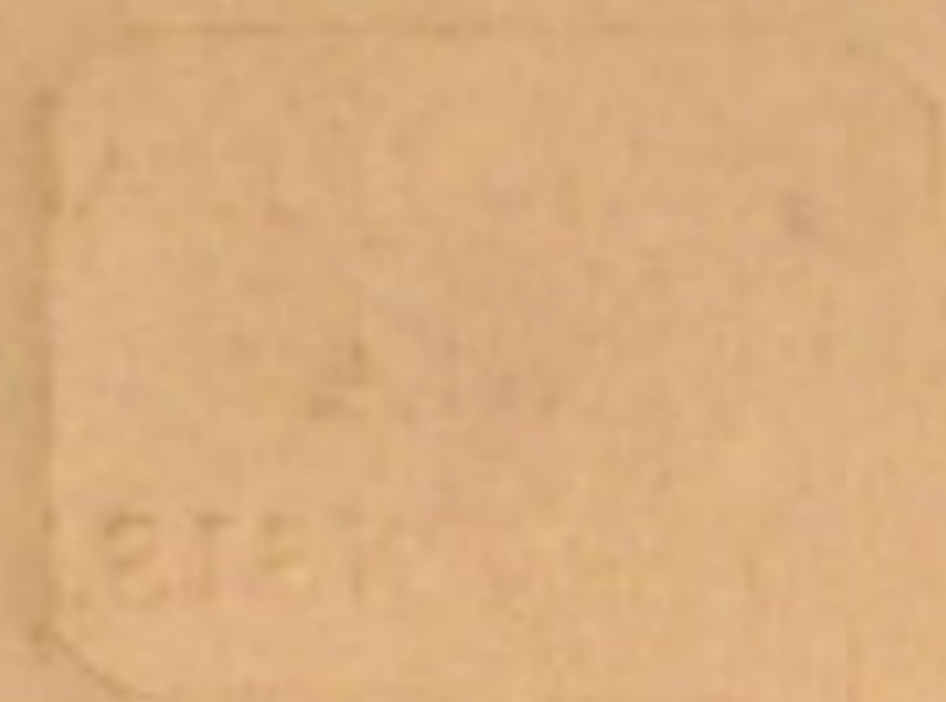


a. 198

(Aeschylus)

Linwood



A

LEXICON TO ÆSCHYLUS

CONTAINING

A CRITICAL EXPLANATION OF THE MORE DIFFICULT
PASSAGES IN THE SEVEN TRAGEDIES.

BY THE

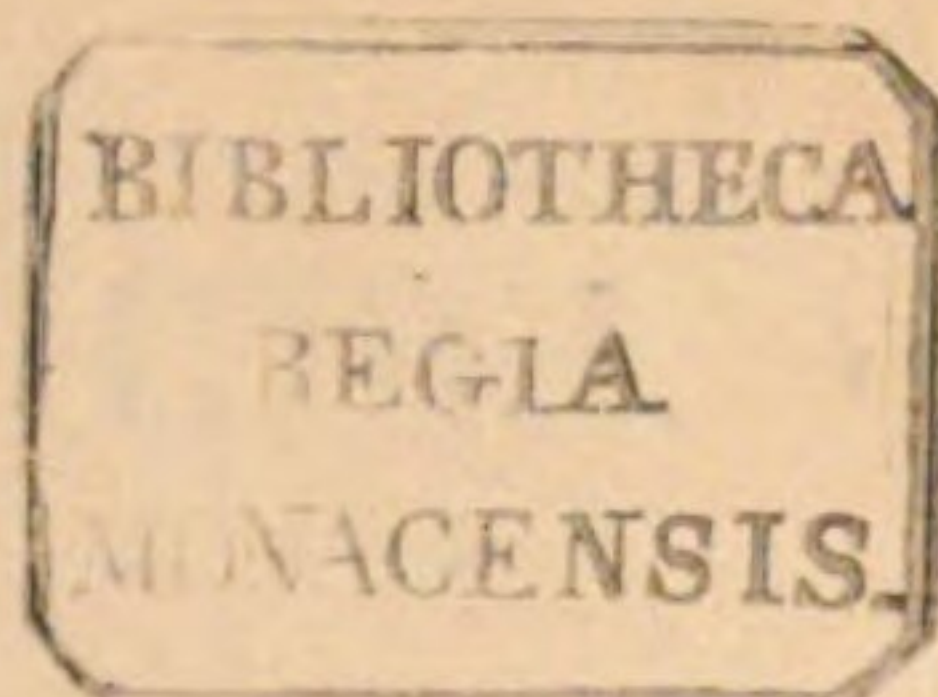
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PREFACE.

THIS Lexicon was some time ago announced for publication, and the earlier sheets committed to the press, when from unavoidable circumstances the work was suspended, and the MS. laid aside. Several alterations and additions have been made on resuming the correction of the press; and in a very few instances, it may be observed, that the opportunity has been taken of revising or modifying a statement made in the earlier pages of the work, when further consideration had led to the adoption of an opinion different to the one originally proposed.

The object of this work, besides furnishing an interpretation of the words and ordinary phraseology of the author, is to explain the difficulties of the *text*; meaning, of course, by difficulties, such as would present themselves to students possessed of that previous degree of knowledge without which it is presumed that no one would attempt to read Æschylus. The explanation of matters belonging to History, Geography, and Antiquities has been seldom touched upon, as being a province wholly distinct in its character, and requiring to be separately treated: information sufficient for all general purposes on the latter of these subjects will

be found in the Dictionary of Antiquities lately brought out by the publishers of this work: and two similar works on the subjects of Mythology and Geography, if completed with equal ability, will supply, with the former, a desideratum long felt in this department of classical literature.

It will hardly be thought, by those who are competent to form an opinion upon the subject, that a work like the present is a superfluous addition to what has already been written upon *Æschylus*. Such especially as have undertaken to read this author without assistance, must have felt how often they have been driven upon their own resources, and how much not only of apparent but of real difficulty has been left unexplained. It is not denied, that they who will be at the pains to work out the meaning for themselves by patient investigation, may derive greater benefit by the exercise than they who depend upon the assistance of a commentator: but to do so with certainty requires an amount of scholarship not often met with amongst younger students; and, whilst a few may reap more solid advantage from the very scantiness of the help afforded them, by the majority the Author will either be unread, or, if read at all, be in danger of being continually misunderstood.

It is not pretended that in this Lexicon the student will find a full solution of every difficulty. It may, however, be honestly asserted that no passage has been designedly passed over where any real obscurity exists: in all such, except from unintentional omission, either an explanation has been given, or the nature of the difficulty stated. This, of course, does not apply to those passages so obviously corrupt, that to attempt to explain them in their present state would be a mere waste of time, and an unprofitable exercise of ingenuity.

An Index is given at the end of the volume, in which are noted those passages of which a fuller or more particular

explanation was likely to be wanted: by consulting this, the student will be able to use the Lexicon as a running commentary on the text; and this plan will possibly be found the more advantageous of the two, since, from the degree of trouble it involves, it will prevent recourse being had to it except in cases of real difficulty. The references are given to the text of Wellauer, as perhaps on the whole the least objectionable of the complete editions of *Æschylus* for the use of younger students. References have, however, been given also to five of the plays as edited by Dr. Blomfield*.

In passages evidently corrupt, the most probable conjectural emendations have been recorded, and occasionally recommended for adoption; a list of which will be found at the end of the book. Many passages, however, where the vulgar reading, though not so obviously incorrect, has been nevertheless believed to be corrupt, have been left untouched, from a desire not to encumber with a display of critical ostentation a work principally intended for younger students. A few original emendations have been suggested, chiefly such as have occurred in carrying the work through the press: they are, however, merely offered as conjectures, which every one is at liberty to reject upon the production of better, and which can hardly be chargeable with presumption when not rashly obtruded upon the text.

It may be necessary to claim the indulgence of the reader for many typographical errors, which it is feared may remain uncorrected. The manuscript having been almost entirely recomposed whilst passing through the press, and the correction of the sheets having to be simultaneously performed

* These latter have been omitted in the second edition to make room for the references to Dindorf: it having been thought more likely to promote the convenience of the student to give references throughout to two complete editions of the author.

without any kind of assistance, and frequently under circumstances the most unfavorable, it may be supposed that the weariness attendant on such a task may have led to some occasional oversights. This may be peculiarly the case in the earlier sheets, which were corrected under great indisposition. It is believed, however, that these errors are for the most part only of such a nature as will at once explain themselves to those at all acquainted with the subject; and it has not, therefore, been considered necessary to encumber the volume with a list of errata, which it would have taken much time to prepare, and to which few probably would have been at the trouble to refer.

It remains only to express a hope that this work, imperfect as in many respects it is, may not be without advantage to those who desire an accurate acquaintance with that language whose magnificent remains, though mutilated by the ravages of time, and by the ignorance of still more merciless transcribers, must for ever form the basis of all sound and liberal education: a language which, to whatever theme or subject it be applied—whether breathing from the harp of Sappho, or pealing with the thunder of Demosthenes—stands unrivalled beneath the sun for glory and for beauty, and which contains the record, not only of the most illustrious achievements which the world has ever witnessed, but of the most ennobling sentiments of which the human heart is capable, and the sublimest speculations which human reason has produced.

LONDON, *April* 1843.

In preparing a second edition of this work for the press, the Lexicon has been throughout revised and corrected by the Author, and a considerable quantity of additional matter introduced. It is hoped that, in its present state, it will be found to contain all which the student can ordinarily require for the elucidation of Æschylus.

The text of Professor Dindorf being now very generally used in the Universities, references have been also given to this text in all the more important passages. These have been arranged in the Index along with the references to Wellauer; the Lexicon may, therefore, now be used with equal facility as a commentary with either of these editions.

September 1847.

P.S. — In a somewhat obscure passage, Ag. 606. (620. Dind.) perhaps for τὰ ψευδῇ καλὰ we should read τὰ ψευδῇ καλά. This will then correspond with κεδνὰ τάληθῃ in the rejoinder of the Chorus v. 608. and the sense will be, *Were I to state what is agreeable, I could not state the truth, so as to insure to my friends the continuance of the pleasure.* To this the Chorus replies, *Would, indeed, that in stating the truth, you might say what is agreeable: for these things, if divided (that is, a pleasant statement but not a true one), cannot long be concealed:* vv. 606, 608 and 607, 609, correspond respectively to each other. The inverted order of the words κεδνὰ τάληθῃ in v. 608. by which the stress is laid on κεδνὰ as a predicate of τάληθῃ, seems to favour this conjecture.

For the advantage of younger students, the quantity of the *long* penultimate has been marked.* In order to save room, the derivations of words have not generally been given, as they will, for the most part, readily suggest themselves to any one moderately acquainted with the language. For the same reason, in the case of some words of continual recurrence, e. g. βροτός, καί, τέ, and the like, the references have occasionally been curtailed, where no disadvantage was likely to arise from their omission.

* Some dissyllable words with long penult. should have had this mark supplied for the sake of uniformity, e. g. ἀγή, ἀμός, ἄτη, δαλός, δύνειν, δριμύς, θύειν, θυμός, ἰός, ἰποῦν, κινεῖν, κλίνειν, κριθᾶν, λιμός, ταγεῖν, etc. Also some proper names, e. g. Ἀσίς, Ἰώ, Λυδός, Μυσός, Μινώς, Πυθώ, etc.

ERRATA.

- Page 9 *a.* line 34, for “θεμίστως,” corr. “θεμιστῶς.”
 — 18 *b.* — 12, for “ἐπαλξέων,” corr. “ἐπάλξεων,” and again lines 32 and 35.
 — 62 *a.* — 23, for “ἄψυχος,” corr. “ἄψῦχος.”
 — 81 *b.* — two lines from bottom, the words “pass. P. 271.” etc. should come after “ἄζεται.”
 — 122 *b.* — 2, for “ἐκφυσᾶν,” corr. “ἐκφῦσᾶν.”
 — 159 *b.* — 8, for “ἔμφρον, Aurat.,” corr. “ἔμφρον’ Aurat.”
 — 168 *b.* under ἡμέτερος add “Dor. S. 527. P. 142. where Blomf. rightly corrects ἡμέτερον.”
 — 183 *b.* 9, from bottom, “ἱστοτριβής,” corr. “ἱστοτριβής.”
 — 240 *b.* line 35, for “Νίσος,” corr. “Νῆσος.”
 — 241 *a.* — 23, for “Butl. conj. ἡλθέτην ὁμοῦ,” corr. “Butl. conj. ὁμοῦ. ἡλθέτην Elmsl.”
 — 245 *b.* — 13, for “αἰρήσει νέον,” corr. “αἶρεσθαι μέγαν.”
 — 336 *b.* — 35, for “ὑπερπολύς,” corr. “ὑπέρπολυς.”

LEXICON.

A

Ἄ sometimes written ἄ, a particle expressive of any strong and sudden emotion. Hesych. ἄ, ἄ. σχετλιαστικὸν ἐπίρρημα. ἄ ποῖ ποτ' ἤγαγές με A. 1057. In S. 153. for ἄ Ζῆν', ὦ Ζεῦ is commonly read. ἄ ἄ A. 1060. C. 1043. ἄ ἄ, ἔα, ἔα P.V. 114. 565. ἄ ἄ, ἰδού, ἰδού A. 1096. ἄ ἄ ἄ S. 805.

Ἄβατος *untrodden, pathless*, P.V. 2. Blomfield from Phavorinus s. v. ἄβρότη νύξ, reads ἄβροτος. So Schol. Venet. ad. Il. Ξ. 78. Eustath. Suid. MS. C.C.C. Oxon. The vulg. is probably correct.

Ἄβλάβεια (?) *security*. In A. 995. ἐπ' ἄβλαβείᾳ is read by Hermann, whom Blomfield and Wellauer follow. See under εὐλάβεια.

Ἄβλαβής *safe*, h. e. uninjured: S.c.T. 68.—*safe*, h. e. not injuring, P. 547. E. 275. 452.

Ἄβουκόλητος *unheeded, indifferent*. ἄβουκόλητον τοῦτ' ἐμῷ φρονήματι S. 907. *this is a matter of indifference to me*. Cf. Βουκολεῖν.

Ἄβουλία *imprudence*. κρατηθεὶς ἐκ φίλων ἄβουλίαις S.c.T. 732. *induced by evil counsels from his friends*. See under ἐκ, and cf. Soph. Ant. 1204. with Erfurdt's note.

Ἄβροβάτης *walking delicately*. P. 1029. an epithet of the Persians.

Ἄβρόγος *softly lamenting*, P. 533. Porson marks this word as doubtful. Blomfield adopts Pauw's conjecture ἀκρόγοι. Wellauer also rejects ἄβρόγοι. There appears, however, no satisfactory reason for doing so, the epithet being, as Heath observes,

sufficiently applicable to the lamentations of the *youthful brides* of the Persians. The reason assigned by Blomfield, that ἄβροχίτωνας follows so soon after, seems little to the purpose, repetitions of the same word being very common in Æschylus.

Ἄβροδίαυτος *softly living*, P. 41. an epithet of the Lydians. Cf. Herod. 1. 155.

Ἄβρότιμος *soft and costly*, A. 675. Here Salmasius conj. ἄβροπήνων, h. e. *rich in texture*. So Pors. Blomf.

Ἄβροχίτων *covered with soft clothing*, P. 535.

Ἄβρύνειν [ῡ] *to make effeminate*. μὴ γυναικὸς ἐν τρόποις ἐμὲ ἄβρυνε A. 893.—Mid. v. ἄβρύνεσθαι *to be conceited, to give oneself airs*. ἄβρύνεται πᾶς τις εὖ πράσων πλέον A. 1178.

Ἄβυσσος *bottomless, unfathomable*. ἄτης ἄβυσσον πέλαγος S. 465. Metaph. φρένα Δίαν—ὄψιν ἄβυσσον S. 1044. πλοῦτος ἄβυσσος S.c.T. 931. *inexhaustible wealth*.

Ἀγάζειν *to feel displeasure*. τὰ θεῶν μηδὲν ἀγάζειν S. 1047. *not to feel displeasure at the decrees of the gods*. Hesych. ἀγάζει. ἀγανακτεῖ, βαρέως φέρει.

Ἀγαθός *good*. h. e. *virtuous*, S.c.T. 592.—*brave*, S.c.T. 577. P. 882. 929. 949.—*clever*, A. 769.—*favourable, auspicious, kind*, P. 838. A. 151. 733. 1103. E. 841. 931. 943. 966. S. 621. 944. P. 214. In A. 1240. (1267 D.) the vulg. ἵτ' ἐς φθόρον πεσόντ' ἀγαθὸν δ' ἀμείψομαι is opposed both to the sense and metre. Jacob reads πεσόντα γ'.

ᾧδ' ἀμείψομαι, which Blomfield has adopted. Heath, πεσόντ' ἐγὼ δ' ἀμείψομαι, h.e., and *I will perish in my turn*, which is very harsh. Schütz, ἀγαθὰ δ' ἀμείψομαι, h.e. *I will return the benefits received*. Wellauer, in defiance of the anapæst, conjectures ἀγάθ' ᾧδ' ἀμείψομαι, with the same sense. An anonymous conjecture, adopted by Scholefield, appears more probable than any of these, ἐγὼ δ' ἄμ' ἔψομαι, which accords very well with the general sense of the passage.

Ἀγάλακτος A. 700. (718. D.) either, *suckled along with others*, which is the meaning generally assigned to the word by etymologists, the α being equivalent to ὁμοῦ: so Valck.; or, as some consider it, *not suckled with milk*: so Passow. The latter appears preferable, the epithet being applied to a lion's cub brought up, not in the usual way by its mother, but with the children of a family, and hence said to be ἀγάλακτος. Blomfield translates, *a foster-brother*, in accordance with the former meaning. If the latter be correct, the epithet φιλόμαστον will merely denote *the tender age* of the cub.

Ἀγαλμα an ornament, an embellishment. τέκνον, δόμων ἄγαλμα A. 201. ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς P. V. 464. ῥυσίβωμον Ἑλλάνων ἄγαλμα δαιμόνων E. 881. ἱκετηρίας, ἀγάλατ' αἰδοίου Διός S. 189. ἀκασκαῖον ἄγαλμα πλούτου A. 721. said of Helen, *the pride of the wealthy Paris*. ἄγαλμα τύμβου C. 198. (200. D.) *an honour to the tomb*. Here ἄγαλμα is the accus. referring to συμπενεθεῖν ἐμοί. Scholefield rightly translates, *quod esset honori*. See Matth. Gr. Gr. 431. 5. — *an image of a deity*. S. c. T. 240. 247. E. 55. The meanings of ἄγαλμα are thus traced by Ruhnken on Timæus, s. v. “ἀγάλλειν proprie est nitidum reddere, sic aliquid exornare, ut oculos grata sui specie exhilaret. Vim verbi ἀγάλλειν retinet inde ortum ἄγαλμα, recteque adeo ab antiquis grammaticis ex-

ponitur καλλώπισμα πᾶν ἐφ' ᾧ τις ἀγάλλεται καὶ χαίρει. Qua sola notione ab Homero positum esse recte monet Eustathius. Tragici sæpe dicunt liberos parentum ἀγάλατα, *delicias, oblectamenta*, ut Eurip. Suppl. 367. — Sed quoniam in statu is præcipuum ornamentum est, ἄγαλμα proprie de his usurpari cœpit. — Sæpe veteres scriptores ἀγάλατα a picturis distinguunt. — Neque tamen perpetuum hoc discrimen est. — Imprimis autem frequens hujus vocis usus est de donariis numini alicui consecratis, et de Deorum simulacris.”

Ἀγαμεμνόσιος of Agamemnon. Ἀγαμεμνονίαν ἄλοχον A. 1480. *the wife of Agamemnon*. Ἀγαμεμνονίων οἴκων C. 848. *the house of Agamemnon*. For this use of adjectives derived from proper names, see Matth. Gr. Gr. 446. 10; and on the different forms, Ἀγαμεμνόσιος, -σιος, and -σιος, see Lobeck on Soph. Aj. v. 108.

Ἀγαμέμνων Agamemnon. A. 26. 42. 509. 1219. 1287. 1377. C. 925. E. 434.

Ἀγαμος unmarried. ἄγαμον ἀδάματον ἐκφυγεῖν S. 135. 144.

Ἀγαν too much, very much. ἄγαν ἀληθεῖς S. c. T. 692. *too true*. Cf. P. V. 72. 180. 318. 327. 543. S. c. T. 35. 220. 228. 429. 674. P. 10. 211. 507. 512. 780. 813. A. 472. 984. 1134. 1214. 1227. C. 957. E. 788. S. 404. 699. 738. 892. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἄγαν S. c. T. 793. *they were slain but too surely*. θανὼν δ' οὐκ ἄγαν ἐλεύθερος E. 324. *he is not very* (i.e. not at all) *free*. In A. 1313. (1340 D.) ποινὰς θανάτων ἄγαν ἐπικρανεῖ, the vulg. violates both the sense and the metre. Hermann omits ἄγαν (omitted also by Ven. Flor.) and reads ἐπικραίνει. H. Voss ἄταν τε κρανεῖ, which Blomfield adopts. It is possible that ἄγαν may have arisen from the careless repetition of the preceding syllable ατων. Dindorf, rejecting ἄγαν, thinks the penultimate in ἐπικρανεῖ may be long. Cf. Eumen. 885. ed. Linwood. In E. 904. (944. D.) for

μηλά τ' εὐθενοῦντ' ἄγαν, Dobree conjectures εὐθενοῦντα γὰ, which is highly probable.

Ἄγανόρειος *brave*, P.985. Doric from ἀγῆνωρ.

Ἄγανός *mild, gracious*. ἐκ θυσιῶν ἄγανὰ φαίνουσ' ἐλπίς A.101. See φαίνειν.

Ἀγάστονος *deeply groaning*, S.c.T. 95.

Ἄγανός *illustrious, august*. Πέρσαις ἀγανοῖς P.948.

Ἀγβάτανα *Ecbatana*, P.922. In P.16.527. all MSS. read Ἐκβατάνων, q. v.

Ἀγγαρος *a Persian courier*. Metaph. φρυκτὸς ἀπ' ἀγγάρου πυρός A. 273. *a beacon of fire transmitted from post to post successively*. Cf. Herod. viii.98.

Ἀγγελία *a message*, P.V.1042. A. 86.

Ἀγγέλλειν *to deliver a message*. ἄγγελλ' ἰούσα C.768. ἄγγελλε τοῖσι κυρίοισι δωμάτων C.647. ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει A. 30. See πρέπειν. With acc. ἀγγέλλειν κακά P.249. φίλτατ' ἀγγέλλων S.597. τάδ' ἀγγελῶν C.698. πάντως τι καινὸν ἀγγελῶν P.V.945. ταῦτ' ἄγγελλε C.759. With attract. φήμης ὑφ' ἧς ἡγγειλαν οἱ ξένοι C.730. Pass. τοῖσι νῦν ἡγγελέμενοις C.763.

Ἀγγελος *a messenger*, P.14. A.271. 624. S.c.T.267. 355. 830. S.182. C.838. ἀγγέλου δίκην C.193. *like a messenger*. ἄγγελον οὐ μέμψεται πόλις γέροντα S.755. *old as I am, the city shall not complain of me as a messenger*. Ζηνὶ πιστὸν ἄγγελον P.V.971. *a messenger in the service of Jupiter*. Metaph. κόνιν ἀναυδὸν ἄγγελον στρατοῦ S.177. So S.c.T.82. νύχιος ἄγγελος πυρός A.574. *the beacon fire*. οὐτι παρήκεν ἀγγέλου μέρος A.282. *did not omit its part as a messenger*. οὐδὲν ἀγγέλων σθένος ὡς αὐτὸς αὐτῶν ἄνδρα πεύθεσθαι πέρι C.836. (849 D.) is unintelligible. Schütz reads ὡς αὐτὸν (αὐτὸν Pors.) αὐτῶν κ.τ.λ. and translates *non tantum valet nuncii relatio quantum si dominus ipse de his rebus*

sciscitetur et inquirat. Blomfield compares the expression οὐδὲν οἶον ἐστ' ἀκοῦσαι Arist. Av.967. Herm. Obs. Critt. p.121. objects to this use of ὡς, and proposes a remedy which is not less objectionable; ὡς αὐτὸς αὐτῶν ἄνδρα πεύθεσθαι παρεῖ, h. e. *non usus est nunciis quum ipse adsis, ut hospitem de rebus illis interroges*. Schütz's conjecture and explanation seems upon the whole the best. The expression is a general one, ἄνδρα being used as in Soph. Œd. T.315. ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. The construction apparently is οὐδὲν σθένος ἀγγέλων (τοιούτὸν ἐστίν) ὡς ἄνδρα αὐτὸν πεύθεσθαι περὶ αὐτῶν. This use of ὡς may perhaps be illustrated by that in Act. Apost. 20. 24, although no great authority in such matters: οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς. On C.762. ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος, see under κρυπτός.

Ἀγδαβάτας *proper name of a man*. P.920.

Ἀγειν *to lead, to bring*. ἄνδρα ἄγει γυνή τις S.c.T.627. κῦμ' ἄγει ibid.740. *brings on a wave*. ἦγε P.334. A.1613. ἄγον, Dor. with accus. νόστοι ἄγον οἴκους P.847. *brought them home*, where the vulg. has ἐς οἴκους which violates the metre, and is therefore rejected by Pors. Blomf. Passow retains ἐς but corrects ἄγον for ἄγον. So M. Ald. Rob. ὑφ' ἄρματ' ἡγαγον ἵππους P.V.463. *I yoked horses to chariots*. ποῖ ποτ' ἡγαγές με; A.1057. ibid.1109. ἡγαγε P.542. ἡγαγον πάλιν A.827. *brought me back*. νᾶες ἡγαγον P.552. ἄγε C.701. πρὸς πύλας ἄγοι λόχον S.c.T.56. ἄγειν C.758. ἄξειν A.1258. ἄγουσα A.394. ἄγοντας ἐφέστιον S.498. See ἐφέστιος.—*to carry away*. S.607. 709. 919. Pass. ἀπὸ βρετέων ἀγομένην S.425. ἄγεσθαι πλοκάμων S.c.T.308. *to be dragged away by the hair*. ἄξει A.1615. fut. mid. used passively; *you shall be dragged away*. For this use of what is commonly

called the future middle in a passive sense, see Monk's note on Hippolytus 1458, who quotes from Æschylus, τιμήσεται A. 567. βουλεύσεται S.c.T. 180. ἄρξονται P. 581. See also Pierson on Mæris under the words ἀπαλλάσσονται, γυμνάσεται, τιμήσεται. Monk rightly observes that the first instance of the kind is found in Homer Od. A. 123. χαῖρε ξεῖνε· παρ' ἄμμι φιλήσεται. See likewise Matth. Gr. Gr. 494. 11. and Bernhardy, Synt. Gr. p. 344. note. —to drive, to harass, P.V. 577. ἄγει γὰρ αἶμα μητρῶν E. 221. —to support, bear up. φελλοὶ δ' ὥς ἄγουσι δίκτυον C. 499. —to hold in esteem, to believe in. ἄγοιμ' ἄν, (sc. θεοὺς) εἴ τις τάσδε μὴ ῥαιρήσεται S. 902. *I will believe in them.* See Abresch, Animadv. Æsch. 210. and compare the usage of νομίζειν. —to pass sc. time. κρεουργὸν ἡμαρ εὐθύμως ἄγειν A. 1574. —to take in marriage. ὅτε τὰν ὁμοπάτριον ἄγαγες Ἡσιόναν P.V. 558. imper. ἄγε come! ἄλλ' ἄγε, Πέρσαι —θώμεθα P. 136. *come let us make.* ἄγε δὴ A. 757. ἄγε δὴ καὶ χορὸν ἄψωμεν E. 297. ἄγε δὴ λέξωμεν S. 620. plur. ἄγετε, τῶν πάλαι πεπραγμένων λύσασθ' αἶμα C. 792.

"Αγειος (?) without a land, from α and γῆ. "Αγειος ἐγὼ βαθυχαῖος βαθρείας βαθρείας S. 838. (858.D.). Here Turn. Steph. have ἄγιος, but ἄγειος M. Ald. Rob. The passage is usually considered corrupt, and undoubtedly is so; but the vulg. perhaps may mean, *I, although extremely noble in respect of my origin, am without a country, h.e. am an exile from my country, referring to the preceding μήποτε πάλιν ἴδοιμι κ.τ.λ.* The word ἄγειος is without authority, but may be formed from α and γῆ, as εὐγειος, βαθύγειος, ἐπίγειος, etc. Bothe proposes Ἀργεῖος for ἄγιος. Cf. ἄγιος.

Ἀγείρειν to collect, h.e. as evidence, to infer. τί τῶνδ' οὐκ ἐνδίκως ἀγείρω; C. 629. Schol. συνάξας κατηγορῶ.

Ἀγείτων without a neighbour, solitary, P.V. 270.

Ἀγέλαστος not to be laughed at.

ἀγελάστοις ξυμφοραῖς C. 30. —not laughing. ἀγέλαστα πρόσωπα A. 768. On the active or passive force of verbals see under νάρθηκοπλήρωτος.

Ἀγή a fragment. ἀγαῖσι κωπῶν P. 417.

"Αγη jealousy. ἄγα θεόθεν A. 130. *the jealousy of the gods*; restored by Hermann for the vulg. ἄτα which violates the metre. ἄσα Burn. Elmsl. ad Eur. Med. 240. —a mischievous or spiteful act. μηλοφόνουσιν ἄγαισι A. 712. (730.D.) So Hermann for vulg. ἄταισιν, which again violates the metre. Pauw and Schütz read μηλοφόνουσι ἄταισι. Butler ἄταις μηλοφόνουσι. Klausen ἀγαῖσιν from ἀγή, quoting Gramm. Sang. 336. Bekk. ἀγαί· οἱ τραγικοὶ τὰς τρώσεις οὕτως ἐκάλουν καὶ τὰ τραύματα· καὶ γὰρ τὸ τραῦμα οἶον κάταγμα γίνεται. This is somewhat like the Homeric usage, e.g. Il. E. 161. ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξη πόρτιος ἢ ἐβόος. Cf. also *frangere* in Horace, Od. i. 23. 11. *non ego te tigris ut aspera Gætulusve leo frangere persequor.* But the first syllable in ἀγή is long. A probable conjecture suggested by Prof. Malden is μηλοφόνουσιν ἄσαισι.

Ἀγήνωρ brave, manly, S.c.T. 117.

Ἀγιος a var. lect. in S. 838. See ἄγειος. Porson on Eur. Orest. 750. observes, that ἄγιος is very seldom used by the Attics, and never by the tragic writers.

Ἀγκαθεν (contr. from ἀνέκαθεν) above, at the top. στέγαις Ἀτρειδῶν ἄγκαθεν A. 3.

Ἀγκαθεν from ἀγκάς, in the arms (cf. ἀγκάς ἐλάζετο Il. E. 371). ἄγκαθεν λαβῶν E. 80. *taking in the arms, embracing.*

Ἀγκάλη the arm. ἐν ἀγκάλαις λαβῶν S. 476. *taking in the arms.* ἔσκ' ἐν ἀγκάλαις A. 705. *was carried in the arms.* Metaph. πετραία ἀγκάλη P.V. 1021. *a rocky embrace.* ποντία ἀγκάλαι C. 580. *the bosom of the ocean.*

Ἀγκρισις (contr. for ἀνάκρισις) a

judicial inquiry: a legal term, strictly meaning the inquiry instituted before the magistrate previous to the regular trial, answering to the Latin *Divinatio*. μηδ' ἐς ἄγκρισιν ἐλθεῖν sc. Θεούς E. 342. (362. D.) *and that they should not engage in any judicial inquiry*; by which the chorus expresses its desire that the gods should not take cognisance of those matters which it belonged exclusively to their prerogative to investigate.

Ἄγκυρα *an anchor*. Met. ὦρα ἐμπόρους μεθιέναι ἄγκυραν ἐν δόμοισι πανδόκοις ξένων C. 651. *to put up for the night*.

Ἄγκυρονχία *the standing of a ship at anchor*, S. 747.

Ἀγλαΐσμα *an embellishment, a pleasing object*. οὐ Σύριον ἀγλαΐσμα δώμασιν A. 1285. *no Syrian odour*. In C. 194. said of the offering of hair on the tomb of Agamemnon.

Ἀγναμπος *inflexible*. θέμενος ἄγναμπον νόον P.V. 163. This verse does not correspond with the strophe δέδια γὰρ ἀμφὶ σαῖς τύχαις. Pauw and Hermann conj. τιθέμενος. Arnald θέμενος ἄγναμπον τὸν νόον, which is objectionable, on account of the shortening of the word before γν. See Porson on Hec. 302. Dawes Misc. Crit. p. 196. Porson appears rightly to correct in the strophe δέδια δ'.

Ἀγνεύειν *to be pure from guilt*, with gen. ὄρνιθος ὄρνις πῶς ἂν ἀγνεύοι φαγών; S. 223. *how could a bird be free from guilt as touching another, having devoured it?*

Ἀγνισμα *an expiatory offering*, ματρῶν ἄγνισμα κύριον φόνου E. 315. poetically for ματρῶν ἄγνισμα φόνου. Cf. not. on Eum. 283. ed. Linw.

Ἀγνοια *ignorance*. ἀγνοία A. 1578. *in ignorance, unawares*. ἀγνοίας ὑπο S. 494.

Ἀγνόρρυτος *flowing purely*. P.V. 432. where Heath reads ἀγνορύτων for the sake of the metre.

Ἀγνός *pure, i.e. clear, bright*. αἰ-

θέρα ἀγνόν P.V. 280. ἀγνᾶς Ἀσίας ib. 409.—ἀγνοῦ Στρώμονος P. 489. χρίσματος ἀγνοῦ A. 94. Here, however, reference is made to the sacred character of rivers, as anciently held, and to the holy uses to which oil was applied.—*pure, i.e. chaste, holy*. ἀγνὰ ἀταύρωτος A. 236. μὴ πρὸς ἀγνὰν ἄρουραν S.c.T. 735. *an unholy soil*. Ἀρτεμις ἀγνὰ A. 133. S. 1011. ἀγνοῦ στόματος E. 277. ἀγνῶν στομάτων S. 677. ἀγνὰ Διὸς κόρα S. 136. ἀνδρὸς ἀγνοῦ S. 358. πῶς—ἀγνὸς γένοιτ' ἂν; S. 225. *how could he escape pollution?*—*sacred*. βοὸς ἀγνῆς P. 603. πολεμόκραντον ἀγνὸν τέλος S.c.T. 146. ἀγνοῖς δόμοις 260. δαίμονες ἀγνοί P. 620. ἀγνὸν Ἀπόλλω S. 211. Ζηνὸς ἀγνοῦ 640. μαντεῖα οὐκ ἔθ' ἀγνὰ E. 686. *no longer to be held sacred*. ἀγνὸν Πειθοῦς σέβας E. 845. ἐδράνων ἀγνῶν S. 96. ἐν ἀγνῶ—ἵζεσθε S. 220. *in a sacred place*.

Ἀγνώς *unknown*. ἀγνώς πρὸς ἀγνώτα C. 666. ἀγνώθ' ὄμιλον S. 971. ἀγνώτα φωνήν A. 1021.

Ἀγοός *unmourned*, S.c.T. 1055.

Ἀγορά *the market-place*, θεοῖς ἀγορᾶς ἐπισκόποις S.c.T. 254.

Ἀγοραῖος *protecting the market-place*. Ζεὺς ἀγοραῖος E. 931. θεῶν τῶν ἀγοραίων A. 90.

Ἄγος *a curse for guilt*, S. 370. 371. C. 153. E. 161. ἄγος θεῶν πατρῶν S.c.T. 1008. *the curse of his father's gods*. On the variation in the breathing, see Elmsl. on Œd. T. 402.

Ἄγός *a leader*, S. 245. 381.

Ἄγρα *a prey*, S.c.T. 304. E. 143.

Ἀγρεῖν *to take*. χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἅδε κέλευθος A. 125. (126 D.) Here the present is used for the future, as in Homer Il. A. 365. Ἥ θὴν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας. See Matth. Gr. Gr. 504. 3. Abresch, Anim. Æsch. 1.463. Bernhardt, Synt. Gr. c. x. 2.

Ἀγρευμα *a net*, S.c.T. 589. C. 992. plur. A. 1018. E. 438.

Ἀγριος *wild*. Met. μητρὸς ἀγρίας ἀπο P. 606. *periphrasis for the vine*.—*cruel, fierce*. ἀγρίων δεσμῶν P.V.

175. ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις 368. So C. 278. ἀγρίοις ποιφύγμασι S.c.T. 262. ἀγρίας ἀλός S. 35.

Ἀγρίως *cruelly*, E. 929. In P.V. 155. Blomf. reads ἀγρίοις, which is found in M. and other MSS.

Ἀγρονόμος *dwelling in the fields*, A. 140. For the accent upon this and similar words, see Lobeck on Soph. Aj. p. 230.

Ἀγρότης (?) *a commander*, P. 963. Toup proposes ἀγρέται from Hesych. ἀγρέταν, ἡγεμόνα, θεόν. Thus we have ἱππαγρέτης. Blomf. conj. ἀρχέται. Rob. has ἀκρόται. So M.

Ἀγρυπνος *never sleeping*, P. V. 358.

Ἀγυιάτης [ā] A. 1051. 1056. an epithet of Apollo as the guardian deity of streets, to whom an altar called ἀγυιεύς was placed before the street doors at Athens. Hesych. Ἀγυιεύς. ὁ πρὸ τῶν θυρῶν ἐστὼς βωμὸς ἐν σχήματι κίονος. Cf. Arist. Vesp. 875. ὦ δέσποτ' ἄναξ, γείτον Ἀγυιεύ, τοῦ μοῦ προθύρου προπύλαιε. Apollo himself was also called Ἀγυιεύς — Cf. Hor. Od. iv. 6. 26. *Lævis Agyieus*. Ἀγυιεύ τ' is the common reading in this passage, but τε is unintelligible. ἀγυιᾶ τ' M. whence Herm. rightly conj. ἀγυιᾶτ'.

Ἀγύρτρια *a female mendicant*, A. 1246. The masc. form is ἀγύρτης from ἀγείρω. This word was peculiarly used of those *who collected a contribution from the bystanders at religious shows*. Ruhnken, on Tim. s. v. ἀγείρουσαν. ὥς ἱερείαν περιερχομένην, observes, "Plena locutio ἀγείρειν χρήματα, βίον, σιτία, tam nota est, nullis ut opus sit scriptorum testimoniis. Ne absolutum quidem ἀγείρειν pro mendicando colligere valde rarum est. — Scilicet in variis artibus quibus sacrificuli simplicis plebeculæ pecunias ad se derivarent, non postrema hæc erat. Dei Deæve alicujus effigiem vel humeris portantes, vel jumento impo- nentes, per oppida et vicos vagabantur, et verbo Diis, re ipsa sibi stipem quærebant. Ex quo circumforaneo

quæstu ἀγυρτῶν nomen invenerunt— Quo veteri more satis vindicatur locus Herodoti, iv. 35. ὑμνέειν Ὡπὶν τε καὶ Ἀργιν, ὀνομάζοντάς τε καὶ ἀγείροντας, ubi Thom. Galeus temere conjiciebat ἐγείροντας."

Ἀγχάρης [ā] *prop. name of a man*. P. 956.

Ἀγχι *near*. with gen. P. 459. C. 630.

Ἀγχίαλος *near the sea*. P. 861. Upon this epithet as applied to islands, see Lobeck on Soph. Aj. 135.

Ἀγχιγείτων *neighbouring*, P. 860.

Ἀγχιπτολις *near the city*. S.c.T. 483. an epithet of Minerva as worshipped at Thebes. She is called πύλαισι γείτων v. 486.

Ἀγχιστος *nearest, next in order*. τόδ' ἄγχιστον Ἀπίας γαίας μονόφρουρον ἔρκος A. 248. (256 D.). Here Schütz, referring the words to Clytæmnestra, as being γαίας μονόφρουρον ἔρκος in the absence of her husband, understands ἄγχιστον to mean *near*, i. e. *approaching*. Others apply the expression to the Chorus, upon whom, in the king's absence, it *next* devolved to guard the city. This is clearly the meaning of ἄγχιστον, whether it be referred to Clytæmnestra, which may be supported by v. 251, or to the Chorus. δύναται Διὸς ἄγχιστα S. 1018. *next after Jupiter*.

Ἀγχόνη *hanging*. ἀγχόνης τέρματα E. 716. *death by hanging*.

Ἀγωγή *a bringing*. ἐμῆς ἀγωγῆς A. 1236. *the bringing of me*.

Ἀγών *an assembly for deliberation*. κοινὸς ἀγῶνας θέντες A. 819.—*a contest*. E. 647. 714. plur. 874. C. 577. 718. νῦν ὑπὲρ πάντων ἀγών P. 397. *now it is a struggle for all*. ἀγὼν νείκης παλαίας A. 1350. *a struggle originating in an antient quarrel*, sc. about the slaughter of Iphigenia. Cf. Lobeck, Soph. Aj. v. 1163.

Ἀγώνιος *presiding over contests*. ἀγωνίων θεῶν S. 186. 239. 328. 350. A. 499.

Ἄδαιτος *not fit to be feasted upon, unlawful*. θυσίαν ἄδαιτον A. 147.

'Αδαμάντινος of adamant, P. V. 6. 64.

'Αδαμαντόδετος bound in adamant. ἀδαμαντοδέτοισι λύμαις P. V. 148. the disgrace of being bound in adamant. πόνοις ἀδαμαντοδέτοις ib. 424. the sufferings of one so bound. The epithet here is improperly applied to the thing instead of the person. See Lobeck on Soph. Aj. v. 7. and compare ἀλίτυπος.

'Αδάματος unsubdued, C. 53. S.c.T. 215. where ἀδάμαστον is the vulg. corrected by Pauw.—unmarried. S. 136. 144.

'Αδδην enough, P. V. 587. Here Brunck has rightly restored ἄδην.

'Αδείμαντος free from fear. With gen. ἑμαντῆς ἀδείμαντος P. 158. without fear for myself. See under οὐδαμῶς.

'Αδειμάντως without apprehension. C. 760.

'Αδειν to sing, C. 1021.

'Αδελφή a sister, S.c.T. 959. 1056. P. V. 800. C. 17. It is used adjectively in S.c.T. 793. ἀδελφαῖς χερσὶ h.e. by the hands of brothers.

'Αδελφεός a brother, S.c.T. 959. This form is unknown to the tragic senarius. Hence in the corrupt passage in S.c.T. 558. where καὶ τὸν σὸν αὐθις πρόσμορον ἀδελφεὸν appears as the vulgar reading, ἀδελφεὸν is probably spurious. See under πρόσμορον.

'Αδεύης prop. name of a man. P. 304.

'Αδην enough. With gen. ἄδην ἔλειξεν αἵματος τυραννικοῦ A. 802. Cf. ἄδδην.

'Αδήριτος not to be contended with. P. V. 105.

'Αδης Hades, hell. ἀναύγητον 'Αδην P. V. 1031. 'Αδου σάκτορι Περσᾶν P. 887. filling hell with the Persians. See σάκτωρ.—the god of Hades, Pluto. τοῦ κατὰ χθονὸς 'Αδου A. 1360. μέγας γὰρ 'Αδης ἐστὶν εὐθυνος βροτῶν E. 263. ἐν 'Αδου sc. δόμοις A. 1509. S. 225. 411. εἰς 'Αδου sc. δόμους P. V. 236. 'Αδου πύλας A. 1264. δίκτυον

'Αδου A. 1086. a fatal net. 'Αδου μητέρα ib. 1208. a deadly, fatal mother. See Lobeck on Soph. Aj. 802. who refutes the opinion that μητέρ' is here put for μητέρι.—ἄδην πόντιον A. 653. a watery grave.

'Αδικεῖν to be unjust. τὸ μὴ ἀδικεῖν E. 85. 661. 719. the absence of injustice.

'Αδικος unjust, A. 387. C. 392. 990. ἄδικα S. 399.

'Αδίκως unjustly, A. 1526.

'Αδμητος (fem. ἀδμήτη) unmarried. ἀδμήτας ἀδμήτα ῥύσιος γενέσθω S. 140. Here ἀδμητος is a var. lect. for ἀδμήτας.

'Αδοβάτης gone to Hades, dead. ἀδοβάται πολλοὶ φῶτες P. 888. (924. D.) Here the vulg. is ἀγδαβάται without sense. ἀδαβάται Rob. ἐφθάραται conj. Cant. ἱπποβόται Heath. 'Αγβατάνων Wesseling on Herod. i. 42. So Brunck, Schütz. ἀθάνατοι Blomf. Passow's conjecture ἀδοβάται has been deservedly adopted by Wellauer.

'Αδολος sincere, genuine, A. 95. See παρηγορία.

'Αδόλως without deception, truly, C. 950. in a corrupt passage. See χρονίζειν.

'Αδράστεια the goddess Adrasteia, the same as Νέμεσις, P. V. 938. "Ad vitandam invidiam Græci solebant dicere, προσκυνῶ τὴν Νέμεσιν, Dem. adv. Arist. i. p. 495. καὶ 'Αδράστειαν μὲν ἄνθρωπος ὦν ἔγωγε προσκυνῶ. Plat. Rep. v. προσκυνῶ δὲ 'Αδράστειαν, ὃ Γλαύκων, χάριν οὗ μέλλω λέγειν." Giacomell. ap. Blomf. Similar forms of expression constantly occur, e. g. τὸν φθόνον δὲ πρόσκυσον Soph. Phil. 776. σὺν δ' 'Αδραστείᾳ λέγω Eur. Rhes. 468. See φθόνος and cf. Blomf. Gloss. in loc.

'Αδραστος prop. name of a man. S.c.T. 50. 557.

'Αδρεπτος not gathered, S. 649.

'Αεὶ (on the quantity of the a see under αἰέν) always. With present tenses, αἰεὶ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξαίσιον S. 509. cf. P. V. 162. 517. A. 570. 740. With past. αἰεὶ ὄψεις ἐννυχιοὶ παρηγόρουν P. V. 648. cf. C. 958. P. 435.

With future. ἀεὶ τοῦ παρόντος ἀχ-
θηδὼν κακοῦ τρύσει σε P.V. 26. Cf. E.
654. 947. In C. 673. εἰς τὸ πᾶν ἀεὶ
ξένον θάπτειν, ἀείξενον is read by
Well. from Schneider's emendation.
In P.V. 939. (937 D.) θῶπτε τὸν κρα-
τοῦντ' ἀεὶ, Butler translates τὸν κρα-
τοῦντ' ἀεὶ *unumquemque regnantem*,
i.e. *the reigning sovereign, whoever*
is in power. Perhaps, however,
it is better, on account of the po-
sition of the article, to join ἀεὶ
with θῶπτε, ἀεὶ in the other case
being usually inserted between the
article and the attributive, e.g. Thuc.
i. 3. τὰς ἀεὶ πληρουμένας. i. 2. τῶν
ἀεὶ πλειόνων ii. 11. τῶν ἀεὶ προεσ-
τώτων. τὸν κρατοῦντ' ἀεὶ in this sense
would be equally incorrect with such
a phrase as ἡ πόλις ἄνω for *the upper*
city. In such a passage as Soph.
Œd. T. 1037. ἧ τοῦ τυράννου τῆσδε
γῆς πάλαι ποτέ; the construction is
not τοῦ πάλαι ποτέ τυράννου, but
τυράννου is equivalent to τυραννεύ-
σαντος. See αἰεὶ, αἰέν in their order.

Ἀεῖδεν *to sing*, A. 16. 691.

Ἀεῖζωος *ever living*. ἄχθος ἀείζων
S. 966. contr. from ἀείζων. Here
αἰεὶ ζῶν is the vulg. ἀεὶ ζῶν Ald.
Rob. Pors. Schütz. ἀείζων Both.
Elmsl. That it is an adjective and
not the participle of the verb, is shewn
by the words τὴν ἀείζων πόαν in
Fragm. Glauc. Bekk. An. p. 347. 22.

Ἀεικῆς *unseemly*, P.V. 97. 523. 1044.
contr. αἰκῆς P.V. 470. αἰκῆς πῆμα.

Ἀείξενος *for ever a stranger*. By an
emend. of Schneider in C. 673, where
the vulg. is ἀεὶ ξένον.

Ἀείρειν *to lift up*. ἄλλο δ' αἰείρει
sc. κῦμα S.C.T. 741. εὐμαριν αἰείρων
P. 651. — *to move*, as an expedition.
ἀλλ' εὐσταλῇ καὶ λεκτὸν ἀροῦμεν στό-
λον P. 781. where ἀροῦμεν is the
fut. by contr. from ἀερῶ ἀρῶ, Cf.
Porson on Eur. Med. 848. Elmsley
on Heracl. 323. See αἶρω. — *to bring*
up, to educate. pass. ἐμὸν ἐκ τοῦδ'
ἔρνος ἀερθέν A. 1506.

Ἀείσυρος (?) *ever-drawing*. P.V.
450. an epithet of the ant, who, as

Horace (Sat. i. 1. 34.) says, "*ore*
trahit quodcunque potest atque addit
acervo." Thus nearly all the MSS.
and Edd. But see ἀήσυρος.

Ἀέκων *unwilling*, S. 39. See ἄκων.

Ἀελπτος *unexpected*. P. 257. 967.
985. A. 885. S. 54. 352. 885.

Ἀέλπτως *unexpectedly*, S. 963. P.
255.

Ἀέναος *everflowing*, S. 548.

Ἀέξεσθαι *to increase*. C. 812. S. 836.

Ἀεξίφυλλος *fostering leaves*. Σιμό-
εντος ἀκτὰς ἐπ' ἀεξιφύλλους A. 681.
So one MS. Abresch, Schütz, Herm.
For the vulg. ἀξιφύλλους Stanl. Pears.
Blomf. read αὐξιφύλλους.

Ἀεπτος (?) *unable to follow*, said to
be from ἔπομαι. So Passow. δρόσοις
ἀέπτοις μαλερῶν λεόντων A. 139. (141.
D.) This is the reading of Flor. (ἀέπ-
τοις Farn. Steph. Schol.) but is justly
condemned by Wellauer. ἀέλπτοις
M. Guelph. Ald. Rob. Turn. whence
Blomf. ἀλέπτοις, h.e. *ovo nondum ex-*
clusis. The origin of the corruption
assigned by Wellauer, who reads
δρόσοις λεπτοῖς, appears correct, sc.
that ΑΕΠΤΟΙΣ was corrupted into
ΑΕΠΤΟΙΣ, and that ἀέλπτοις is de-
rived from λ inserted as a correction
over the first letter of ἀέπτοις. See
a similar felicitous emendation by the
same critic in S. 90.

Ἀέρδην *lifting up*, A. 226.

Ἀερία S. 71. A name by which
Ægypt was known to the Greeks
before it took its appellation from
king Ægyptus. It was so called
according to Steph. παρὰ τὸν ἀέρα,
καὶ γὰρ ἡερόεσσαν αὐτὴν φασιν, or
according to the Etym. ὅτι τοῖς ἐπ'
αὐτὴν πλέουσι, κοίλῃ οὖσα, οὐ φαίνε-
ται πρὶν ἂν σχεδὸν ὀρμηθῶσι. καὶ τότε
ὥσπερ ἐξ ὀμίχλης καὶ ἀέρος κεκαλυμ-
μένη φαίνεται.

Ἀετός. See αἰετός.

Ἀζεσθαι *to dread*, E. 367. — *to re-*
spect, E. 956. S. 639.

Ἀζηλος *unenviable, wretched*, P.V.
143. C. 1012.

Ἀήδων *the nightingale*, A. 1116.
1017. S. 60.

'Αήθης *unwonted*, S. 562.

'Αημα *a blast*, A. 1392. E. 865.

'Αήσυρος *driven by the wind, light*,
 αήσυροι μύρμηκες P.V. 450. This is
 read only in Turn. and a few MSS.
 but is confirmed by Eustath. Od.
 iv. p.150, whence it has been adopted
 by Brunck and other editors for
 αείσυροι, which is the reading of all
 other MSS. and Edd. See αείσυρος.

'Αθαμαντίς *a daughter of Athamas*.
 πορθμὸν 'Αθαμαντίδος "Ελλης P.70.
the Hellespont.

'Αθάνα [ā] *Minerva*. E.226.421.852.
 S.c.T. 469. Doric for 'Αθήνη. The
 Doric form of this word is always
 used by the tragic writers, as in
 δαρός, ἑκατι, κυναγός, ποδαγός, λο-
 χαγός, ξεναγός, ὀπαδός. They, how-
 ever, say, 'Αθηναία not 'Αθαναία.
 Porson on Orest. 26.

'Αθάνατος *immortal*, E. 911. ἀθα-
 νάτων δ' ἀπέχειν χέρας E.330.(350.D.),
 h.e. ἀθανάτων ἔργον ἐστὶν ἀπέχειν
 χέρας τῶν ἡμῖν προσηκόντων. So
 Dobree rightly explains the passage.
 —*giving immortality*. ἀθανάτας τρι-
 χός C. 610.

'Αθαπτος *unburied*, S.c.T.1005.1036.

'Αθέλεος *unwilling*. θέλεος ἀθέλεος
 S.842.

'Αθελκτος *not to be soothed*. S.1041.

'Αθεμίστως *unlawfully*, C. 635. but
 here οὐ θεμίστως is read for the sake
 of the metre by Pors. Herm. Schütz,
 and others.

'Αθεος *ungodly, impious*, E. 146.
 513. P. 794.

'Αθήρμαντος *not heated*. ἀθήρμαντον
 ἐστὶαν δόμων C. 620. *a hearth where*
the sacred rites are not duly per-
formed. This is the best explana-
 tion. The Scholiast explains it by
 ἀθράσυντος, *not daring*. So Blomf.
 For this sense cf. θερμός. See, how-
 ever, the whole passage explained
 under τίειν.

'Αθέτως *without control, arbitrarily*,
 P.V. 150. Hesych. ἀθέτως. οὐ συγ-
 κατατεθειμένως. Αἰσχύλος Προμηθεῖ
 δεσμώτη. This is restored from
 conjecture by Bentley for ἀθέσμως,

which violates the metre, if θεμερῶ-
 πος be correct in the strophe.

'Αθῆναι *Athens*, P. 227. 277. 340.
 466. 702. 810. 'Αθᾶναι Dor. P.278.
 936.

'Αθηναία *Minerva*. E. 278. 289.
 584. See 'Αθάνα.

'Αθηναῖος *Athenian*. ἐξ 'Αθηναίων
 στρατοῦ P.347.

'Αθικτος *not touching, actively*.
 κερδῶν ἄθικτον E. 674. *not touching*
bribes.—untouched. pass. νόσοις ἄθικ-
 τον S.556. — *not to be touched, holy*.
 ἀθίκτων χάρις A.362. The passage
 E. 674. may also be explained pas-
 sively, but see νερθηκοπλήρωτος.

'Αθλεύειν *to undergo suffering*,
 P.V. 95.

'Αθλιος *wretched*, A. 1587. C. 975.
 S. 567. S.c. T. 761. 905.

'Αθλίως *in a miserable manner*,
 C. 972.

'Αθλον (contr. of ἄεθλον) *a struggle*,
suffering. στυγερόν πέλει τόδ' ἄθλον
 S. 1015.

'Αθλος *id.* P.V. 257. 262. 637. 704.
 754. 936.

'Αθροίζειν *to collect*. pass. ἡθροιστο
 P.406.

'Αθῦμεῖν *to be dejected*. P.V. 472.

'Αθῦμος *dejected, dastardly*, S.c.T.
 598. — *causing dejection*. ὁδοῦς ἀθύ-
 μους E.740.

'Αθωος *of Athos*. 'Αθων αἶπος
 A. 276. *the height of Athos*.

Αἶ an exclamation of grief. αἶ αἶ
 P.V. 66. 98. 136. S.c.T. 769. 873. 874.
 P. 252. 275. 323. 425. αἶ αἶ αἶ αἶ
 P. 659. 892. 1104. S. 546. C. 1003.
 With gen. αἶ αἶ αἶ αἶ μελέων ἔργων
 C. 1001. *alas for these wretched deeds!*
 See Lobeck on Soph. Aj. v. 370. 430.

Αἶα *a land*, E. 58. S. 251. τὴν
 σιδηρομήτορα αἶαν P.V. 302. τὰν βα-
 θύχθον' αἶαν S.c.T. 288. πολύπυρον
 αἶαν S.550. ἀμφοτέρας αἶας P.129.
Europe and Asia. 'Ελλάδα αἶαν
 P. 2. A. 417. Cf. P. 263. Περσίς
 αἶα P. 59. 244. 638. 1026. 1030.
 Δωρίδ' αἶαν P. 478. 'Ηδωνίδ' αἶαν
 P. 487. Τευκρίδα αἶαν A. 112. αἶας
 Φρυγίας S. 543.

Αιάζειν *to mourn*, P. 886.

Αιακτός *to be mourned*, S.c.T. 828. P. 895. — *actively, mourning*, P. 1025. See *ναρθηκοπλήρωτος*.

Αιάνης *perpetual*. εἰς τὸν αἰανῆ χρόνον E. 542. From this comes the signification *tedious, vexatious*. See seq. — *thence, sad, painful*. αἰανῆ βάγματα P. 627. αἰανῆ αὐδάν *ibid.* 903. αἰανῆς νόσος E. 902. 457. Νυκτὸς αἰανῆ τέκνα E. 394. *vulg.* but here αἰανῆς from Farn. Turn. is preferred by Herm. Schütz, Bothe; *vide not. ad loc. ed. Linw.*

Αἰανός *livelong, wearisome*, νυκτὸς αἰανῆς τέκνα E. 394. See *prec.*

Αἰανῶς *for ever*. καὶ τὰδ' αἰανῶς μένοι E. 642. See αἰανῆς. The forms αἰανῆς and αἰανὸς are often confused. Blomf. on P. 627. wishes to expunge the latter altogether, which Hermann on Soph. Aj. 672. justly disapproves, comparing Soph. El. 496. He also observes "re vera αἰανῆς et αἰανὸς idem esse atque ex eadem origine natum videtur, unde αἰνὸς est: quod nisi fallor, ab αἰεὶ deductum primo diuturnum, deinde diuturnitate molestum et grave, ideoque tædiū plenum significabat." See Lobeck on Soph. Aj. 672.

Αἴας *Ajax*. νῆσον Αἴαντος P. 299. 360. Αἴαντος περικλύστα νᾶσος 588. *h.e. Salamis.*

Αἰγαῖος *Ægean*. πέλαγος Αἰγαῖον A. 645.

Αἰγεῖος *descended from Ægeus*. Αἰγείῳ στρατῶ E. 653. *the Athenian people.*

Αἰγίλιψ *goat-defying, inaccessible*, S. 775. From αἶξ and λείπειν.

Αἰγίπλαγκτος *the name of a mountain in the Megarian district*, A. 294.

Αἰγίς *the ægis or shield of Minerva*, E. 382. — *a storm*, C. 585.

Αἰγισθος *Ægisthus*, A. 1411. 1594. C. 109. 474. 645.

Αἰγυπιός *a vulture*, A. 49.

Αἰγύπτιος *Ægyptian*, P. 303. S. 797. 852.

Αἰγυπτιογενής *born in Egypt*, S. 30. 1039. In P. 35. the *vulg.* is Αἰγυπτιογενής, but M. several other MSS.

and Ald. Turn. have Αἰγυπτιογενής. Wellauer rightly observes that the *vulg.* is contrary to analogy. Pauw, Porson, and Schütz adopt Αἰγυπτιογενής. Brunck defends the *vulg.* supposing that Αἰγυπτιογενής is of five syllables, *ιω* coalescing into one. Butler objects to this, because the crasis of *ιω* would form a long syllable. This reasoning appears scarcely correct, the *ι* in such cases being probably equivalent to our *y*, and the quantity of the syllable depending on the second member of the crasis, as in Αἰγυπτίας Il. I. 382. etc. πόλιος in B. 811. has the last long by the arsis. About the correctness of the reading Αἰγυπτιογενής there can, however, hardly be any doubt.

Αἴγυπτος *Ægyptus*, S. 9. 318. 330. 382. 469. 722. 887. 906.

Αἰδεῖσθαι *to revere, stand in awe of*. Δία τοι ξένιον μέγαν αἰδουμαι A. 353. αἰδοῦνται S. 632. ἡδέσω C. 106. αἰδοῦ S. 340. αἰδεσθαι E. 511. C. 883. αἰδεῖσθε E. 650. αἰδεῖσθαι S. 473. αἰδουμένη C. 104. αἰδουμένοις E. 680. αἰδεσθεις A. 911. πατρῶν αἰδεσθεις μόρον E. 730. *respecting the death of your father*. With inf. οὐ θεῶν βρέτη ἡδοῦντο συλᾶν P. 796. *they did not scruple to spoil*. μητέρ' αἰδεσθῶ κτανεῖν; C. 886. *must I abstain through reverence?*

Αἰδεσθαι i. q. αἰδεῖσθαι, *to respect*. ποτιτρόπαιον αἰδόμενος S. 357. ξενοτίμους ἐπιστροφὰς δωμάτων αἰδόμενός τις ἔστω E. 519. *let every one observe the honourable entertainment of strangers.*

Ἀΐδης i. q. Ἀδης q. v. Ἀΐδας Dor. S. 772. Ἀΐδου P. V. 152. Here, however, νέρθεν θ' Ἀδου should probably be restored from Turn. Vid. Dind. *not. ad loc.* Ἀΐδα S.c.T. 850.

Αἰδοῖος *worthy of respect*. τὸν ἐμὸν αἰδοῖον πόσιν A. 586. βουλευτήριον αἰδοῖον E. 675. αἰδοίου Διός S. 189. *Jupiter the protector of suppliants, who were peculiarly regarded as αἰδοῖοι. — respectful.* αἰδοῖα ἔπη S. 191. τέρματ' αἰδοίων λόγων 450. αἰδοῖον

πρόξενον 486. δέξαιθ' ἱκέτην αἰδοίῳ
πνεύματι χώρας S. 28. *with a kindly
feeling on the part of the country.*

"Αἰδρις ignorant. With gen. S. 448.
A. 1076.

"Αἰδωνεύς i. q. "Αδης Pluto. P. 641.
642.

Αἰδώς shame, modesty, P. V. 134. C.
654. τὴν ἐμὴν αἰδῶ μεθείς P. 685. *dread
at my presence.* δακρύων ἀποστάζει
πένθιμον αἰδῶ S. 574. *poetically, she
sheds tears of mournful shame.* With
inf. αἰδῶς ἦν ἐμοὶ λέγειν τάδε A. 1177.
I was ashamed to say these things.
πολλὴ αἰδῶς σωματοφθορεῖν A. 922.
I am greatly ashamed to spoil myself.

Αἰεὶ i. q. αἰεὶ always, P. 172. 594. E.
743. S. 660. 685. S. c. T. 838. τὸν αἰεὶ
ἀτέλευτον ὕπνον A. 1425. *death.* On
E. 76. βεβῶτ' ἂν αἰεὶ τὴν πλανοστιβῆ
χθόνα, see under ἂν. On δεῦρό γ'
αἰεὶ E. 566. see under δεῦρο. In many
of these passages, however, some
MSS. (especially M.) have αἰεὶ, which
probably ought, at least in the senarii,
to be restored instead of αἰεὶ. Cf.
not. in Soph. Œd. T. 401. ed. Linw.

Αἰεὶ μνηστος ever to be remembered,
P. 746. Here probably αἰεὶ μνηστον
should be read. See prec.

"Αἶεν to hear. With gen. P. 625.
With acc. A. 55, E. 807. 838. S. 57.
— to obey, P. 853.

Αἰέν i. q. αἰεὶ always, P. V. 426. P.
608. A. 865. This is said by Etym.
M. 302. 3. to belong to the Argive
dialect, which changes ι into ν, as in
σπεῖδω σπένδω, αἰεὶ αἰέν. The same
writer observes that Homer recog-
nises only three forms, sc. αἰεὶ, αἰεὶ,
αἰέν. So likewise Æschylus. Twelve
dialectic varieties are, however, re-
corded by Etym. Reg. Par. MS.
quoted by Koen. on Greg. de Dial.
Dor. cliv, where see Bast's note.
Αἰεὶ is found even in Attic prose
writers. See Dorv. Charit. p. 280.
but scarcely ever without αἰεὶ being
in some MS. Porson, Pref. to Hec.
p. iv. decides that αἰεὶ always is to
be written, considering the penultima
common. So Pierson on Mœris

p. 231. q. v. Hermann denies this, and
thinks that the Attics wrote αἰεὶ or
αἰεὶ as the metre required. Apollo-
nius περὶ ἐπιρρημάτων, quoted by
Bast, confirms the opinion of Porson.
Cf. αἰεὶ.

Αἰετός an eagle, P. V. 1024. P. 201.
A. 136. C. 245. 256. The Ionic form
is changed into αἰετός by Brunck and
some others, in all these places. The
MSS. and Edd. have every where
αἰετός. Cf. αἰεὶ.

Αἰθαλόεις fiery. αἰθαλοῦσσα φλόξ
P. V. 994. for αἰθαλόεσσα.

Αἶθιν to burn. ἕως ἂν αἶθῃ πῦρ
ἐφ' ἐστίας ἐμῆς A. 1410. h. e. so long
as Ægisthus is a sharer in the same
house with myself. Καίθουσα for καὶ
αἶθουσα C. 599. but here καταίθουσα
is to be preferred from an emenda-
tion by Canter.

Αἰθέριος in the air, P. V. 157. S. c. T.
81.

Αἰθήρ the air or firmament, P. V.
88. 125. 280. 394. 1046. 1090. 1094. S. c. T.
140. S. 603. P. 357. A. 6. ὑπ' αἰθέρι
E. 351. opposed to κατὰ γᾶν. αἰθέρος
θρόνος S. 773. a seat in the air.

Αἰθίοψ an Æthiopian. παρ' Αἰθί-
οψιν S. 283. — the river so called.
ποταμὸς Αἰθίοψ P. V. 811.

Αἶθων fiery. αἶθων λῆμα S. c. T.
430. fiery in temper. See Lobeck on
Soph. Aj. 1038.

Αἰκῆς P. V. 470. contr. from αἰκῆς,
q. v.

Αἰκία [i] an insult or indignity,
P. V. 93. 177. 602. The penultimate
of αἰκία is long.

Αἰκίζεσθαι to treat with indignity,
P. V. 195. 227. 256. passive, ἐν γυιοπέ-
δαις αἰκίζομένου P. V. 168.

Αἰκισμα an indignity. P. V. 991.

Αἶλιος a mournful exclamation
used by the Greeks. αἶλινον αἶλινον
εἰπέ A. 120. 137. 154. literally, alas for
Linus! Hesiod in Eustath. upon Il.
Σ. p. 1163. thus explains its origin.
Οὐρανίη δ' ἄρ' ἔτικτε Λῆνον πολυήρα-
τον υἱόν, "Ον δὴ ὅσοι βροτοὶ εἰσιν
ἄοιδοὶ καὶ κιθαρισταί, Πάντες μὲν θρη-
νοῦσιν ἐν εἰλαπιναῖς τε χοροῖς τε,

Ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσι. It is supposed by some that Homer alludes to this custom in Iliad Σ. 569. πᾶϊς φόρμιγγι λιγείῃ Ἰμέροεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ᾄειδε Λεπταλέῃ φωνῇ; but this Heyne disapproves. See Herodotus' account of Maneros, whom he affirms to be the same as Linus, ii. 79. Cf. also Soph. Aj. 627. with Lobeck's note. Eur. Or. 1392. The plural form is used by Call. H. Ap. 20. Θέτις Ἀχιλλῆα κινύρεται αἵλινα μήτηρ.

Αἷμα blood. ζώφυτον αἷμα S. 837. *the life-blood.*—*blood that is shed.* πέπωκεν αἷμα γαῖα S.c.T. 803. Cf. E. 427. αἷμα καθάρσιον S.c.T. 662. perhaps, *the blood of a victim shed in expiation*, but see καθάρσιος. ἀνδροκτασίαν αἵματος οὐ θεμιστῷ S.c.T. 676. *murder, causing the shedding of unlawful blood.* αὐτάδελφον αἷμα 700. *a brother's blood.* μελαμπαγές αἷμα φοίνιον 719. παρθενίου αἵματος A. 208. ἀνδρὸς μέλαν αἷμα 992. αἵματι οἶκος ἐφύρθη 714. αἵματος τυραννικοῦ 802. βρότειον αἷμα 1162. προτέρων αἷμα 1311. ὀξεῖαν αἵματος σφαγὴν 1362. h. e. αἷμα σφαζόμενον, *the blood of a slaughtered victim.* See σφαγή. λίπος αἵματος 1403. C. 47. 396. 526. 539. 571. 1051. 1054. E. 41. πρὸς αἷμα καὶ σταλαγμόν E. 238. ἐν διὰ δυοῖν for σταλαγμόν αἵματος. (See Lobeck on Soph. Aj. 145.) Cf. ib. 270. 617. 623. 652. 935. In the sense of *murder.* αἷμ' ἀνιπτον A. 1438. τὰ πάντα τις ἐκχέας ἀνθ' αἵματος ἐνός C. 513. λύσασθ' αἷμα προσφάτοις δίκαις 793. τόδ' αἷμα κοινόν 1034. E. 583. αἷμα μητρῶν E. 221. 251. πράκτορες αἵματος 309. αἵματος νέου E. 195. 339. ἐφ' αἵματι δημηλασίαν S. 6. *banishment for murder.* ὀμαιμον αἷμα ibid. 444. *the murder of relatives.* πολιτᾶν μέλεον αἷμα A. 696. In the sense of *relationship by blood.* σέθεν ἐξ αἵματος γεγόναμεν S.c.T. 128. αὐτάδελφον αἷμα E. 89. *an own brother.* μητρὸς αἷμα φίλτατον E. 578. *the near relationship of a mother.* ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι; 576. *am I related to my mo-*

ther? — The plural is also used. πολλῶν αἱμάτων C. 920. *many murders.* παλαιῶν αἱμάτων S. 262. ὁμοσπόροις ἐπιρροαῖσιν αἱμάτων A. 1491. —for the singular, αἱμάτων εὐθνησίμων ἀπορρυνέντων A. 1266. δι' αἷμαθ' ἐκποθένθ' ὑπὸ χθονός C. 64. αἱμάτων ἄγος E. 160. ὁσμή βροτείων αἱμάτων 244.

Αἱμάσσειν *to stain with blood.* αἱμάξαι S. 472. A. 1571. αἱμάσσοντας S.c.T. 257. pass. αἱμαχθεῖσα ἄρουραν P. 587.

Αἱματηρός *bloody*, A. 789. 1037. 1516. C. 467. E. 132. 685. 821.

Αἱματηφόρος *blood*, S.c.T. 401.

Αἱματίζειν *to stain with blood.* αἱματίσαι S. 648.

Αἱματόεις *bloody*, C. 461. S.c.T. 737. A. 682. S. 1028. βλαχαὶ αἱματόεσαι τῶν ἐπιμαστιδίῳ S.c.T. 330. *the cries of the infants murdered at the breast.* For this poetical transposition of epithets, see Lobeck on Soph. Aj. v. 7.

Αἱματολοιχός *licking blood*, A. 1457.

Αἱματορρόφος *sucking blood*, E. 184.

Αἱματοσταγής *dropping blood*, A. 1282. E. 343. S.c.T. 818.

Αἱματοσφαγής *formed of the blood of the slain.* πέλανος αἱματοσφαγής P. 802. *a clot of blood shed in slaughter.* Here αἱματοσταγής is a var. lect. in some MSS. and is adopted by Brunck, Dind. Schütz, Blomf. Pors. The vulg. perhaps, is more poetical, being, as Wellauer remarks, equivalent to πέλανος αἵματος σφαγέντος. He compares παρθενοσφάγοισι ρεέθροις A. 213. Cf. also A. 1362.

Αἱματοῦν *to stain with blood*, Mid. v. μηδὲν αἱματώμεθα A. 1641. *let us have no bloodshed.*

Αἱμύλος *fair, plausible*, P. V. 207.

Αἷμων *bloody.* δι' ὅλον αἷμον' ἵζω σ' ἐπ' ἀμίδα S. 826. (847. D.) So Turn. Steph. which agrees with the Schol. ἡμαγμένον σε καθίζω. It may possibly mean *I will place you bloody all over on board the vessel.* αἷμονες ὥς is read by M. Ald. Rob. But as

the words δι' ὅλου (διώλου Herm.), and ἀμίδα are undoubtedly corrupt, nothing can be decided with any certainty respecting the passage.

Αἰνεῖν *to mention or relate*. ὅ τι καὶ δυνατόν καὶ θέμις αἰνεῖν A. 98. ἡ μέγαν οἴκοις τοῖσδε δαίμονα—αἰνεῖς A. 1461.—*to praise*. νῦν αὐτὸν αἰνῶ, νῦν ἀποιμώζω παρών C. 1009. (1014. D.) αὐτὸν here seems corrupt. Hermann suggests αὐτόν, h.e. ἑμαυτόν, but this would be contrary to usage. Schütz conj. νῦν αὖ τόδ' αἰνῶ. Blomf. νῦν ταῦτόν αἰνῶ, νῦν ἀποιμώζω παρόν. See παρεῖναι. —ἐναισίμως αἰνεῖν A. 891. σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις 1376. μήτ' ἀναρκτον βίον μήτε δεσποτούμενον αἰνέσης E. 504. τὸ ἄρσεν αἰνῶ 707. αἰνῶ μύθους τῶνδε τῶν κατευγμάτων 975. εὐχὰς αἰνῶ τάσδε σώφρονας S. 691.—*to acquiesce in, to assent to*. C. 78. 190. πράξας ἐν σοὶ πανταχῇ τὰδ' αἰνέσω E. 447. εἰ μή τις εἰς ναῦν εἴσιν αἰνέσας τάδε S. 879. κακοῦ τὸ δέμοιρον αἰνῶ 1056.—*to permit, with part.* δαίμονα μεγαυχῇ ἰόντ' αἰνέσατ' ἐκ δόμων. P. 634. *permit him to come.*—*to command, or charge.* with inf. αἰνῶ κρύπτειν τάσδε συνθήκας ἐμάς C. 548. αἰνῶ πράσσειν ὥς ὑπευθύνῳ τάδε. 704. αἰνῶ φυλάξαι S. 176.

Αἰνιγμα *a riddle*, P.V. 613. A. 1093. 1156. C. 874.

Αἰνιγματώδης *enigmatical*, S. 459.

Αἰνικτηρίως *enigmatically*. λαμπρῶς κούδεν αἰνικτηρίως P.V. 853. 951.

Αἰνολαμπής *shining horridly*. φῶς αἰνολαμπές A. 378.

Αἰνόλεκτρος *fatally married*. A. 695.

Αἰνόμορος *of unhappy destiny*, S.c.T. 886.

Αἰνοπατήρ *a wretched father*. ὦ πάτερ αἰνόπατερ C. 313.

Αἶνος *a tale or narrative*. φεῦ, φεῦ κακὸν αἶνον ἀτηρᾶς τύχας A. 1462. (1483. D.) as an epexegetis to the words μέγαν οἴκοις τοῖσδε δαίμονα καὶ βαρύμηνιν αἰνεῖς. See Matth. Gr. 431. 5. —*praise*. δύναμιν πλούτου παράσημον αἶνῳ A. 755. νέωσον εὖ-

φρον' αἶνον S. 529. *renew our cheering glory*. Schol. ἀνανέωσον τὴν φήμην ὅτι σοῦ ἐσμέν. αἶνος πόλιν τήνδε Πελασγῶν ἐχέτω 1002. ἐπιτύμβιος αἶνος A. 1527. *a funeral panegyric*.

Αἰνῶς *miserably*, P. 894. See αἰανῶς.

Αἰολόμητις *crafty in counsel*, S. 1019.

Αἰόλος *quick-moving*. λιγνὺν μέλαιναν αἰόλην πυρὸς κάσιν S.c.T. 476.—*changing, various*. αἰόλ' ἀνθρώπων κακά S. 323. See Buttm. Lexil. in voc.

Αἰολόστομος *speaking things of various import*, P.V. 664.

Αἰπολεῖσθαι (contr. for αἰγοπολεῖσθαι) *to graze*, lit. as goats, E. 187.

Αἶπος *a hill*. "Αθων αἶπος A. 276. 'Αραχναῖον αἶπος 300.

Αἰπυμήτης *lofty in counsel*. αἰπυμήτα παῖ P.V. 18.

Αἰπύνωτος *situated on a lofty ridge*, P.V. 832.

Αἰρεῖν *to take*. δρᾶσαί τε μὴ δρᾶσαί τε καὶ τύχην ἐλεῖν S. 375. *to take the alternative of fortune*, sc. of doing or not doing.—*to capture*. στρατεύμ' ἐπακτόν ἐμβάλων ἥρει πόλιν S.c.T. 1010. (1019. D.) *he was taking*, h.e. *was endeavouring to take*. For this use of the imperfect see Matth. Gr. Gr. 497. c. Bernhardy, Synt. Gr. c. x. 3. ἥρηκας A. 258. εἶλε P. 848. ἔλη P.V. 166. ἐλεῖν A. 1308. ἐλών S.c.T. 460. ἐλόντες A. 331. 563.—Pass. ἥδη τέχναισιν ἐνθέοις ἥρημένη A. 1182. *inspired with prophecy*.—*to kill or destroy*. ὅταν Ἄρης τιθασὸς ὦν φίλον ἔλη E. 336. πατὴρ σκοπαὶ δέ μ' εἶλον S. 767. Cf. S.c.T. 858. —Mid. v. αἰρεῖσθαι *to take to oneself, to obtain*. ἐκ χερῶν εἶλεσθέ μου E. 749. 776. τοιαῦθ' ἐλέσθαι σοι πάρεστιν ἐξ ἐμοῦ 829. πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην A. 341. (350. D.) *the enjoyment which I have obtained is one of many blessings*. The aorist is here used with the force of the perfect, as in E. 749. 776. S. 767. Hermann, whom Blomfield follows, reads τήνδ' unnecessarily. Hermann also con-

ceives that the particle *ἂν* is understood with *εἰλόμην*, which is rightly denied by Wunderlich, *Obss. Critt.* p. 173. who remarks, that in this case a protasis with *εἰ* must always be either expressed or implied. Cf. *Hom. Od. E. 426. Soph. El. 902.* with Hermann's note, *ib.* 1011. *Æsch. S.c.T. 1006.* Herm. also joins *πολλῶν ἐσθλῶν* with *αἰρεῖσθαι*, and not with *ὄνησιν*, in the sense, *I should prefer this enjoyment to many blessings*: it is, however, better to consider *πολλῶν* as an opposition to *διχορρόπως* in the preceding verse, Clytæmnestra's hope being for happiness, not under partial, but many blessings.—*to take upon oneself.* *δωμάτων γὰρ εἰλόμαν ἀνατροπὰς* *E. 334. τὰς ἐβδόμας—'Απόλλων εἴλετο* *S.c.T. 783. θάνατον εἴλετ' ἐν πόλει* 1000. *βλοσυρὸν αἰρούμενον ἄγος ἔχειν* *E. 161.* but here Heath rightly corrects *ἀράμενον* for *αἰρούμενον*, which violates the metre. Abresch, better still, *ἀρόμενον*. See *αἵρεσθαι. πόλεμον αἰρήσει νέον.* *S. 928. (950. D.).* In this passage, which is obviously corrupt, Porson, according to Blomf. in *Edinb. Rev.* xxx. p. 320. reads *ἦ ἔσται τὰδ', ἦ δεῖ πόλεμον αἵρεσθαι νέον.* Elmsley also on *Heracl. 505.* prefers *αἵρεσθαι*, which is certainly the more usual form, see *S. 337. 434.* but there does not appear sufficient reason for condemning the other. *ἀναιρεῖσθαι πόλεμον* occurs in *Eur. Supp. 492.* where see Markl. In *P. 473.* however, for *αἰροῦνται φυγὴν* should probably be read *αἵρονται* with Elmsley on *Heracl. 505.* who compares *Rhes. 54. 126. Soph. Aj. 243.* — *to choose.* *οὗς Ξέρξης—εἴλετο* *P. 7. μή μ' αἰροῦ κριτήν* *S. 392. ξύμμαχον ἐλόμενος Δίκαν* 390 *τερασκόπον δὲ τῶνδ' σ' αἰροῦμαι περί* *C. 544. ἐλοῦ γάρ* *P.V. 782. make your choice.* *Pass. ἀνὴρ κατ' ἄνδρα ἠρέθη* *S.c.T. 487. φόνων δικαστὰς ὀρκίων αἰρουμένους* *E. 461.* But see not. *ad loc.* *ed. Linw.* — *to take in preference, to accept.* *τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦ-*

μαι σέθεν *S.c.T. 246. ὁμῶς δ' ἄμορφον ὄντα σ' αἰροῦμαι πόλει* *E. 453.* See *δυσπήματος. τοῦθ' ὁμῶς αἰρούμεθα* *C. 921. (933. D.).* Here Herm. *Obss. Critt.* p. 125. needlessly objects to the vulg. and reads *ὁμῶς ἀρώμεθα*, translating it, *tot cædibus superatis, illud simul precamur, ut salvus sit ac superstes Orestes*, which Well. properly disapproves. *ὁμῶς* refers to *αἰμάτων*, and the meaning is, 'Orestes has added another to a long series of murders, yet, murder though it be, we accept it as an alternative,' etc. On *A. 1638.* where Canter reads *τὴν τύχην δ' αἰρούμεθα*, see under *ἐρέσθαι*.

Αἵρειν *to raise.* *ἄρ' ὀρθὸν αἵρεις φίλτατον τὸ σὸν κάρα;* *C. 489.* With acc. *ἐπεὶ μιν μέγαν ἄρας* *C. 780. having raised him to be great. ἀπὸ σμικροῦ δ' ἂν ἀρείας μέγαν* *C. 260.* For this use of the acc. see *Matth. Gr. Gr. 420. 3. Bernhardt, Synt. Gr. c. iii. 26. ii. Pass. αἵρεσθαι κέαρ* *A. 578. to be elevated in spirit. ἦρθην φόβῳ πρὸς μακάρων λιτὰς* *S.c.T. 196. I was excited by my alarm to pray to the gods.—to amass, as wealth. ὄλβον ὃν Δαρεῖος ἦρεν* *P. 560.—to raise, as a lament. μόρον τῶν οἰχομένων αἵρω δοκίμως πολυπενθῇ* *P. 639. I raise a strain for the death of the departed.—to move, as an expedition. στόλον—τῇσδ' ἀπὸ χώρας ἦραν* *A. 47. αἰροῦμεν στόλον* *P. 781.* but here the *α* in the antep. is long by contr. from *αἰίρω*, whence *αἰρῶ ἀρῶ*. See *αἰεῖριν*, *pass. στόλον—ἀρθέντ' ἀπὸ προστομίῳν Νείλου* *S. 2.—to remove. ἀπὸ γὰρ με τιμᾶν θεῶν δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι* *E. 808. have removed me from my honours as a thing of nought.—Mid. v. αἵρεσθαι to take upon oneself. πόλεμον αἵρεσθαι* *S. 337. 434. to engage in war.* So perhaps in *S. 928.* but see *prec. αἵρονται φυγὴν* *P. 473. take flight.* where the vulg. is *αἰροῦνται*. See *prec. βλοσυρὸν ἀρόμενον ἄγος ἔχειν* *E. 161. (168. D.) having incurred a curse.* See *prec.* The construction here is *ὀμφαλὸν ἀρόμενον φονολιβῇ*

θρόμβον (ὥστε) ἔχειν βλοσυρὸν ἄγος. See not. ad loc. ed. Linw.—*to obtain for oneself.* ἄροισθε κῦδος τοῖσδε πολίταις S.c.T. 298. (316.D.) *may ye obtain glory at the hands of these citizens.* Blomf. rightly observes that this is imitated from Hom. Il. Δ.94. πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο. So Π.Ι.303. ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο. For similar uses of the dative, see Pors. on Hec. 533. Matth. Gr. Gr. 394. 3. Bernhardt, Synt. Gr. c. iii. 6.

Αἵρεσις *choice*, P.V.781,

Ἄϊς, i.q. Ἄδης *Pluto*, P.V.431. S.c.T.304.

Αἶσα *Fate*, personified, C.637.—*fate, destiny.* P.V.104. C.914. S.212. 658. ἐν αἴσῃ *by fate*, S.540. δούλιος αἶσα *the fate of slavery*, C.75. παρ' αἶσαν S.74. *contrary to fate.* θανατηφόρον αἶσαν C.363. *death.*

Αἰσθάνεσθαι *to perceive.* With part. δισσοὺς τυράννους ἐκπεσόντας ἠσθόμην P.959.

Αἰσιμία *a blessing*, from αἰσιμος. χαίρετ' ἐν αἰσιμίαισι πλούτου E.950. *rejoice in all those blessings which wealth bestows.*

Αἰσιος *well omened*, A.104. See ὀδῖος.

Ἀἰσσεῖν *to rush*, P.V.679. P.462. With acc. without prep. τὴν παρακτίαν κέλευθον ἦξας P.V.839. *you rushed along the way of the coast.* Pierson on Mœris, p.301. observes that αἰσσω is generally a dissyllable in the Attic writers; thus always in Sophocles, with one exception in Æschylus (P.462), and two in Eur. sc. Hec.30. Iph. A.12. in the first passage he proposes for ἦϊξ', ἔπτηξ' or ἀπῆξ'. In Hec.30. ἀνάσσω, in Iph. A.12. ἔκτοσθ' ἄσσεις. Porson, however, on the former passage of Euripides, observes "potius quam hæc omnia mutemus, licentiæ paulum poëtis concedamus."

Ἀἰστοῦν *to abolish, to destroy utterly*, P.V.151. 232.

Ἀἶστος or Αἴστος *out of sight, forgotten, destroyed.* ἐν αἶστοις A.454.

among the dead. βωμοὶ αἶστοι P.797. A.513. θρόνων αἶστον ἐκβαλεῖ P.V.912. It is a dissyllable in E.535. ὦλετ' ἀκλαυστος αἶστος. — αἶστον ὕβριν S.858. *such insolence as was never heard of.*

Αἶσχος *disgrace*, S.986. P.324.

Αἰσχρομήτις *counselling disgrace*, A.215.

Αἰσchrός *disgraceful*, A.600. P.V.1041. S.c.T.393. κακῶν δὲ καῖσchrῶν οὐτὶν' εὐκλείαν ἐρεῖς S.c.T.667. *nothing glorious can be said of what is at once bad and disgraceful.* αἰσchrιστον P.V.689.—αἰσchrιστα adv. P.V.961. αἰσchrὰ is the vulg. in S.c.T.677. where ἐχθρὰ has been generally adopted from a number of MSS.

Αἰσchrῶς *disgracefully*, P.436. C.487. E.98.

Αἰσchrύνειν [ῡ] *to violate, pollute*, A.390. 1609.—Mid.v. αἰσchrύνεσθαι *to be ashamed.* With inf. A.830. C.904. With part. S.c.T.1020. and as a various reading in P.V.645, where ὀδύρομαι is generally read.

Αἰσchrύνη [ῡ] *shame*, h.e. *sense of honour.* Personified, S.c.T.391.—*disgrace*, P.760. S.c.T.665.

Αἰσchrυντήρ *a violator.* ἔχει γάρ, αἰσchrυντῆρος ὥς νόμον, δίκην C.984. (990.D.) The genitive αἰσchrυντῆρος in this passage arises, as Wellauer observes, from a confusion of two constructions, ἔχει δίκην ὥς αἰσchrυντήρ, and ἔχει δίκην αἰσchrυντῆρος. Here, however, Canter reads νόμος, which Dindorf approves.

Αἰτεῖν *to intreat*, S.366. with double acc. A.1.—mid.v. αἰτεῖσθαι *id.* P.V.620.824. P.213.216.617. S.c.T.242. C.2.473. Upon the passage αἰτεῖ ξύμβολα κρᾶναι A.142. see under *τερπνός*.

Αἰτία *a cause or reason*, P.V.226.—*blame.* ἐκτὸς αἰτίας, *without blame.* P.V.330. C.1027. αἰτίαν ἔχω τοῦ φόνου E.549. *I am accused of the murder.* ib.99.—in a good sense, εἰ εὔ πράξαιμεν, αἰτία θεῶν S.c.T.4. sc. ἂν εἴη. *it would be ascribed to the gods.* —*a cause, or suit.* αἰτίας τέλος E.

412. *the decision of the cause.* In S. 226. φύγη μάταιον αἰτίας, is said to be put by enallage for αἰτίαν μάταιον or τοῦ μάταιος εἶναι, *the charge of rash daring*, but the reading is probably incorrect. See μάταιος.

Αἰτιάμα an accusation, P.V. 194. 255.

Αἴτιος *the cause or author of a thing*, C. 824. fem. P.V. 47. P. 865.—absolutely, τὸν αἴτιον C. 67. τοῖς αἰτίοις 115. *the guilty parties.* τοῦ πατρὸς τοὺς αἰτίους C. 271. *the murderers of my father.*

Αἰτναῖος of *Ætna*, P.V. 365.

Αἰφνίδιος *sudden*, P.V. 633. the *io* in αἰφνίδιος here, perhaps, coalesces into one syllable. See Αἰγυπτιογενής. Blomfield, from Porson's conjecture, transposes αἰφνίδιος αὐτόν. Wunderlich, Obs. Critt. p. 148. conjectures ἐξαίφνης from the Scholiast. So Gaisf. ad. Heph. p. 242.

Αἰχμάζειν *to fight with the spear.* ἐνδον αἰχμάζειν P. 742. *to fight at home*, an ironical expression for a *dastard*. Butler compares Pind. Ol. xii. 14. ἐνδομάχας ἄτ' ἀλέκτωρ. Cf. also Eum. 828. The word occurs first in Homer Il. Δ. 324. also in Soph. Trach. 354. Aj. 97.

Αἰχμάλωτος *taken in war*, A. 325. 1415. E. 378. ἐννὰν αἰχμάλωτον S.c.T. 346. *the couch of a captive.*

Αἰχμή a *spear or dart*, P.V. 422. S.c.T. 511. 658. σὺν αἰχμῇ P. 741. αἰχμᾶς ἀκόρεστον 960.—*an arrow.* τοξουλκὸς αἰχμή P. 235.—*a sceptre*, P.V. 404. 927.—*authority* (of which the sceptre is the badge) γυναικὸς αἰχμᾶ A. 470. γυναικείαν αἰχμάν C. 621. In E. 770, (803. D.) for βρωτῆρας αἰχμᾶς σπερμάτων Scaliger conj. αὐχμοὺς unnecessarily; αἰχμᾶς being metaphorically used in apposition to σταλάγματα, to express the evil influences emitted by the Furies. The metaphor appears to be taken from the *sting* of a poisonous animal. Cf. not. ad loc. ed. Linw.

Αἰχμήεις *armed with a spear.* Dor. αἰχμάεντα, P. 134.

Αἰψα *forthwith*, S. 476.

Αἰών *time.* μόρσιμος αἰών S. 46. *the time appointed by fate.* σύμφυτος αἰών A. 107. *the time destined for the omen to fulfil itself.* See πειθῶ.—*life.* δι' αἰῶνος *through life*, C. 26. P. 969. E. 533. δι' αἰῶνος μακροῦ S. 577. τὸν δι' αἰῶνος χρόνον A. 540. αἰῶνος ἀπάνστου S. 569. αἰῶνα διοιχνεῖ E. 305. S.c.T. 201. 756. A. 221. 238. 696. 1119. P.V. 864. P. 256. C. 345. 436.—*a generation.* αἰῶνα ἐς τρίτον μένει S.c.T. 729.

Ἄκαιρος *unseasonable, idle.* οὐκ ἄκαιρα P.V. 1038.

Ἄκαιρως *unfitly, unseasonably*, A. 782. On C. 615. see τίειν.

Ἀκάκης *harmless*, P. 841.

Ἀκακος *id.* P. 653. 658.

Ἀκάματος *unwearied*, P. 869.

Ἀκαμπτος *unflinching*, C. 448.

Ἀκαρπία *sterility*, E. 768.

Ἀκαρπος *producing sterility*, E. 902.

Ἀκάρπωτος *fruitless*, Met. E. 684.

Ἀκασκαῖος *soft, delicate*, A. 721. Hesych. ἄκασκα, ἡσυχως, μαλακῶς, βραδέως.

Ἀκάτη a *boat*, A. 958. The word ἀκάτη is without authority, ἄκατος being the form in use. Blomfield and Bothe therefore read ἀκάτους. On this passage see under παρηβᾶν.

Ἀκέλευστος *uncommanded*, A. 713. 952.

Ἀκεσμα a *remedy*, P.V. 480.

Ἀκηδεῖν *to be careless of.* with gen. P.V. 506.

Ἀκήρατος *pure, unadulterated*, P. 606.—*uninjured*, A. 647. The word is derived, according to Blomfield, from κῆρ *harm* (whence κηραίνω) and not from κεράω. Passow, however, derives it from κεράω. Cf. Timæus, Lex. s. v. ἀκήρατοι, with Ruhnken's note.

Ἀκίθαρις *without the harp*, S. 665.

Ἀκῖκνς *imbecile*, P.V. 547.

Ἀκίχνητος *inaccessible, inexorable*, P.V. 184.

Ἀκλαυστος *unmourned*, E. 535. *actively, not weeping*, S.c.T. 678. Some prefer the form ἄκλαυτος. See ναρθηκοπλήρωτος.

Ἀκληρος *without a portion, destitute.* With gen. E. 333.

Ἀκλητος *uncalled, uninvited,* P.V. 1026. C. 825.

Ἀκμάζειν *to be at the height, or point.* impers. ἀκμάζει βρετέων ἔχουσθαι S.c.T. 94. *it is just the time to clasp the images.* — ἀκμάζει πειθώ δολία C. 715. *it is just the time for persuasion.* Here, however, if Pauw's conjecture δολίαν is admitted, the construction of ἀκμάζει will be the same as in the preceding passage. Cf. νύχιος.

Ἀκμαῖος *mature, full-grown,* P. 433. E. 383. S.c.T. 11.

Ἀκμή *a point of time.* μέλλειν ἀκμή P. 399. *time for delay.* τὸ μὴ μέλλειν ἀκμή A. 1326. *a time for no delay.* In circumlocutions, ποδὸς ἀκμάν E. 348. *the extremity of the foot.* ἀκμῇ χερῶν P. 1017. *the points of the fingers.*

Ἀκμων *an anvil.* λόγχης ἄκμονες P. 51. *h.e. bearing the thrusts of the spear, like an anvil does the blows of the hammer.* Scholefield compares Shaksp. Coriol. iv. 5. *the anvil of my sword.*

Ἀκοή *hearing,* Dor. ἀκοά P.V. 692.

Ἀκοίμητος *sleepless,* P.V. 139.

Ἀκοιτις *a wife,* P.V. 670.

Ἀκόμπαστος *without a boast,* S.c.T. 920.

Ἀκομπος *id.* S.c.T. 536.

Ἀκοντιστής *a javelin-man,* P. 52.

Ἀκόρεστος *insatiable.* With gen. P. 960. — *incessant, never-ending* A. 734. 975. 1304. 1463. P. 537.

Ἀκόρετος *id.* A. 1088. with gen. A. 1114.

Ἀκος *a remedy,* A. 377. 1142. E. 482. With gen. κακῶν ἄκος P. 623. (see πλέον) *a remedy for ills.* πημονῆς ἄκη S. 446. πολλῶν τόδ' ἐν βροτοῖς ἄκος E. 942. ἔστι τοῦδ' ἄκος 615. ὕπνου ἄκος A. 17. *a remedy against sleep.* οἶγοντι οὐτι νυμφικῶν ἐδωλίῳ ἄκος C. 70. *there is no means of repairing the violation of a virgin's chamber.* ἄκος τομαῖον πημάτων C. 532. ἄκη τομαῖα S. 265. See τομαῖος and ἐντέμνειν. ἄκος οὐδὲν τόνδε θρηνεῖσθαι

P.V. 43. *it is of no use to mourn for him.* In S. 263. (269.D.) τὰ δὲ — χρανθεῖς' ἀνῆκε γαῖα, μηνεῖται δ' ἄκη, the words μηνεῖται δ' ἄκη are evidently corrupt. Among several unsatisfactory emendations, Porson's appears the most probable, μηνιτὴ δάκη, μηνιτὴ referring to γαῖα, and δάκη to κνωδάλων in v. 261. The word μηνιτὸς does not occur, but may be defended by the analogy of ὄξυμήνιτος and ἀμήνιτος. Heath proposes γηγενῇ δάκη. Butler μηνιθμῶν δάκη. Dind. from M. which omits δ', μηνιαῖ' ἄκη, which he compares with ἔμμην' ἱερὰ in Soph. El 281.

Ἀκοσμος *disorderly,* P. 462.

Ἀκόσμως *in a disorderly manner,* P. 366. 414.

Ἀκούειν *to hear.* ἀκούω C. 646. ἄρ' ἀκούετε; E. 181. κλύοντες οὐκ ἤκουον P.V. 446. ἀκούσει fut. mid. E. 599 ἤκουσα S. 451. ἤκουσας S.c.T. 184. ἤκουσεν P. 355. ἤκούσαμεν C. 835. ἄκουε P.V. 633. S.c.T. 229. C. 501. ἄκουσον C. 452. S.c.T. 789. ἀκούσατε E. 114. ἀκούειν P. 207. ἀκοῦσαι C. 5. ἔργον καλὸν ἀκοῦσαι S.c.T. 563. μένω ἀκοῦσαι E. 647. ἀκούουσα S.c.T. 229. — With a genitive of the person. καὶ τῶνδ' ἀκούσας οὐτι μὴ ληφθῶ δόλω S.c.T. 38. with ἐκ. σαφῇ ἀκούεις ἐξ ἐλευθεροστόμου γλώσσης S. 926. — With a gen. of the thing. καὶ τῆσδ' ἄκουσον λισθίου βοῆς S.c.T. 227. 249. A. 385. C. 493. ἤκούσαθ' ὧν ἤκούσατε E. 649. — With accusative of the thing. τὰς προσερπούσας τύχας ἀκούσατε P.V. 273. 283. 441. 705. 742. 804. 825. S.c.T. 96. 185. P. 699. 830. A. 316. 390. 446. 666. 1218. 1277. 1315. 1406. C. 443. 642. 677. E. 296. 528. 613. 909. S. 58. 450. 461. 616. 618. 904. ἀκούειν τόδε πῆμ' ἄελπτον P. 257. (265.D.) where the inf. is equivalent to ὥστε ἀκούειν, not to διὰ τὸ or πρὸς τὸ ἀκούειν, as Schütz and the Schol. assert. See Wunderl. Obs. Critt. p. 194. — With gen. of the person and acc. of the thing. ἀκούσασαι πατρὸς — λόγους S. 692. 962. P.V. 1056.

A. 343. — It has sometimes the sense of *to obey*. *κεῖ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται* S.c.T. 178. *ἐπεὶ οὐκ ἀκούεις ὁξὺ τῶν ἐμῶν λόγων* S.884. *ἐπεὶ ἀκούειν σοῦ κατέστραμμαι τάδε* A. 936. *since I am constrained to obey you in these things.*—With acc. and inf. *Ἰνδούς ἀκούω νομάδας ἵπποβάμοσιν εἶναι καμήλοις* S.281. *τυτθὰ ἐκφυγεῖν ἀνακτ' αὐτὸν ὥς ἀκούομεν* P. 557. on which construction see under ὥς, n. 3.

Ἀκούσιος involuntary, A. 777.

Ἄκρα a top, a summit. οὐδ' ὑπερθέοντ' ἄκραν E. 532. *Λέρνης ἄκρην τε* P.V. 680. (677. D.) Ion. for ἄκραν, but this is certainly incorrect. One MS. has ἄκραν. Here Canter, because Lerna was a valley, and not a hill, proposes *Λέρνης τε κρήνην*, which Blomf. adopts. Butler, however, properly observes, that the very idea of a valley implies surrounding hills, and quotes Paus. ii. 36. *κατιόντων δὲ ἐς Λέρναν. κατ' ἄκρας πορθούμεθα* C. 680. *from top to bottom*, h. e. utterly. This phrase occurs first in Hom. Il. O. 557. *κατ' ἄκρης Ἴλιον αἰπεινὴν ἐλέειν*. Cf. Thucyd. iv. 112. *κατ' ἄκρας καὶ βεβαίως ἐλεῖν τὴν πόλιν*. Virg. Æn. ii. 290. *ruit alto a culmine Troja*.

Ἀκραγῆς not barking, dumb, P.V. 805.

Ἀκραντος ineffectual, ἄκραντα βάζω C. 869. *τέχνην Κάλχαντος οὐκ ἄκραντοι* A. 240.—*ἄκραντος νύξ the dead of night*, h. e. when nothing can be done. Cf. Lat. *nox intempesta*. *τοὺς δ' ἄκραντος ἔχει νύξ* C. 63. (65. D.) *some are surprised in the dead of night*. The Schol. and Stanl. less correctly explain *ἄκραντος νύξ* as *eternal night*, h. e. death. The passage does not appear to indicate *duration*, but different *points* of time, at which vengeance may overtake the guilty; some, namely, it visits *ἐν φάει in the prime of life*, others *ἐν μεταίχμειω σκότου in their declining years*, and with others again it is deferred till *ἄκραντος νύξ*, h. e. *the night or time of death*.

Ἀκρατής unable to control, γλώσσης ἀκρατής P.V. 886.

Ἀκράτος unmixed, pure. ἄκρατον αἶμα C. 571. — *intemperate. ἄκρατος ὀργὴν* Ἀργος P.V. 681.

Ἀκριβῶς accurately, P.V. 328.

Ἀκριτος not subject to trial, irresponsible, S. 366.

Ἀκριτόφυρτος indiscriminately mingled, S c.T. 342.

Ἀκρόβολος struck upon the summit. ἀκροβόλων ἐπαλξέων λιθὰς ἔρχεται S.c.T. 143. (158. D.) *a shower of stones comes* (i. e. is aimed) *against the battlements, struck upon their summits*. Blomf. denies that this can be the meaning of *ἀκρόβολος*, and joins *ἀκροβόλων λιθὰς*, i. e. *lapidum imber velitibus jactus*, which is certainly extremely harsh. Wellauer takes *ἀκροβόλος* actively, *desuper tela jaciens* and translates *a propugnaculis desuper jacentibus lapidum imber descendit*, but the words more naturally refer to an attack made upon the city from without, than to one upon the enemy from within. Schütz's interpretation, given above, appears upon the whole the best. For the passive sense of *ἀκρόβολος* cf. *ἀμφιβόλοισι πολίταις* in v. 280. and for the use of the genitive *ἐπαλξέων* after *ἔρχεται* see Matth. Gr. Gr. 350. If this construction be thought too harsh, we may join *λιθὰς ἐπαλξέων* h. e. *a shower of stones aimed at the battlements*. For the accent of the word *ἀκρόβολος* or *ἀκροβόλος* see further Lobeck on Soph. Aj. v. 324.

Ἀκροθίνια first fruits E. 798.

Ἀκροπενθής mourning exceedingly, P. 132.

Ἀκρόπολις a citadel, S.c.T. 222.

Ἄκρος at the top. σκοπέλοις ἐν ἄκροις P.V. 142. *on the summits of the rocks. κορυφαῖς ἐν ἄκραις* 366. *ἄκρον κόρυμβον ὄχθου* P. 650. *χερῶν ἄκρους κτένας* A. 1576. *the extreme points of the fingers. οὐκ ἀπ' ἄκρας φρενός* 779. *not from the surface of the mind*. h. e. *deeply*. Cf. Eur. Hec. 246. *οἶδ'. οὐ γὰρ ἄκρας καρδίας ἔψανσέ μου*. —

clever, dexterous. τοξότης ἄκρος A. 614. θεσφάτων γνώμων ἄκρος ib. 1101. Ἀκρωνία *the mutilation of the extremities*, E. 179. The Schol. explains it *an accumulation*; but the word is very doubtful. See not. ad loc. ed. Linw. and cf. χλοῦνις.

Ἀκταίνειν *to lift up.* ἀκταίνειν βάσιν E. 36. *to lift up the foot, to spring.* This passage is referred to by Phrynichus and the Etym. M. under ἀκταινῶσαι and ἀκταίνω. See Ruhnken's note upon Timæus, s. ἀκταίνειν· γανριᾶν καὶ ἀτάκτως πηδᾶν.

Ἀκτὴ *a shore*, P. 265. 295. 413. 562. 915. (see νύχιος) 925. A. 680. E. 10. ἦν ὁ φιλόχορος Πὰν ἐμβατεύει ποντίας ἀκτῆς ἐπὶ P. 441. (449. D.) There should be no comma here after ἐμβατεύει, the succeeding words referring not to the situation of the island, but to Pan. κήρυκ' ἀπ' ἀκτῆς τόνδ' ὄρω A. 479. *I see a herald come hither from the sea coast. — any raised or projecting edge.* ἀκτὴ χώματος C. 711.

Ἀκτίς *a ray of the sun*, A. 662. P. 356. 495. P.V. 799.

Ἀκτωρ *a leader*, P. 549. E. 377.

Ἀκτωρ prop. name of a man. S.c T. 537.

Ἀκύμων [ῡ] *without waves*, A. 552.

Ἀκων (contr. for ἀέκων) *unwilling.* παρ' ἄκοντας ἦλθε σωφρονεῖν A. 174. οὐκ ἀκούσαις P.V. 277. θέλουσ' ἄκοντι κοινῶν κακῶν (κακῶν for κακῶ) has been rightly adopted from MSS. and Edd. by Brunck, Schütz, Blomf. for the vulg. κακῶ) ψυχῇ S.c.T. 1024. (1033. D.) ἄκοντος Διός P.V. 773. repeated, ἄκοντά σ' ἄκων — προσπασσαλεύσω P.V. 19. γαμῶν ἄκουσαν ἄκοντος πάρα S. 224. ἀπέκλεισε δωμάτων ἄκουσαν ἄκων P.V. 674.

Ἀλαίνειν *to wander in mind, to dote*, A. 82.

Ἀλαός *blind*, P.V. 549. Metaph. *dead.* ἀλαοῖσι καὶ δεδορκόσι E. 312.

Ἀλαπάζειν *to lay waste.* fut. ἀλαπάξει A. 129.

Ἀλαῖσθαι *to wander.* P.V. 669. C. 130. E. 98. ἀλαθείς Dor. S. 849.

Ἀλαστος *not to be forgotten*, an epi-

thet applied to any severe calamity or crime. ἄλαστα στυγνὰ πρόκακα P. 950. See seq.

Ἀλάστωρ *a committer of heinous crimes*, E. 227. — *one who forgets not to punish crime, an avenger*, P. 346. A. 1482. 1489. S. 410. — *an evil genius, an author of ill*, P. 346. This and the preceding word appear to be derived from the Homeric form λέλασμαι, from λανθάνω. So Passow. Blomf. in his Glossary derives it from ἄλη, h. e. *mentis error, delirium*, whence ἀλάζω *decipio*, and from this ἀλαζών· ὁ ἀπατεῶν καὶ κομπαστής Etym. M. ἀλάστωρ *qui in errorem perniciosum trahit*, ἄλαστος, *qui in errorem perniciosum inducitur*, whence, according to him, “*error ipse, et deinceps omnis calamitas, ἄλαστος dicebatur.*”

Ἀλατεία *wandering.* Ἡρας ἀλατείαις πόνων P.V. 902. *painful wanderings inflicted by Juno.* Here πόνων is omitted by Turn. and one MS. whence Schütz and Porson omit γάμων in the strophe.

Ἀλγεῖν *to feel pain.* ἤλγησ' ἀκούσας P. 830. With gen. τὸν ζῶντα ἀλγεῖν χρὴ τύχης παλιγκότου A. 557. *to grieve for reverse of fortune.* With dat. ἄλγηον ἦπαρ ἐνδίκους ὀνειδέσιν E. 130. With acc. ἀλγῶ μὲν ἔργα καὶ πάθος γένος τε πᾶν C. 1011. οἱ μάλα καὶ τόδ' ἀλγῶ P. 1002. *thus again do I express my sorrow,*

Ἀλγεινός *painful*, S. 443. With inf. ἀλγεινὰ λέγειν P.V. 197, πάσχειν ἀλγειναῖσι ib. 238.

Ἀλγίων [ῖ] *more painful*, comp. from ἄλγος, P.V. 936.

Ἄλγος name of a river, S. 251. The name, however, is doubtful. Vid. Interpp. ad loc.

Ἄλγος *pain, grief*, P.V. 433. 701. S.c.T. 762. P. 533. 575. 821. A. 1446. C. 463. E. 174. plur. S.c.T. 350. P. 832. A. 50. (see ἐκπάτιος) C. 28. 734. E. 444. S. 1028. φθονερὸν ἄλγος A. 438. *a painful feeling of jealousy.* ἄμαχον ἄλγος οἰκέταις A. 715. (733. D.) *a nuisance*, where ἄλγος is the acc. in apposition to the preceding words.

Cf. ἄγαλμα. ἄλγος sc. ἐστὶ *it is painful*. ἄλγος δὲ σιγαῖν P.V. 198. 261. C. 907. — *a lament*, οἶμαί σφε — ἦσειν ἄλγος ἐπάξιον S.c.T. 847.

Ἀλγύνειν [ῡ] *to pain, or grieve*, C. 735. S.c.T. 340. pass. ἠλγύνθην κέαρ P.V. 245. *I am grieved in heart*.

Ἀλδαίνειν *to foster or cherish*, S.c.T. 12. P.V. 537. *to increase*. ἁλδαίνειν κακά S.c.T. 539.

Ἀλέγειν *to care for, or respect*. βωμῶν ἀλέγοντες οὐδέν S. 733.

Ἀλειφα οἶλ, A. 313. The more usual form is ἁλειφαρ, which Pearson and Schütz have restored, but against the authority of MSS.

Ἀλέκτωρ *a cock*. A. 1656. E. 833.

Ἀλέξανδρος prop. name of Paris, A. 61. 354.

Ἀλέξημα *a remedy*, P.V. 477.

Ἀλεξητήριος *averting*. Ζεὺς ἀλεξητήριος S.c.T. 8. *Jupiter the averter of evil*. Lat. *averruncus*. See ἐπώνυμος.

Ἀλεύειν *to avert*. ἅλευσον S. 523. S.c.T. 87. 128. ἅλευ' ὦ δᾶ P.V. 577. where probably some corruption exists in the text.

Ἀλη *wandering*. πνοαὶ βροτῶν ἅλαι A. 187. *winds detaining the crews from their object*.

Ἀλήθεια *truth*. τῆς ἀληθείας γέμων A. 599. ξὺν ἀληθείᾳ ib. 1548. ἀληθείᾳ φρενῶν 1529. ἐπ' ἀληθείᾳ S. 263. *so that they come true*.

Ἀληθεύειν *to speak truth*, S.c.T. 544.

Ἀληθής *true*, S.c.T. 421. 692. 868. 927. A. 477. 666. S. 273. P. 505. C. 831. πῶς δῆτ' ἂν εἰπὼν κεδνὰ τὰ ληθῆ τύχοις; A. 608. (622. D.) *might you but succeed in stating the truth favourably!* h.e. *I would it were possible that you might state what is at once favourable and true*.

Ἀληθόμαντις *a true prophetess*. A. 1214.

Ἀληθῶς *truly, correctly*, S. 380. 580. A. 1217. E. 763.

Ἀλήτης *a wanderer*, A. 1255. C. 1038.

Ἀλίγκιος *resembling*, P.V. 447.

Ἀλίδονος *tossed by the sea*, P. 267.

Ἀλίμενος *without a harbour*, S. 749.

Ἀλιος *belonging to the sea*. ἅλιον κύμα S. 14. ἅλιον πρῶνα P. 129. 856. On both these passages see πρῶν.

Ἀλίρροθος *resounding with the sea*, P. 359.

Ἀλίρρυτος *flowing with waves*. Metaph. ἀλίρρυτον ἅλσος S. 848. *the sea*. See ἅλσος.

Ἄλις *enough*. ἅλις ἦσθ' ἀνάρσιος A. 497. ὥς ἅλις λελεγμένων E. 645. ἄνδρας Ἀργείοισι Καδμείους ἅλις (sc. ἐστὶ,) ἐς χεῖρας ἐλθεῖν S.c.T. 661. πημονῆς ἅλις γ' ὑπάρχει A. 1641. *there is enough of woe already*. εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἅλις γ' ἐχοίμεθ' ἄν A. 1644. (1659. D.) This passage is very obscure. Perhaps upon the whole it may be best to place the comma after ἅλις γ', and translate *and if there should be indeed enough of these evils, we would grasp at or welcome it, stricken as we have been, etc.* The word ἅλις will then be used emphatically with reference to v. 1641. *if really enough*, h.e. *so that there arise no more*. Cf. ἔχειν sub fin.

Ἀλίσκειν *to take*. pass. 2 aor. subj. ἄνδρες ὦν ἀλῶ πόλιν S.c.T. 239. part. ἀλούς A. 460, ἀλούσα 792. S.c.T. 568. ἀλούσης A. 330. S.c.T. 199. ἀλόντων A. 315. ἀλούσας E. 67. perf. m. ἐάλωκε A. 30. *is taken*.

Ἀλίστονος *groaning with the waves*, P.V. 714.

Ἀλιταίνειν *to offend*. aor. 2. ἀλιτεῖν. μηδ' ἀλίτοιμι λόγοις P.V. 551. ὄψει δὲ κεῖ τις ἄλλος ἤλιτεν βροτῶν E. 259. Here Heath reads ἄλλος for the vulg. ἅλλον. On E. 306. vid. seq.

Ἀλιτρεῖν (?) a doubtful form in E. 306. where the vulg. is ὅστις δ' ἀλιτρῶν ὥσπερ ὅδ' ἀνήρ. Wellauer proposes ἀλιτρῶν from ἀλιτραίνω as ἀλιτῶν from ἀλιταίνω. Hermann after Stanley reads ἀλιτῶν. The conjecture of Auratus ἀλιτῶν has been followed ed. Linw.

Ἀλίτυπος *struck or beaten by the sea*. λαοπαθῆ ἀλίτυπα βάρη P. 907. (945. D.) *the sufferings incurred in the*

persons of those whose bodies were tossed upon the sea. The epithet ἀλίτυπα, which properly refers to the persons themselves, is here improperly applied to their sufferings: for instances of this see Lobeck on Soph. Aj. v. 7. Heath and Schütz incorrectly understand λαοπαθῆ and ἀλίτυπα to refer to *two sorts* of calamities, the one incurred by land, the other by sea: an error which may perhaps have arisen from the particles τε—τε, which have been ejected by Pass. Lachm. and Well. The passage probably is corrupt.

Ἀλκή *strength or power*. ἐν αἵστοις τελέθοντος οὔτις ἀλκά A. 454. *there is no strength in one who is dead*. ζυγὸν ἀλκᾶς B. 586. *the yoke of authority*. αἱ αἱ κεδνᾶς ἀλκᾶς 892. *military force*. ἀλκῇ πεποιθώς C. 235. καταπνείει—ἀλκὰν σύμφυτος αἰών A. 107. See πειθώ. βακχᾷ πρὸς ἀλκὴν S.c.T. 480. *rages with all his might*. See πρὸς.—*support, assistance*, ἀλκὰ ἐκὰς ἀποστατεῖ A. 1074. P.V. 545. S. c. T. 74, 197. 744. E. 248. S. 347. 712. 812.—*fight*, ἀλκὴν ἄριστον S.c.T. 551. *most excellent in fight*. σὺν ἀλκᾷ S.c.T. 859. *in fight*.

Ἀλκίφρων *magnanimous*, P. 92.

Ἀλκμήνη *prop. name of a woman*, A. 1010.

Ἀλλά *but*; used in various connexions. In changing the subject, e.g. P. V. 106. ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας οἷόν τέ μοι τάσδ' ἐστί. So ib. 187. 261. 358. 439. 674. 749. S.c.T. 638. 646. 843. 1052. P. 146. 222. 229. 242. 337. 518. 728. 767. 835. S. 321. 705. 908. 943. A. 473. 1286. 1320. 1506. 1633. C. 187. 199. 336. 533. 586. 699. 770. 1040. E. 582.—With a negative preceding, e.g. S. 601. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως, ἀλλ' ὥς ἂν ἠβήσαιμι. So in P. V. 232. 240. 444. 446. 454. 478. 521. 532. 571. 613. 655. 714. 868. 952. 1033. 1035. S.c.T. 199. 219. 459. 574. 599. 661. 867. P. 350. 366. 386. 684. 702. 801. A. 1337. 1628. C. 195. 466. 760. 825. 979. E. 177. 437. 599. 636. 762.—With imperative, in exhortation or encouragement, e.g. S. 73. ἀλ-

λὰ θεοὶ γενέται κλύετ' εὖ τὸ δίκαιον ἰδόντες. So ib. 188. 216. 459. P. V. 71. 315. 344. 607. 1060. 1073. S.c.T. 30. 111. 836. P. 136. 611. 620. 632. 683. 689. 823. A. 510. 1275. C. 469. 864. 905. E. 411. With infinitive, used in the sense of the imperative. ἀλλ' ὦ μεγάλοι μοῖραι Διόθεν τῇδε τελευτᾶν C. 304, upon which construction see Matth. Gr. Gr. 546. Bernhardt, Synt. Gr. c. ix. 3.—In answers which imply an objection, e. g. P. V. 629. μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν, to which Prom. replies ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος. So ib. 936. 983. S.c.T. 193. 680. 700. 1037. 1041. 1044. P. 783. A. 1179. 1221. 1276. 1647. 1651. C. 220. 394. E. 199. 407. 567. 685. 691. S. 338. 506. 710. 741. 930.—In answers which imply an affirmation, e. g. A. 1020. πείθοι' ἄν, εἰ πείθοι' ἀπειθοίης δ' ἴσως. to which Clyt. replies ἀλλ' εἵπερ ἐστὶ μὴ—κεκτημένη—πείθω νιν λόγῳ. So ib. 1087. 1337. 1637.—To obviate an objection implied, P. 781. S. 338.—With the optative, expressing a wish. ἀλλ' ἄντ' ἀγαθῶν ἀγαθοῖσι βρούοις S. 944. So A. 918. 1222. C. 1059. E. 287. Cf. *at* in Latin. ἀλλ' οὔν, in transition, P. V. 1060. 1073. See οὔν. ἀλλ' ἦ. in interrogations, S. 891. C. 218. 763. 764. ἀλλὰ—γάρ, in elliptical sentences, P. V. 943. C. 369. E. 764.

Ἀλλαγή *change, alteration*, A. 469.

Ἀλλάσσειν *to exchange*. With gen. P. V. 969.

Ἀλλεσθαι *to leap*. 2 aor. μάλα γὰρ οὔν ἀλομένα E. 346. So Herm. and Schütz conj. for the vulg. ἀλλομένα, which violates the metre. See Erfurdt on Soph. CEd. T. 1310.

Ἀλλῇ (adv. dat. of ἄλλος) *in a different manner*. ἄλλ' ἄλλα δ' ἐφορεύει E. 504. *some in one way and some in another*.

Ἀλληλοφόνουι *slaying each other*. ὑπ' ἀλληλοφόνουις χερσί S.c.T. 914. ἀλληλοφόνους μανίας A. 1557.

Ἀλλήλων *of each other*. ὑπ' ἀλλήλων φόνῳ S.c.T. 803. *murder by each other's hands*. ἀλλήλοισι P. 406. ἀλ-

λήλοισι 498. P.V.200. ἀλλήλησι P.185. A. 640. where, however, ἀλλήλαισι has now been restored. ἀλλήλους P.V. 489. E. 210. 825. ἄλληλα P.V. 1089.

Ἄλλοδαπός *foreign*, S.c.T. 1068. Buttm. Lexil. s. v. ἐχθοδοπῆσαι, considers that this word is derived from the anastrophe ἄλλου ἄπο, others derive it from δάπεδον or ἔδαφος. Passow thinks it is merely a lengthened form of ἄλλος.

Ἄλλοθεν *from another quarter*. ἄλλος ἄλλοθεν *one from one place and another from another*, A.92.581. E.479.

Ἀλλόθροος *speaking a strange language, foreign*. ἄλλοθρόοις S. 951. contr. ἄλλόθρουν A. 1173.

Ἄλλος *another*. P.V. 233. 321. 520. 776. 804. S.c.T. 462. P.33. 258. 360. 812. 954. A.290.460.598.735.832.839.850.891. 1312. 1553. 1639. C.102.281.395.465.698. 802. (815. D.) (this verse, however, is considered spurious by Herm. Schütz, and Seidler, and must be rejected, unless a verse in the strophe has been lost). 989. 1017. E. 230. 259. (see ἀλιταίνειν). 404. 429. 819. S. 241. 440. βωμὸν ἐπ' ἄλλους δαιμόνων 477.(482.D.) Here one MS. has ἄλλων, which would be the more usual construction, but see examples of this transposition of adjectives ap. Lobeck. Soph. Aj. v. — 7. ib. 659. 938. 970. οὐδὲν ποτ' ἄλλο C. 16. *it is nothing else*. — *the other, the rest*, in which sense ὁ ἄλλος is more usual. ποῦ δὲ φίλων ἄλλος ὄχλος P. 917. Γὰρ τε, καὶ ἄλλοι χθονίων ἀγεμόνες 632. Ἄρτεμίδος εὐνοίαισι σὺν τ' ἄλλοις θεοῖς S.c.T.432. σὺν ἄλλοις ib. 245. *with the rest*. πρὸς ἄλλων ναυτίλων A. 617. ἄλλοισιν ἐν νεκροῖσι E. 69. μετ' ἄλλω δορικμητι λαῶ C.360. — ἄλλος τις *some one else*. P.V. 48. 156. 1065. S.c.T. 1018. C. 186. 661. ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε A. 1241. where Voss's conj. ἄλλην τιν', ἄλλην is possibly correct. See ἄτη. οὔτις ἄλλος P.V. 465. τίς ἄλλος; *who else?* S. c.T.655. P. 233. C. 112. S. 302. 313. in comparisons, *other than*. τίς ἄλλος ἢ γώ; P.V.

438. τί δ' ἄλλο γ' ἢ πόνοι πόνων; S.c.T. 834. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρείχε P.205 (209.D.) *he did nothing else than*, etc. On this form of expression, see Matth. Gr. Gr. 488. 11, and compare the use of *nihil aliud quam* in Latin. See Zumpt. Lat. Gr. Sect. 83. — With πλήν. οὐκ ἄλλο γ' οὐδὲν πλήν ὅταν κείνῳ δοκῇ P.V.258. With ἀντί. οὔτις ἄλλος ἀντ' ἐμοῦ P.V.468. ἄλλην τιν' ἀντ' ἐμοῦ A. 1241. — In the sense of *besides*. ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν φοινίαν Σκύλλαν C. 604. μόνον δὴ πρόσθεν ἄλλον — εἰσιδόμην P. V. 423. Ἑρμῆς ὃδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις S.217. — pleonastically, ἥξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος. A.1253. πικροῦ χείματος ἄλλο μῆχαρ βριθύτερον A.192. *a remedy itself likewise more bitter even than the storm*. See Passow, Lex. in ἄλλος. — In enumerations, generally denoting *the second*. γίγας ὃδ' ἄλλος S.c.T. 406. κέρδει κέρδος ἄλλο τίκτεται 419. Τιτανὶς ἄλλη E.6. ἄλλος ἐκείνου παῖς P. 752. τέταρτος ἄλλος S.c.T.468. — ἄλλος is sometimes used in the elliptical sense of *strange*, h.e. *other* (than usual). Ἄρη τὸν ἀρότοις θερίζοντα βροτοῦς ἐν ἄλλοις S. 629. (636.D.) Ζεὺς ἄλλος ἐν καμουσιν ib. 238. (231. D.) *another Jupiter*, h. e. *Pluto*. Hence it comes to signify *bad, untoward*. Cf. Hesiod. Op. et D. 344. εἰ γὰρ τοι καὶ χρῆμ' ἐγκώμιον ἄλλο γένοιτο h. e. *some mishap*. Cf. the use of ἕτερος, and see Passow, s. v. ἄλλος, who compares the Latin *alius* and *secus*. — Repeated, νέμει γέρα ἄλλοισιν ἄλλα P.V.230. *different privileges to different persons*. ἄλλος ἄλλον ἄγει S.c.T. 322. ἐπ' ἄλλην ἄλλος ἵθυνεν δόρυ P. 403. ἄλλος παρ' ἄλλου πληρούμενοι A.304. *taken up each after the other*. ἄλλ' ἄλλα δ' ἐφορεύει E.504. πρὸς ἄλλοτ' ἄλλον P.V. 276. ἄλλος ἄλλοσε P.351. ἄλλος ἄλλοθεν A.92. 581. E.479. Cf. ἄλλη, ἄλλοτε, ἄλλοσε, ἄλλοθεν. After τὸ μέν. τὸ μὲν πικρὸν, ἄλλο δ' αἰείρει S.c.T. 741. — With the strict sense of ἄλλος pre-

served in each case. λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα S.c.T. 433. δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης πρὸς ἄλλαις θηγάναισι Μοῖρα A. 1517. — οἱ ἄλλοι *the rest*. τοῖσιν ἄλλοις E.63. τὰ ἄλλα A.36. 818. 886. 1218. C. 505. 576. 737. E. 620. τᾷλλα C. 545. S. 702. — for κατὰ τὰ ἄλλα, *in other respects*, A. 595. 892. E. 633. S.992. ἄλλη adv. E. 504. Cf. ἄλλη. οὐδ' ἐφέστιον ἄλλην τραπέσθαι Λοξίας ἐφίετο C. 1035. where if the reading of Med. Guelph. Ald Rob. be correct, ὁδὸν must be understood. ἐφ' ἐστίαν is, however, the vulg. reading. See ἐφέστιος.

Ἄλλοσε *in another direction*. ἄλλος ἄλλοσε — ἐκωσοῖατο P.351. *some in one direction and some in another*.

Ἄλλοτε *at another time*. πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει P.V. 276. *sometimes near one and sometimes near another*. ἄλλως ἄλλοτε S.c.T. 1062. *differently at different times*.

Ἄλλότριος *belonging to another*. ἄλλοτρίας διαὶ γυναικός A.435.

Ἄλλόφυλος *belonging to another race*. ἄλλόφυλον χθόνα E.813.

Ἄλλως *otherwise*. οὐκ ἄλλως ἐρῶ S.c.T. 472. 1062. A. 487. — *on other accounts*. ἔπειπερ ἄλλως, ὧ ξέν', εἰς Ἄργος κίεις C. 669. *since you are going on other business*. Hence the phrase ἄλλως τε καὶ *especially*, h.e. *both for other causes, and also*, etc. E. 451. S. 749. ἄλλως τε πάντως καὶ P.V. 639. E. 696. P.675. *both on all other accounts and*, etc. See Herman on Viger, p. 619. — *idly, to no purpose*, οὗτοι δυσοίζω θάμνον ὡς ὄρνις φόβῳ ἄλλως A.1290. *I feel no idle alarm*. See Ruhnken's note on Timæus, s. οὐκ ἄλλως προνοεῖ. οὐ μάτην.

Ἄλμη *the brine of the sea*, P.389. Mæris remarks that ἄλμη in the Attic writers means *pickle of fish*, which in ordinary Greek was ζωμός. Sallier, however (not. ad loc. qu. v.), quotes this passage and one from Theophrastus (lib. ii. de Caus. Plant. cap. 9), to shew that the other sig-

nification is used also by Attic writers.

Ἄλμῃεις *briny*, S.824.

Ἀλοῖδορος *not reproaching*, A.401. See under ἀφιέναι.

Ἄλοξ *a furrow*, A.987. Metaph. ὄνυχος ἄλοκι C. 25. *a furrow cut by the nail*. βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος. S.c.T. 575. (593. D.) *having a rich store of wisdom in his mind*. Alluding to this latter passage, Timæus observes, βαθεῖαν αὐλοκα. ὅπερ ἐστὶ σχιστῆς γῆς ὑπὸ ἀρότρου μεταφορικῶς ἀπὸ τούτου βαθείας φρένας καὶ κεκρυμμένας σημαίνει. Stanley compares φρένα βαθεῖαν in Pind. Nem. iv. 13. and βαθύφρονα in Nem. vii. 1.

Ἄλουργίς *a purple carpet*. Etym. M. ἐκ τοῦ ἄλς ἁλός, καὶ τοῦ ἔργον. σὺν ταῖσδέ μ' ἐμβαίνονθ' ἄλουργέσι A.920. (946. D.) where σὺν ταῖσδε (emend. by Heath for the vulg. σὺν τοῖς δέ) refers to ἀρβύλαις, understood from ἀρβύλας v. 918. As the genitive of ἄλουργίς is ἄλουργίδος, it is probable that ἄλουργέσιν comes from a form τὰ ἄλουργῇ, not from ἄλουργίς.

Ἄλοχος *a wife*, S. 59.298. A. 1480. P. 63.

Ἄλς *the sea*, A.1382. P.568. S.38. 128. πελαγίαν ἄλα P.419. 459. *the open or high sea*.

Ἄλσος *a grove or mead*, S.503.504. 553. Metaph. πόντιον ἄλσος P.111. ἀλίρρυτον ἄλσος S. 848. *the sea*. Cf. Cic. in Arat. Neptunia PRATA secantes.

Ἀλύειν [ῡ] *to rave*, S.c.T. 373.

Ἀλυξίς *escape*. A.1212. See πλέων.

Ἄλς name of a river, *the Halys*. P. 848.

Ἀλύσκειν *to escape*. ὅπη πημονὰς ἀλύξω P.V.589. P.94. A.1598. τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν P.101 (100.D.) where τόθεν — ἀλύξαντα should be joined in construction. Upon ἀλύσκειν with a gen. see Musgrave on Soph. El. 617. ed Hermann.

Ἄλυτος *indissoluble*, P.V. 154.

Ἄλφεσίβοιος generally, *fetching the price of oxen*, as in Il. 18. 593. but in S. 835. *nourishing oxen*.

Ἀλφηστής *inventive, finding gain*. A general epithet of men, in the Odyssey and in Hesiod. ἀνδρῶν ἀλφηστῶν ὄλβος S.c.T. 752.

Ἄλως a circular area or disc. acc. ἄλω S.c.T. 471.

Ἀλώσιμος *liable to capture*. Hence ἀλώσιμον παιᾶνα S.c.T. 617. a *paean celebrating the capture of the city*. ἀλώσιμον βάξιν A. 10. a *report of the capture of the city*.

Ἀλωσις *capture*. Ἰλίου ἄλωσιν A. 575. δαΐων ἄλωσιν S.c.T. 112. the *taking of the city by the enemy*.

Ἄμα at the same time. ξενικὸν ἀστικόν θ' ἄμα S. 613. ὄρθιον ἄμα ἀντηλάλαξε — ἡχώ P. 381. ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἄμα S.c.T. 794. With part. κλύουσα πάταγον ἄμα — ἰκόμαν S.c.T. 221. εὐνήν ἀνδρὸς αἰσχύνουσ' ἄμα — ἐβούλευσας A. 1609. πολλὰ δὲ βρίζων ἄμα — ἐξήμελξας C. 884. With dat. along with, ἡμεῖς δ' ἄμα τῷδε sc. ἵμεν S.c.T. 1064.

Ἀμαζών an Amazon, E. 598. 655. P.V. 725. S. 284.

Ἀμαθύνειν [v] to lay in the dust, to destroy, E. 897.

Ἀμαῖν to reap. οἱ οὐ ποτ' ἐλπίσαντες ἤμησαν καλῶς A. 1014. have reaped a fine harvest h.e. fortune.

Ἀμαξήρης belonging to a carriage. ἀμαξήρης θρόνος A. 1024. a carriage-seat.

Ἀμαρτάνειν to miss a mark. ἡμαρτον ἢ θηρῶ τι; A. 1167. — to miss or fail in anything. σώφρονος γνώμης ἀμαρτεῖν A. 1649. to fail in sound judgment. ξυμμαχίας ἀμαρτῶν A. 206. having failed in my alliance h.e. having forfeited my character as an ally. τοῦ ῥυσίου ἡμαρτε A. 521. he lost his prize. See ῥύσιον. — to fail or err. P.V. 260. 266. 580. πόλλ' ἀμαρτῶν S. 893. having erred in many things.

Ἀμαρτία an error or crime, P.V. 9. A. 488. 1170. C. 512.

Ἀμαρτίνοος having lost the senses, S. 537.

Ἀμάρτιον the wages of crime, A. 523. Schol. τὸν μισθὸν τῆς ἀμαρτίας. Some make it equivalent to ἀμάρτημα. On P. 663. see under διάγειν.

Ἀμαυρός dark or obscure ἐξ ἀμαυρᾶς κληδόνος C. 840. from an obscure report. ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν A. 532. from my secret soul. Referring to those dead, or out of sight. τιθεῖσ' ἀμαυρόν A. 453. κλύε — ἐξ ἀμαυρᾶς φρενός C. 155.

Ἀμαυροῦν to obscure. τᾶμπαλιν δὲ τῶνδε γαίᾳ κάτοχ' ἀμαυροῦσθαι σκότῳ P. 219.

Ἀμάχετος invincible, S.c.T. 85.

Ἀμαχος id. P. 90. 841. A. 715. 746. C. 53.

Ἀμβλύνειν [v] to blunt, render of no effect, S.c.T. 826.

Ἀμβλύς blunted. Met. having lost the power to hurt, E. 229.

Ἀμβλωπός dimming the eyes, E. 915. Upon the various forms οψ, ωψ, ωπης, ωπος, and the accentuation of them, see Lobeck on Soph. Aj. v. 955. Pors. on Eur. Med. 1363.

Ἀμβόᾱμα Dor. and contr. for ἀναβόημα a loud cry, C. 34.

Ἀμβοᾱν for ἀναβοᾱν to shriek, to bewail loudly, P. 564. For similar instances of syncope in the tragedians, see Blomf. note on S.c.T. 740. ed. Blomf.

Ἀμβροτος immortal. E. 249.

Ἀμέγαρτος unenviable, h. e. mournful, unpleasant, P.V. 401. (see κρατύνειν) S. 633. The word is derived from μεγαίρω, and means that which no one envies or grudges another. Buttman (Lexil. in voc.) observes that this word is applied only to mournful objects, and is not used in the meaning of immense, as is the case with ἀφθονος, from φθονέω.

Ἀμείβειν to change. χροῖας ἀμείψεις ἄνθος P.V. 23. With dat. ἀμείβων χρῶτα πορφυρέα βαφῇ P. 309. — to give in exchange, or by way of return. χάριν τροφᾶς ἀμείβων A. 711. ἐπεὶ μιν μέγαν ἄρας, δίδυμα καὶ τριπλᾶ παλίμποйна θέλων ἀμείψει C. 780. 782. (791. 793. D.) where ἀμείψει is the

third person active referring to Orestes, not the second person middle, as Pauw and Abresch suppose. This is sufficiently proved by the participle θέλων: ἄρας will, therefore, be the nominative absolute for σοῦ μιν ἄραντος. For this use of the nom. abs. see Matth. Gr. Gr. 562. 1. Bernhardt, Synt. Gr. c. xiv. 15. Valck. on Eur. Phœn. 292. See also under ἀποπτύειν. — From the sense of *exchanging* is derived the meaning of *exchanging place*, h. e. *passing from one place to another*; either as referring to the place *from* which the exchange is made, in which sense the active is more common, or that *to* which it is made, where the middle is generally used. πορθμὸν ἀμείψας Ἀθαμαντίδος Ἑλλης P. 69. *having passed the Hellespont*. εἰ δ' οὖν ἀμείψω βαλὸν ἔρκειον πυλῶν C. 564. *if I pass the threshold*. Mid. v. ἀμείβεσθε τόνδε τὸν τόπον S. 229. *come and occupy this place*. ποῖον ἀμείψεσθε γαίας πέδον τᾷσδ' ἄρειον; S. c. T. 286. *what better land than this will ye occupy in exchange?* χρόνος ἀμείψεται πρόθυρα δωμάτων C. 1014. *time will cross or enter the doors of the house*. Hence *to pass through* generally, as implying the exchange of one point of locality for another. οὐτις ἀσινῇ βίοντον ἀμείψεται C. 1014. *no one will pass through life exempt from harm*. Wunderlich, Obs. Critt. P. 182. compares the use of *mutare* in Latin, as in Hor. Od. i. 17. 1. Il. 16. 18. Carm. Sec. 39. The passage in S. c. T. 838 (856. D.) πίτυλον ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται τὰν — θεωρίδα — εἰς ἀφανῇ χέρσον, is somewhat obscure. Schütz translates ἀμείβεται by *sequitur*, which Wunderlich justly disapproving conjectures πέμπεται. Blomfield translates it *deduco*, which is probably correct, though ἀμείβειν does not occur elsewhere in the sense of *causing to pass over*. For the somewhat unusual usage of the middle for the active, see Matth. Gr. Gr. 496. 7. This is clearly the idea in-

tended by the word: Wellauer's explanation, *intrat cymbam (πίτυλος?) et cum ea per Acherontem in locum inferorum se confert*, is absurd. — It is also used in the middle in the sense of *exchanging words*, or *answering*. ἔπος ἀμείβου πρὸς ἔπος E. 556. πρὸς ταῦτ' ἀμείβου S. 246. τούτοις ἀμείβου πᾶσιν εὐμαθὲς τί μοι E. 420. with double acc. ἔπη ξένους ἀμείβεσθ', ὥς ἐπήλυδας πρέπει S. 192. On the corrupt passage ἀγαθὸν δ' ἀμείψομαι A. 1240. see under ἀγαθός.

Ἀμείλιχος *severe, cruel*, C. 614.

Ἀμείνων *better*, P. V. 1037. ἄμεινόν ἐστι *it is better*, S. 185. With ἐστὶν omitted, S. 711. With infin. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφους ἢ στυγόν P. V. 335. Cf. P. 676. ἀπὸ στρατείας γάρ νιν ἡμποληκότα τὰ πλεῖστ' ἀμείνον' εὐφροσιν δεδεγμένη Δροίτη, περῶντι λουτρὰ καπὶ τέρματι Φᾶρος παρεσκήνωσε E. 601. seqq. (631. D.) This passage is very obscure, and undoubtedly corrupt. Bothe's conjecture ἢ φράσαι for εὐφροσιν, which Butler approves, appears upon the whole among the best proposed. Butl. translates, *ab expeditione igitur bellica eum redeuntem, ubi plurima melius quam dici potest, administrasset, balneis excipiens*. It may perhaps be better to place the comma after πλεῖστα, and join ἄμεινον (ἄμεινον, not ἀμείνον'. So Herm.) ἢ φράσαι δεδεγμένη as referring to Clytæmnestra. The whole passage may be translated, *receiving him with a bath, more courteously than can be expressed, upon his return from the expedition, where he had gained the utmost honours — as he was passing through the water and had reached the end (of the vessel, or, when he had ended his ablutions), she threw over him a cloak, etc.* [See, however, not. ad loc. ed. Linw. where another mode of emendation and interpretation is proposed.]

Ἀμελεῖν *to neglect*. τὸ μὴ ἀμελεῖν μάθε E. 86. With gen. S. 706. 754. 1016.

Ἀμεμπτος *blameless*. ἄμεμπτος

χρόνου P.678. *blameless as regards the time of my stay.* Mœris asserts, that in the Attic writers this word has only an *active* signification. So Thom. Mag. and Phavorinus. Sallier, however, quotes against Mœris the present passage, and Eur. Iph. A.1158. to which Pierson adds ἀμεμπτος φίλος from Xen. Cyr. v. 10.

Ἀμέμπτως *blamelessly, unerringly*, S. 266.624.

Ἀμεμφής *blameless*, S.576. — *not to be complained of*, h. e. *abundant*. πλοῦτος ἀμεμφής P.164. On C.503. see under ἀμόμφητος.

Ἀμεμφία *absence of blame*. διαλλακτῆρι οὐκ ἀμεμφία φίλοις S.c.T. 892. (909. D.) *their friends do not fail to cast blame upon the reconciler.* For this use of the dat. see Bernhardy, Synt. Gr. p.92. who compares the usage in P.V. 499.616. C.233. (ed. Well.) Compare also P.V.251.615. and see Herm. on Viger. App. vi. p.716.

Ἀμήνιτος *without anger*. ξὺν ἀμηνίτῳ βάζει λαῶν S.953. *with a kind expression on the part of the people.* χειμῶνα οὐκ ἀμήνιτον θεοῖς A.635. *a storm caused in anger by the gods.*

Ἀμηνίτως [ι] *without anger, graciously*. ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις κοινωνὸν εἶναι χερνίβων A.1006. (1036.D.) *Since Jupiter has graciously caused you to share with our house in the lustral waters.* The epithet may either refer to Cassandra, whom Jupiter had so far favoured as to make her the slave ἀρχαιοπλοῦτων δεσποτῶν, or to Clytæmnestra, as expressing her sense of the favour of Jupiter to herself in granting the capture of Troy. So Wunderl. Obs. Critt. p.151. The former sense, however, appears the best suited to the general meaning of the passage, nor is it necessary with Schütz to adopt the conj. of Auratus, ἀμηνίτοις.

Ἀμηχανεῖν *to hesitate, to be perplexed*, S.374. ὥστ' ἀμηχανεῖν ὅποι τράποιντο P.450. ἐξ αἰνιγμάτων ἐπαρ-

γέμοισι θεσφάτοις ἀμηχανῶ A.1084. With acc. τέρμα ἀμηχανῶ ib.1150. *I am in doubt as to the end.* ἀμηχανῶ εὐπάλαμον μέριμναν ὅπα τράπωμαι, ib.1512. *I am perplexed in thought, as to whither I must turn.*

Ἀμήχανος *helpless*, S.c.T. 209. *irremediable*, E.531.739. P.V.59. S.615.

Ἀμηχάνως *helplessly*. ἀμηχάνως ἔχοντα C.401. — *without possibility*. μένειν πέμπειν δὲ δυσπήμαντ' ἀμηχάνως ἐμοί E.459. See δυσπήμαντος.

Ἀμίαντος *unpolluted*. ἡ ἀμίαντος sc. θάλασσα P.570. (578. D.) *the sea*. Schol. δηλαδὲ θαλάσσης, οὐ γὰρ μιαίνεται πώποτε, καὶ πολλῶν μολυσμάτων ἐπιχυθέντων αὐτῇ. This usage of descriptive epithets instead of the names of persons or things is illustrated by Götting, Pref. to Hesiod p. xv. He refers it to the didactic school of poetry cultivated by Hesiod and his followers, and adopted in the oracular style at Delphi. As examples of this, he quotes from Plutarch de Pyth. Orac. 24. πυρικάοι denoting the Delphians, ὀφιβόροι the Spartans, ὀρεᾶνες men, ὀρεμπόται rivers. In Hesiod are found φερέοικος a tortoise, ἀνόστεος the polypus, πέντοζος the hand, χλωρὸν and αὔον the nail and its paring, ἴδρις an ant, ἡμερόκοιτος ἀνὴρ a thief. In epic poetry this usage is scarcely found. Homer once only calls ships ἀλὸς ἵπποι. Æschylus has some few instances of it, thus ἡ ἀνθεμουργός. P.604. *the bee*, and in this passage ἡ ἀμίαντος *the sea*. Perhaps πτερωτός S.505. is thus used. Götting wrongly, however, refers χαλκοῦ βαφαί A.591. to this head.

Ἀμικτος *not mingled, distinct*, A.312.

Ἀμιλλα *rivalry, emulous exertion*, πτερύγων θοαῖς ἀμίλλαις P.V.129.

Ἀμῖς. ἐπ' ἀμίδα S.822.827. (842.847.D.) It is generally translated a ship. For this signification of the word, see Butl. not. Philolog. in loc. It appears, however, to be corrupt.

Ἀμισθος *not hired*, A.952. C.722.

Ἀμίστρης *prop.name of a man*. P.21.

'Αμίστρις id. P. 312. Probably the same as the preceding, altered for the sake of the metre.

'Αμνημονεῖν to forget, E. 24.

'Αμνήμων forgetful. With gen. S.c.T. 588.

'Αμοῖρος having no part in, destitute. With gen. S.c.T. 715. E. 333.

'Αμόμφητος (?) blameless. καὶ μὴν ἀμεμφῇ τόνδ' ἔτεινάτην λόγον τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C. 503. (510. D.) Here the vulg. is ἀμόμφητον δέ τινα τὸν λόγον. Hermann. Obs. Critt. p. 97, considers this verse to be spurious. So Porson (Præf. ad Hec. p. xl.), Butler and Well. It is omitted by Ald. and Turn. In Rob. it is placed after v. 504. Canter assigns it to the Chorus. Erfurdt also assigns it to the Chorus, and reads ἀμεμφῇ τόνδε τιμήσει λόγον. Tyrwhitt ἀμόμφητόν γε τεῖναι, whence Wellauer δ' ἔτεινα. Seidler conj. καὶ μὴν ἀμεμφῇ τόνδ' ἔτεινα τὸν λόγον. Herm. de Vers. Spur. ap. Æsch. p. v. assigns it to the Chorus with the three following verses, and reads καὶ μὴν ἀμεμφῇ τόνδ' ἔτεινατον λόγον. So Blomf. substituting only ἔτεινάτην for ἔτεινατον. This appears correct. For the explanation of the next verse, see under τίμημα.

'Αμορφος blameless. πρὸς ὑμῶν ἀμορφος E. 648. blameless in your sight. ἀμορφον πόλει ib. 453. one against whom the city has no complaint. Cf. δυσπήμεντος. — having nought to complain of E. 391. Here ἀμορφον is the vulg. for which Rob. rightly has ἀμορφον. These words are confused again in v. 648, where Ald. has ἀμορφος.

'Αμός a Doric form of ἡμέτερος, our, S. 99. 318. S.c.T. 399. 636. mine, as ἡμεῖς is sometimes put for ἐγώ, E. 418. C. 422. 431. Brunck on Andr. 1172. says "ἀμός Doricum est pro ἡμέτερος, ἀμός Atticum pro ἐμός," but this distinction is probably incorrect. See Matth. Gr. Gr. 149. Blomf. Gloss. S.c.T. 413. The aspirated

form is used by the Dorians, and the soft by the Æolic, epic, and tragic writers.

'Αμοχθεῖ or ἀμοχθεί without labour, P.V. 208. Upon the probable formation of adverbs in εἰ and ι, see Blomf. Gloss. in loc. who decides that when derived from the dative of nouns in α or η, gen. ης, they ought to be written with εἰ, this being the ancient form of the dative; but that when derived from nouns in ος, they should be written with ι, the ο being omitted to distinguish them from the nom. plur. It is, however, a question of great uncertainty, owing to the continual variation of the MSS. See Matth. Gr. Gr. 257. Herm. and Lobeck on Soph. Aj. 1206. (ed. Herm.). The quantity of ι in the last syllable, as Blomf. shews in opposition to Apoll. de Adv. p. 571. is common, except in the case of gentile adverbs in τι, which have the ι short.

'Αμπελος the vine, P. 607.

'Αμπέμπειν to send up, C. 376. for ἀναπέμπειν. See ἀμβοᾶν.

'Αμπέχειν to clothe, P. 834.

'Αμπίπτειν to fall back, A. 1581. for ἀναπίπτειν.

'Αμπλακεῖν to err. 2 aor. ὥς τάδ' ἤμπλακον A. 1185. when I had thus offended. pass. τί δ' ἤμπλάκηται S. 894. what offence has been committed? Monk on Hipp. 145. is of opinion that ἀπλακεῖν, ἀπλακία, ἀπλάκημα, without μ, is the proper orthography in the tragic writers, there being many passages which require this. This is undoubtedly true so far, but neither does there appear sufficient reason for rejecting the other form ἀμπλακεῖν, κ.τ.λ. which (except in S. 227) is the form constantly preserved in the MSS. and Edd. throughout Æschylus. Both forms probably were in use by the tragic writers, μ being inserted for the sake of euphony, as in ἀμφασία, ἀμβροτος, κ.τ.λ. See Herm. on Soph. Œd. T. 472. Trach. 120. and de Em. Rat. Gr. Gr. p. 19. The derivation of the word appears

correctly given by Blomf. Gloss. P.V. 112. ed. Bl. "videtur formatum esse a πλάζω *errare facio*, a præfixo πλεοναστικῶς vel κατ' ἐπίτασιν, ut στάχυς ἄσταχυς, βληχρὸς ἄβληχρὸς, μέλγω ἄμέλγω, et similia.

Ἀμπλάκημα *an offence*, P.V. 112. 386. 623. S. 227. In E. 894. the shorter form ἀπλακήματα must be read with Pauw for ἀμπλακήματα.

Ἀμπλάκητος read by some in A. 336. See ἀναμπλάκητος.

Ἀμπλακία *an offence*, P.V. 562. See ἀμπλακεῖν.

Ἀμπυκτῆρ *a frontlet or ornament to fasten a hair on a horse's forehead*, S.c.T. 443.

Ἀμπυξ *a band encircling the forehead*, S. 426. "Est ἄμπυξ quicquid caput circumdat," Blomf. Gloss.

Ἀμυγμός *laceration*, C. 24.

Ἀμυναθέσθαι *to ward off from oneself*. ἀμυναθοῦ E. 416. On the accent of this word vid. not. ad loc. ed. Linw. also on Soph. *Æd.* Col. 1015.

Ἀμύνειν [ῥ] *to ward off*, A. 102. Mid. v. *to ward off from oneself*, A. 1354.

Ἀμύσσειν *to tear*. καὶ με καρδίαν ἀμύσσει φροντίς P. 157. pass. φρήν ἀμύσσεται φόβῳ ib. 115.

Ἀμφήκης *two-edged*, P.V. 694. (ἀμφάκει, Dor. Dind.) 1046. A. 1120.

Ἀμφί with gen, *concerning, respecting*, S.c.T. 1003. A. 62. 1044. 1053. 1111. S. 386. 610. 787. In P.V. 714. (702.D.) τὸν ἀμφ' ἐαυτῆς ἄθλον ἐξηγουμένης, there seems a mixture of two constructions, sc. ἐξηγουμένης τὸν ἐαυτῆς ἄθλον, and ἐξηγουμένης ἀμφὶ ἐαυτῆς τὸν (ἐαυτῆς) ἄθλον. — With dat. denoting place, *about, around*, A. 317. P.V. 55. 71. P. 195. 821. 833. ἀμφὶ σκηναῖς τροχηλάτοισιν ὅπισθεν ἐπόμενοι ib. 961. See θάπτειν. — *concerning, on account of*. τὰς ἀμφὶ σοι λαμπτηρουχίας A. 864. ἀμφὶ σοι πάθη ὀρώσα 867. ἧ δόλον τιν' ἀμφὶ μοι πλέκεις; C. 218. δέδια ἀμφὶ σαῖς τύχαις P.V. 182. ἀμφὶ νόστω τῷ βασιλείῳ ὀρσολοπεῖται θυμός P. 8. ἀμφὶ ὀφθαλμοῖς φόβος 164. ἀμφὶ τάρβει C. 540. (so Pors. Schütz)

would mean *through fear*; but see ἀμφιταρβής. — With acc. denoting place, *about, around*, P.V. 416. 555. 727. 808. 832. 1031. S.c.T. 136. (or this may be referred to the next head.) P. 301. 368. 475. 854. S. 900. A. 1130. E. 283. In P. 702. ἀμφ' Ἀθήναις πᾶς διέφθαρται στρατός, Brunck, Schütz, and Blomf. read Ἀθήνας, unnecessarily as regards the sense (see A. 317. Eur. *Iph.* T. 6, etc.); this reading is, however, supported by several MSS. and Turn. — *about, denoting time*. πῆδημ' ὀρούσας ἀμφὶ Πλειάδων δύσιν A. 800. — *concerning*, μέριμνα ἀμφὶ πόλιν S.c.T. 136. πολύθρηνον αἰῶν' ἀμφὶ πολιτᾶν μέλεον αἶμ' ἀνατλάσα A. 697. εἴρηκας ἀμφὶ κόσμον ἄψευδῇ λόγον S. 243. ἔχειν ἀμφὶ τι *to engage in anything*. πότε, εἰ μὴ νῦν, ἀμφὶ λιτὰν ἔχομεν; S.c.T. 98. *when shall we engage in prayer?* Separated from its verb by tmesis, ἀμφὶ δὲ κυκλοῦντο πᾶσαν νῆσον P. 449.

Ἀμφιάρως Attic for Ἀμφιάρῃος proper name of a man, S.c.T. 551.

Ἀμφιβαίνειν *to stand about, as a protection*, S.c.T. 158. An Homeric usage; cf. Il. A. 37. Od. A. 198, etc.

Ἀμφιβάλλειν *to place upon*. ζυγὸν ἀμφιβαλεῖν P. 50. 72. *to place a yoke upon*.

Ἀμφίβληστρον *anything thrown about the person, as chains or a net*. κώλοισιν ἀμφίβληστρον ἔχει P. V. 81. ἀμφίβληστρον ὥσπερ ἰχθύων A. 1355. C. 485.

Ἀμφίβολος *struck on all sides*, S.c.T. 280. See ἀκρόβολος.

Ἀμφιβόλως *doubtfully, undecidedly*, οὐκ ἀμφιβόλως S.c.T. 845. In P. 871. ἀμφιβόλως is adopted by Blomf. and others from a few MSS. and Ald. Rob. Schol. for the vulg. ἀμφιβόλως.

Ἀμφίβουλος *hesitating, undecided in purpose*. With inf. ἀμφίβουλος οὔσα θυμοῦσθαι πόλει E. 703.

Ἀμφίζευκτος *fastened at both ends*. τὸν ἀμφίζευκτον ἄλιον πρῶνα P. 128. See πρῶν, and cf. vv. 50. 708. 722.

Ἀμφιθαλής *flourishing or abounding on all sides*. Met. ἀμφιθαλῇ κακοῖς βίον A. 1115. *a life abounding on all sides with ills*. The word is peculiarly applied to *children whose father and mother are both living*; and also to *the gods who live in perfect happiness*. See Ruhnken's note on Timæus, s. v. ἀμφιθαλεῖς. In C. 388. καὶ πότ' ἂν ἀμφιθαλὲς Ζεὺς ἐπὶ χεῖρα βάλοι; it seems rather to have an active signification, *causing both of us to flourish*. Schol. ὁ ποιήσων ἄμφω ἡμᾶς θάλλειν.

Ἀμφιλαφής lit. *laying hold upon all sides*, h. e. *ample, extensive*. πολλὰ δόσις ἐκ Διὸς ἀμφιλαφής A. 986. γόος ἀμφιλαφὲς ταραχθεὶς C. 328. *lamentation extensively excited, a universal wailing*, where, as Butler observes, the adjective has the force of an adverb. Upon the meanings of this word, see Ruhnken's note on Timæus, s. v. ἀμφιλαφές. πολὺ καὶ ἄφθονον. It is derived, according to Hemsterhuys, from λάφω, an old form of λαφύω, λαφύσσω. The old grammarians derive it from λαβεῖν, quasi ἀμφιλαβής.

Ἀμφίλεκτος *of double import, twofold*. ἀμφίλεκτα πῆματα ἐμοὶ προφωνῶν A. 855. *disputing*. ἀμφίλεκτος ὦν κράτει ib. 1567. *disputing for the sovereignty*.

Ἀμφιλέκτως *doubtfully*. οὐδ' ἀμφιλέκτως S. c. T. 791. *in right good earnest*.

Ἀμφιλόγως *doubtfully*. οὐκ ἀμφιλόγως P. 871. *without doubt*. See ἀμφιβόλως.

Ἀμφινεικὴς *made a subject of contention*, A. 672.

Ἀμφίπτολις *involving the whole state*, C. 73.

Ἀμφίσβαινα *a sort of snake, capable of moving backwards as well as forwards*, whence its name, A. 1206.

Ἀμφιστρεύς prop. name of a man, P. 312.

Ἀμφιταρβής *encompassed with terror*, C. 540. ἀμφιταρβής Turn. Steph. Here ἀμφὶ τάρβει is read by Porson

and Schütz. Cf. ἀμφί. Blomfield reads ἀμφιταρβεῖ, understanding it actively.

Ἀμφιτειχῆς *encompassing the walls*. γείτονες καρδίας μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεών S. c. T. 272. (290. D.) For an explanation of the usage of the accusative here, see under κλύειν.

Ἀμφιτόμος *cutting both ways*, A. 1475. Ἀμφιχάσκειν *to open the mouth about*. μαστὸν ἀμφέχασκ' ἐμόν C. 538. *sucked at my breast*.

Ἀμφίων [ῖ] prop. name of a man, S. c. T. 510.

Ἀμφότερος *both*. ἀμφοτέρως κοινὸν αἴας P. 129. h. e. *the two continents of Europe and Asia*. ἀμφοτέρους ὁμαίων τάδ' ἐπισκοπεῖ Ζεὺς S. 397. *regards both parties in this matter*. ἀμφοτέρα γὰρ ἦν τάδε P. 483. ἀμφοτέρα sc. πεζός τε καὶ ναύτης P. 706. On E. 458. ἀμφοτέρα μένειν πέμπειν δέ, see δυσπήμεντος.

Ἀμφω *both*, C. 252. 556. ἀμφοῖν S. c. T. 794. A. 1632.

Ἀμωμος *faultless*. κάλλει ἀμώμω P. 181.

Ἄν a particle, joined with the past tenses of the indicative, with the optative, subjunctive and infinitive moods of verbs, and in certain cases with participles. It is used in Æschylus—I. in the apodosis of a sentence with the past tenses of the indicative, preceded by a protasis with εἰ, expressing a condition which was not fulfilled, e. g. εἰ ὑπ' Ἰλίου—κατηναρίσθης, πολύχωστον ἂν εἶχες τάφον C. 341-346. *if thou hadst been slain under Troy (which thou wast not) thou wouldst have been possessing, etc.* So in S. c. T. 645. A. 844. 1000. 1369.—With the aorist, denoting a completed action, εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ἤκασα S. 285. A participle may stand in the protasis for a finite verb with εἰ, as in πολλῶν πατησμένων εἰμάτων ἂν εὐξάμην, ὁμοιοῖσι προυνεχθέντος ἐν χρηστηρίοις A. 397. where προυνεχθέντος is equivalent to εἰ προηνήχθη. Sometimes this

protasis is omitted, but may easily be supplied, e. g. αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγὴ P.V. 756. sub. εἰ θανεῖν ἦν πεπρωμένον. Ib. 985. σὲ γὰρ προσηύδων οὐκ ἂν, ὄνθ' ὑπηρέτην sub. εἰ σωφρονεῖν ἠπιστάμην. So in C. 690. εἰ δυνατόν ἦν, in P.V. 244. εἰ παρῆν μὴ εἰσιδεῖν, or similar protases may be understood.—With the aorist, ἄλλος ὁμοίως ἦλθεν ἂν τὰδ' ἀγγελῶν C. 698. sub. εἰ σὺ μὴ ἦλθες. So in S. 581.—II. With the optative, preceded by a protasis with εἰ and the indicative, expressing a *present* condition, e. g. ἐγὼ γὰρ οὐκ εἰ δυστυχῶ τοῦδ' οὐνεκα θέλοιμ' ἂν ὥς πλείστοισι πημονὰς τυχεῖν P.V. 346. *if I am unhappy, I should not therefore wish, etc.* So P.V. 980. P. 624. S. 384. C. 202. E. 847. 848. A relative may stand in the apodosis for εἰ, e. g. πῶς οὐκ ἂν (sc. ἡδοίμην) ἦτις ἐκ Διὸς πάσχω κακῶς P.V. 761. τί δ' ἂν φοβοίμην, ᾧ θανεῖν οὐ μόρσιμον; ib. 935.—With the optative, preceded by a protasis with εἰ, expressing a *future* condition, e. g. εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς P.V. 981. *you would not be to be borne, if you should be prosperous.* So S.c.T. 6. 387. 534. P. 422. A. 1644. E. 398. S. 734. 903. 919. ἐπειδὴν—κτάνωσιν in S.c.T. 716. forms the protasis to τίς ἂν πόροι, κ. τ. λ. in v. 720. In this construction, as above, a participle may supply the place of εἰ with the finite verb in the protasis, e. g. χροιάν τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν h. e. εἰ χροιάν τίνα ἔχοι P.V. 492. ὅξος τ' ἀλειφά τ' ἐκχέας ταυτῷ κύτει, διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις A. 314. h. e. εἰ ἐκχέαις. The same is the case in P.V. 760. 987. S.c.T. 177. 652. P. 208. A. 314. C. 257. S. 223. 225. 286. 583. Hence the optative with ἂν very frequently has the force of a softened future, and may in this case be preceded by a protasis containing a future indicative. εἰ ᾧδε τραχεῖς καὶ τεθηγμένους λόγους ῥίψεις, τὰχ' ἂν σοῦ—κλύοι Ζεὺς P.V. 312. ἄγοιμ' ἂν, εἰ τις τάσδε μὴ ἔξαιρήσεται S. 902. This future in

the protasis may also be expressed by a genitive absolute, e. g. θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγὼ S.c.T. 544. *if it be the will of the gods, my words will come true.* So θεῶν διδόντων, οὐκ ἂν ἐκφύγοι κακά ib. 701. h. e. εἰ θεοὶ δώσουσι. In C. 336. ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων θείῃ κελάδους εὐφθογγότερους, the ἂν of θείῃ refers equally to κομίσειεν in v. 340. τοιόνδε τοι ταρβούντες ἐνδίκῳ σέβας—ἔχοιτ' ἂν E. 672. h. e. εἰ ταρβήσετε. Cf. 7. 76. In S. 760. the wish μέλας γενοίμαν καπνός—ὀλοίμαν forms the protasis to the words ἀφυκτον οὐκέτ' ἂν πέλοι κέαρ v. 765. So likewise, in many passages where the protasis is not expressed, ἂν gives the verb a future sense, e. g. οὐδ' ἦσσαν ἂν γένοιο δώμασιν φίλος C. 697. which is equivalent to the preceding future οὗτοι κυρήσεις. So E. 521. οὐκ ἄνολβος ἔσται, πανώλεθρος δ' οὐποτ' ἂν γένοιτο, where the protasis is δίκαιος ὢν. For instances of this future signification, see P.V. 518. 619. 935. S.c.T. 357. 384. 454. 550. 689. 896. P. 259. A. 870. 1019. 1101. 1423. 1560. C. 388. 403. 559. 1046. E. 94. 290. 407. 412. 980. S. 325. 363. From its having this sense, we find εἰ joined (if the reading is correct) with πράσσοιμ' ἂν A. 904. πράσσοιμ' ἂν A. 904. (930. D.), πράσσοιμ' ἂν being equivalent to πράξω, and ἂν strictly limited to πράσσοιμι. [πράσσοιμεν Dind. see his note.] Wel-lauer wrongly refers to this and to A. 336. as cases of ἂν being joined with εἰ, which is not so. In the latter passage ἂν refers to γένοιτο, unless ἀναμπλάκητος (q. v.) be the true reading. In A. 1320. (1347. D.) where the vulg. κοινωσώμεθ' ἂν is obviously corrupt, Pors. and Blomf. read κοινωσαίμεθ' ἂν (the latter needlessly making the sentence interrogative), which may be explained as equivalent to the future.—It is also used with the optative as a milder form of imperative, εἰ βούλοιο, or something similar being understood. Thus γένος τ' ἂν ἐξεύχοιο καὶ λέγοις πρόσω S. 269. *you*

may tell us, etc. λέγοις ἂν S.c.T. 243. C. 103. 106. 165. S. 451. 906. λέγοιτ' ἂν S.c.T. 695. C. 657. ἔρδοις ἂν C. 506. κλύοιτ' ἂν E. 651. στείχοιτ' ἂν S. 495. μύζοιτ' ἂν E. 117. εὐδοιτ' ἂν ib. 94. is better read interrogatively. The protasis is sometimes expressed e. g. χαίροιτ' ἂν, εἰ χαίροιτε A. 1367. πείθοιτ' ἂν, εἰ πείθοιο A. 1019. may be also thus explained.—It is likewise very commonly used with the optative to express the meanings *could*, *would*, *should*, *might*, e. g. οὐκ οὐκ ἂν ἐκφύγοι γε τὴν πεπρωμένην P. V. 516. *he could not escape fate*. Cf. ib. 63. 500. 907. 908. 916. S.c.T. 451. 720. P. 239. 430. A. 992. 1171. 1301. 1314. 1546. C. 511. 834. E. 615. 633. 686. 819. S. 223. 225. 324. 440. 442. 504. 585. 773.—ἄσμενος δὲ τῶν σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ P.V. 395. *he would gladly rest himself* Cf. ib. 754. 969. A. 1650. C. 260. [476. 766. 829. 995. 997. E. 219. 274. 554. S. 212. 332. 483. In P. 230. πᾶσα γὰρ γένοιτ' ἂν Ἑλλάς βασιλέως ὑπήκοος, the protasis is to be understood from the preceding verse, sc. εἰ θηράσεται. So E. 203. οὐκ ἂν γένοιθ' ὄμαιμος αὐθέντης φόνος, sc. τὸ γυναιῖκα ἄνδρα νοσφίσαι. The use is elliptical in S. 699. (718. D.) ἄγαν καλῶς κλύουσά γ' ὥς ἂν οὐ φίλη, sc. κλύοι. Cf. Dem. Mid. 6. καὶ γὰρ εἰδυῖαισιν ἂν ὑμῖν λέγοιμι P.V. 439. *I should be telling it to you who know it already*. Cf. S.c.T. 379. 686. P. 772. S. 205, 768.—πατρόθεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ A. 1489. *your father's avenging spirit might have lent its assistance*. Cf. C. 994. E. 488. 499. S. 182. 278. 481. The usage in ὅπως ἂν μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρων βέλος ἡλίθιον σκήψειεν A. 355. (364.D.) belongs to this; ὅπως not denoting *the purpose* (in which case ἂν would not have been used) but the *manner* of the action, sc. *in such a manner*, that the arrow might or would strike, etc. See Matth. Gr. Gr. 520. Obs. 2. ἂν sometimes seems to be omitted, as in S. 708. ἴσως γὰρ ἢ κῆρύξ τις ἢ πρέσβυς μόλοι. Here, however, Bur-

gess proposes ἴσως γὰρ ἂν. A. 1349. πημονὴν ἀρκύστατον φράξειεν. Here likewise Elmsley corrects πημονῆς ἀρκύστατ' ἂν, which has been generally received by scholars.—III. With the subjunctive with ὅπως or ὥς to denote a purpose present or to come, e. g. ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,—φράσω P.V. 826. So C. 573. E. 543. 984. S. 230. ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα στέργειν P.V. 10. So 657. 708. A. 885. C. 20. 981. S. 488. 513. 908. In this construction ἂν may either be added or omitted.—With relatives and similar words to express an indefinite notion, e. g. with ὅς. μήτ' ἔπος μήτ' ἔργον, ὧν ἂν δύναμις ἡγεῖσθαι θέλη P. 170. *in whatsoever things I may have ability to do*. ὥς. μαντεύομαι ὥς ἂν ἡγῇται θεός. E. 33. *just as the god may direct me*. ὅστε. οὗτ' ἂν ἐκ χερῶν θεοῖ θυσίαν δέχωνται S.c.T. 682. *from the hands of whomsoever*, etc. ὅστις. ἅπας δὲ τραχύς, ὅστις ἂν νέον κρατῇ P.V. 35. *whosoever is recently in power*. ὅσπερ. μέλοι δέ τοι σοὶ τῶν περ ἂν μέλλης τελεῖν A. 948. *whatever you may be about to do*. Cf. C. 769. ὁπότερος. ὁπότερ' ἂν κτίσης S. 429. *whichever you may do*.—With particles of time, to express an indefinite period, present or future. ἔστ' ἂν *until*. ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου P.V. 376, ἐπισχῆς ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς 699. ἔστ' ἂν ἐξίκη πρὸς Γοργόνεια πέδια 795. ἔστ' ἂν — σφαγαὶ καθαιμάξωσι E. 427. εὗτ' ἂν *whenever*, as soon as. εὗτ' ἂν εἰς οἴκους μόλωμεν P. 226. A. 12. C. 732. 6. Cf. P. 356. where the construction depends on προφωνεῖ which is the *historical present*. In A. 411. εὗτ' ἂν ἐσθλά τις δοκῶν ὀρᾶν, there is an ellipsis of ἦ, if the reading be correct. See under εὗτε. ἕως ἂν *so long as*. ἕως ἂν αἶθρῃ πῦρ ἐφ' ἐστίας ἐμῆς Ἀιγισθος A. 1610.—*until*. ἕως ἂν ἐξίκη καταβασμόν P.V. 812.—ὅφρα ἂν *until*. ὅφρ' ἂν γὰρ ὑπέλθῃ E. 323.—πρὶν ἂν *before that, until*, with a negative preceding. οὐδὲ λήξει πρὶν ἂν κορέσῃ κέαρ P.V. 165. Cf. 175.

721.758.772.993.1029. — IV. With the infinitive, either to express past time, as ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ A. 907. *methinks he would have walked*, etc. πλήθους μὲν ἂν σάφ' ἴσθ' ἑκατι βαρβάρους ναυσὶν κρατῆσαι P. 329. *know that they would have been superior*, etc.; or future, as εὖξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε; A. 907. *was it through fear that you vowed to the gods that you would do thus?* To the former case belongs the elliptical passage τί δ' ἂν δοκεῖ σοι Πρίαμος (sc. ποιῆσαι), εἰ τάδ' ἤνυσεν; A. 909. ἂν is also to be taken with the inf. in C. 989. (995. D.) the construction being ἔχιδν' ἔφν (ὥστε) σήπειν ἂν, θιγοῦσα. Wellauer incorrectly joins ἂν with θιγοῦσα, which by itself without ἂν is equivalent to εἰ θίγοι. See seqq.—The passage in E. 76. ἐλῶσι γὰρ σε καὶ δι' ἡπείρου μακρᾶς, βεβῶτ' ἂν αἰεὶ (so vulg.) τὴν πλανοστιβῆ χθόνα, is one of considerable difficulty, owing to ἂν, which neither from its position can be referred to ἐλῶσι (it being, moreover, extremely doubtful whether ἂν is ever joined in pure Attic with the indicative future); nor can it, without great awkwardness, be taken for the preposition ἀνὰ separated by tmesis from its case. [This, however, has been, on consideration, adopted in the late ed. of the Eum. coll. Plat. Legg. viii. p. 832, c. ab Hermann cit. Vid. not. ad loc. ed Linwood.] Recent editors have adopted the reading ἀνατεῖ from Turn. Steph. which they explain as referring to ἐλῶσι, *without impediment*, h. e. incessantly. So Butler; but this is certainly very harsh; neither shall we perhaps be disposed to set greater value on Müller's conjecture ἀλατεῖ. The best MSS., it must be acknowledged have ἂν αἰεὶ, but the variation between ANATEI and ANAIEI is so slight, that we may perhaps be justified, as far as such authority is concerned, in adopting the correction. We may, in that

case, refer ἀνατεῖ to βεβῶτα, and understand it to imply a gracious promise on the part of Apollo to Orestes, that notwithstanding all his hardships, he should remain *essentially unharmed*, which seems to accord very well with the general meaning of the passage.—That ἂν with a participle can exert a conditional force, appears to be extremely questionable. Hermann, indeed, on Viger, 483. and Matth. Gr. Gr. 598. maintain the contrary, and attempt to explain many passages where ἂν is repeated, by referring the former ἂν to a participle, in the sense of *si forte*, and the latter to the finite verb. Thus in Soph. Œd. T. 339. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη κλύων; Hermann joins τοιαῦτ' ἂν κλύων in the sense of *si forte talia audierit?* That this explanation is doubtful, appears from two reasons:—1. We find no instance where ἂν is joined with a participle *expressing a condition*, without finding a finite verb in the sentence also. 2. There are numerous instances where, without any participle, a double ἂν occurs with a finite verb, and where, notwithstanding Hermann's refined explanations, we can hardly doubt that they both refer to the same, e.g. ἀνθρώπεια δ' ἂν τοι πῆματ' ἂν τύχοι βροτοῖς P. 692. κακῶν δὲ πλῆθος οὐδ' ἂν, εἰ δέκ' ἤματα στοιχηγοροίην, οὐκ ἂν ἐκπλήσαιμί σοι P. 421. οὕτω γένοιτ' ἂν οὐδ' ἂν ἐκβασίς στρατοῦ S. 752. Hence we conclude that in such passages as τί δ' ἂν εἰπόντες τύχοιμεν ἂν; C. 412. πῶς δ' ἂν γαμῶν—ἀγνός γένοιτ' ἂν S. 224. ἔχουσ' ἂν ἤδη—ἂν ἐξεύχοιο ib. 269. οὐκ ἂν γ' ἐλόντες αὖθις αὖ θάνοιεν ἂν A. 331. ἐντὸς δ' ἂν οὔσα—πείθοι' ἂν ib. 1018. the participle exercises its independent power of expressing *condition, cause*, etc. and that the ἂν in both cases refers to the finite verb. Possibly the usage may originally have been adopted in those passages where, owing to a parenthesis intervening, the force of ἂν

would otherwise have been lost to its verb, and may subsequently have been employed to give additional force in others where the same necessity did not exist. — On the quantity of ἄν, which Dindorf, Præf. ad Poet. Scen. Græc. p. vii. seqq. affirms to be occasionally lengthened in the tragic writers, see Hermann, Opusc. iv. p. 373, who maintains that it is always short. The question appears doubtful; some of the passages quoted by Dindorf certainly seem to favour his position (Cf. under γε sub. fin.), others are susceptible of probable emendation. Upon the whole, it may be questioned whether, if such a licence had been allowable in the Attic tragic writers, we should not find more frequent and indisputable evidences of it in their remaining writings.

Ἀνά *through, on, over*, P.V. 573. S.c.T. 327. P. 576. S. 823. 833. ἀμπεδιήρεις for ἀνὰ πεδιήρεις P. 558. With dat. ἄμ πέτριάς for ἀνὰ πέτριάς S. 346. Used for the imperative ἀνάστητε C. 957. (963.D.) ἄνα γε μὰν δόμοι, *up! arise!* where ἄναγε μὰν is the vulg. corrected by Blomfield, who compares Il. Σ. 179. Soph. Aj. 194. On E. 76. vid. prec. p. 32.

Ἀναβάλλειν *to throw up*. ἀνὰ κίνδυνον βαλῶ S.c.T. 1019. *I will run the risk*. So κίνδυνον ἀναρρίπτειν. Blomf. denies that ἀναβάλλειν κίνδυνον can have this sense, and proposes κάμὲ κινδύνῳ βαλῶ. Herod., however, as Well. observes, has the expression μάχας ἀναβάλλεσθαι v. 49. where see Schweighæuser.

Ἀναγγέλλειν *to report*, P.V. 664.

Ἀνάγειν *to bring up or back*. τῶν φθιμένων (sc. τινά) ἀνάγειν A. 994. mid. or pass. ἀνάγεσθαι *to set sail*. ἀναχθεὶς ἐξ Ἰλίου A. 612. On C. 957. see ἀνά. On ib. 129. see ἀνάσσειν.

Ἀναγκαῖος *forced, painful*, A. 876. This verse is thought by some to be spurious. So Blomf. Butler, however, retains it, and observes that it contains *the reason* why so many

epithets are used, and translates “*est enim jucundum necessitatem omnem effugisse, idcirco illum hisce dignor salutationibus.*”

Ἀναγκαίως *of necessity*. ἔστ’ ἀναγκαίως ἔχον C. 237. *it is a matter of necessity*.

Ἀνάγκη *necessity*, P.V. 105. 512. 573. 1054. A. 211. 1012. 1041. E. 404. (see κότος) πρὸς ἀνάγκαν Dor. P. 561. *by necessity*. ὑπ’ ἀνάγκας S. 1013. id. γαστρὸς ἀνάγκαις A. 708. *the cravings of hunger*. ἀνάγκας ἄτερ E. 520. (550. D.) *except by some necessity*. Here, however, ἐκὼν should probably be read with Wieseler for ἐκ τῶνδ’ in the beginning of the verse, which will alter the meaning. — *distress, hardship, compulsion*. C. 73. P.V. 108. P. 579. ἀνάγκη ἐστὶ *it is necessary*. With inf. S. 435. With ἐστὶν omitted, P.V. 72. P. 250. C. 743. S. 473. With dat. of person, P.V. 16. P. 285.

Ἀναγνος *unholy*, A. 213. C. 980.

Ἀναδαίειν *to kindle*. ἀνδαίοντες contr. for ἀναδαίοντες A. 286.

Ἀναίμακτος *unstained with blood*, S. 193.

Ἀναίματος *bloodless*, E. 292.

Ἀναίνεσθαι *to refuse or reject*. A. 291. With inf. οὐκ ἀναίνομαι θανεῖν A. 1637. S. 782. With part. νικώμενος λόγοισιν οὐκ ἀναίνομαι A. 569.

Ἀναιρεῖν *to kill*, C. 998. On C. 467. see under ἔμμοτος.

Ἀναΐσσειν *to spring up*. τίς ὁ κραιπνῷ ποδὶ πηδήματος εὐπετέος ἀνάσσω; P. 96. (95.D.) This is the reading of Turn. and Steph. (only by the former written ἀναίσσων, by the latter ἀναΐσσω) for the vulg. ἀνάσσω. So Brunck, Pors. Schütz, Blomf. Wellauer retains the vulg. explaining it in his Lexicon, *potestatem habere*, to avoid the awkward enallage supposed by Brunck and Blomf. of κραιπνῷ ποδὶ πηδήματος εὐπετέος for κραιπνοῦ ποδὸς πηδήματι εὐπετεῖ. His explanation, however, seems harsher than the enallage. There is probably no enallage at all, the words πηδήματος εὐπετέος being

an attributive of ποδί, and equivalent to τῷ εὐπετῶς πηδῶντι. For this usage see Matth. Gr. Gr. 316. f. Bernhardy, Synt. Gr. c. iii. 45. Wordsworth, however, in Philol. Mus. vol. i. p. 219, defends ἀνάσσω, comparing ἐφόδων ἀνάσσεις Eur. Ion. 1049. Æsch. Ag. 529. But these passages are hardly parallel. On A. 77. see ἀνάσσειν.

Ἀναίτιος *guiltless*. With gen. A. 1486. C. 860.

Ἀνακαλεῖσθαι *to call up*. Δαρεῖον ἀνακαλεῖσθε P. 613. — *to call back*. contr. ἀνδρὸς μέλαν αἷμα τίς ἂν πάλιν ἀγκαλέσαιτο; A. 993.

Ἀνακτᾶσθαι *to recover*, C. 235.

Ἀνάκτωρ *a king*, C. 352.

Ἀνακκύειν [ῡ] *to shriek out*, P. 460.

Ἀναλκίς *cowardly*, P. V. 870. A. 1197.

Ἀνᾶλοῦν *to destroy*, S. c. T. 795. pass. τοὺς ἀναλωθέντας A. 556.

Ἀναλυτήρ *a deliverer*, C. 158. Cf. δορυσθενής.

Ἀνάλωμα *cost, damage*, S. 471.

Ἀναμένειν *to await*. ἀναμένω τέλος δίκης E. 234. Here Abresch and Stanley read ἀναμενῶ, but Butler justly prefers the present as the stronger form of expression.

Ἀναμπλάκητος *not straying from the path*, A. 336. (345. D.) In this passage the vulg. is θεοῖς δ' ἀναμπλάκητος εἰ μὲν στρατός, for which Stanley conjectured θεοῖσι δ' ἀμπλάκητος. Pauw merely separated the word into ἂν ἀμπλάκητος. So Porson, except that he inserts the comma after ἂν, and writes ἀπλάκητος, without the μ. In this orthography he is followed by Blomfield. See Monk on Eur. Hipp. 145. quoted under ἀμπλακεῖν. As regards the meaning of the word, Blomf. on P. V. 112. appears properly to derive it from ἀ and πλάζω, *errare facio*, the ἀ being intensive. Hence ἀπλακεῖν or ἀμπλακεῖν signifies *to miss or lose anything*, and metaphorically, *to err or commit a crime*. Thus there appears equal reason for interpreting ἀναμπλάκητος in the original sense of *not led astray, not missing the way*,

as for translating ἀπλάκητος (which no where else occurs) in the secondary one of *having committed an offence*. Blomf. retains the vulg. and explains it to mean *nullis erroribus actus*, which is probably correct, although Wellauer calls it “sensus satis ineptus.” The word occurs in Soph. Œd. T. 472. Trach. 120. in both cases apparently with reference to this sense. See Hermann's notes.

We may, therefore, reasonably prefer the vulg. in the present passage, the meaning of which will be as follows: — Clytæmnestra expresses a hope that the army at Troy may not offend the gods by an abuse of victory; “for” (she says) “it is not enough for them to have taken the city, it remains for them to effect a safe return; and this the gods, if offended, may prevent. Nay more, even though the army should return without any check on the part of the gods (θεοῖς ἀναμπλάκητος) yet still the crime incurred by any acts of destruction, would (eventually) not fail to rise against them, even though no fresh mischances should (immediately) befall them.” The words τὸ πῆμα τῶν ὀλωλότων do not refer to those slain in battle, but to any mischief committed by the army after their victory. θεοῖς may either be joined with ἐγρηγορὸς γένοιτ' ἂν (so Porson), h. e. *will be kept alive in the minds of the gods*, or with ἀναμπλάκητος, as explained above; cf. χειμῶνα οὐκ ἀμήνιτον θεοῖς A. 635.

Ἀναμυχθίζεσθαι *to draw a deep sigh*, P. V. 745.

Ἀνανδρία *unmanliness*, P. 741.

Ἀνανδρος *without men*. χρημάτων ἀνάνδρων πλῆθος P. 162. ἀνανδρον τάξιν ἡρήμου θανών P. 290. (298. D.) which Wellauer rightly explains ἡρήμου τὴν τάξιν ὥστε ἀνανδρον εἶναι. He is wrong, however, in altering the vulg. ἀνανδρον into the reading of Rob. ἀναρχον. The vulg. has precisely the same meaning, nor is there occasion for understanding it,

"si Diis placet, cum Heathio de eviratorum spadonum cohorte." — without husbands. πολλὰς Περσίδων ἔκτισαν ἀνάνδρους P. 281. τὰς ἀνάνδρους Ἀμαζόνας S. 284.

Ἀναξ a king. As an epithet of the gods. πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν S. 219. ἄναξ ἀνάκτων — Ζεῦ S. 519. Cf. ib. 587. 1048. P. 748. P. V. 586. ἄναξ Ἀπόλλων A. 499. C. 552. 1053. E. 85. 189. 544. S. c. T. 783. ὁ Πύθιος ἄναξ A. 495. ἄνακτος Ἡλίου P. 228. ποντομέδων ἄναξ S. c. T. 122. — applied to men. S. c. T. 39. 354. 904. 990. P. 5. 435. 556. 643. 773. 853. 930. A. 35. 42. 198. 509. 516. 585. 881. 935. C. 425. E. 16. S. 249. 323. 344. 509. 587. 611. 815. 886. — metaphorically, a manager, or commander. πᾶς ἀνὴρ κώπης ἄναξ P. 370. every one managing an oar. Cf. Arist. Rhet. 3. 2. ap. Stanl. ναῶν ἀνακτες P. 375. the commanders of ships.

Ἀνάξιος unworthy, undeserved. Ἰφιγένειαν ἀνάξια δράσας A. 1507. (1527. D.) having treated her unworthily. Here Hermann reads τῆς πολυκλαύτης Ἰφιγενείας, ἄξια δράσας, ἄξια πάσχων, h. e. ἄξια ἀξίων δράματων πάσχων, but neither the unauthorised alteration of the text nor the artificial meaning assigned to the latter clause recommend themselves for adoption. Dindorf alters the accentuation, sc. Ἰφιγενείαν, and adopts Hermann's emendation in the next line.

Ἀναπέμπειν to send up. contr. ἀμπέμπων C. 376.

Ἀναπίπτειν to fall back. contr. ἀμπίπτει A. 1581.

Ἀναπομπός one that sends up (as spirits from the dead), P. 641.

Ἀναπεροῦν to excite, throw into suspense. pass. ἀνεπερώθη C. 227.

Ἀναπτύσσειν to unfold. Metaph. to relate. P. 250. 286.

Ἀνάριθμος innumerable, P. 40.

Ἀναρκτος without a ruler, E. 500.

Ἀναρπάξανδρος carrying off men, S. c. T. 758.

Ἀνάρσιος hostile, implacable, A. 497.

Ἀναρχία absence of authority, οὐκ ἔρεϊτ' ἀναρχίαν S. 888. you shall not say that rulers are wanting. — disobedience to authority, S. c. T. 1021. A. 857.

Ἀναρχος without a ruler. τὸ ἄναρχον E. 666. anarchy. On P. 290. see ἄνανδρος.

Ἀνασπᾶν to drink up, E. 617.

Ἀνασσα a queen. — applied to a goddess, S. c. T. 147. E. 226. 278. 421. 852. — to a woman, P. 151. 169.

Ἀνάσσειν to rule. ὡς Ζεὺς ἀνάσσοι P. V. 202. Here many MSS. have the conj. ἀνάσση. With gen. A. 404. S. 772. With dat. πῶς ἀνάξομεν δόμοις; C. 129. (131. D.) or δόμοις may simply be the dative of place. Here some make ἀνάξομεν to be the future of ἀνάγειν and join it in construction with φίλον τ' Ὀρέστην, removing the stop after Ὀρέστην. But the dative after ἀνάγειν seems objectionable. The Schol. explains ἀνάξομεν by βασιλεύσομεν. μυελὸς στέρνων ἐντὸς ἀνάσσων A. 77. Here ἀνάσσων is read by Schütz, Blomf. Well. from an emendation by Hermann. The vulg. is probably correct. Klausen not inaptly remarks, "quid est medulla saliens?" There does not appear much force in Wellauer's observation that "infantium medulla nondum ἀνάσσει sed ἀνάσσει," the epithet being a general one of μυελός, which, in the degree in which it exists, may even in infancy be said στέρνων ἀνάσσειν. On P. 96. see under ἀναΐσσειν.

Ἀνάστασις a raising up, a restoration, E. 618. — an overthrow, A. 575. P. 107.

Ἀναστατήρ an overthrower, C. 301. S. c. T. 1006.

Ἀναστάτης id. A. 1200.

Ἀναστενάζειν to mourn for, C. 332.

Ἀναστένειν to groan, A. 532. 1259.

Ἀναστρέφειν to return, P. 325.

Ἀναστροφή a place of resort, E. 23.

Ἄνασχετός *tolerable*. οὐκ ἄνασχε-
τός *intolerable*, S.c.T. 164. P.V. 921.

Ἄνατεί *without harm*, E. 59. On
E. 76. see under ἄν.

Ἀνατέλλω *to arise*. contr. ἀντέλ-
λουσα S.c.T. 517.

Ἀνατλήναι (aor. 2.) *to endure*, A. 698.

Ἄνατος *unharmful*. With dat. ἄνα-
τος Λοξίου κότῳ A. 1184. — *not causing
harm*, S. 351. 405. ἄνατον φυγάν S. 405.
a flight caused by no crime.

Ἀνατρέπειν *to overthrow*. S.c.T.
1068. contr. P. 159.

Ἀνατρέφειν *to cherish*. μηδὲν ἐν
φάει καρδίας ἀνατρέφων E. 497. *in the
lightness of his heart cherishing no
source of grief*.

Ἀνατροπή *an overthrowing*, E. 335.

Ἀναύγητος *without light*, P.V.
1030.

Ἀναύδητος *speechless*. Dor. ἀναν-
δάτῳ μένει S.c.T. 879. *with fury de-
priving of power of speech*.

Ἀναυδος *dumb*, A. 482. κόνις ἄν-
αυδος ἄγγελος S.c.T. 82. So S. 177.
ἀναύδων παίδων τὰς ἀμιάντου P. 569.
fishes. This is an epithet peculiarly
applied to fishes, who are hence called
ἔλλοπες from ἐλλός or ἐλλός *dumb*.
See Lobeck on Soph. Aj. 1297. Stan-
ley compares Lucret. 11. 1081. *mutas
squamigerum pecudes*. See other
examples quoted by Blomf. Gloss. on
this passage. — *making dumb*. χαλι-
νῶν ἀναύδῳ μένει A. 229.

Ἄναυς *no longer a ship*. P. 666.
ναῖες ἄναες, by the figure oxymoron.

Ἀναφαίνειν *to raise up*. contr.
ἀμφαίνω S. 809. mid. v. *to appear, be
brought to light*, C. 325.

Ἀναφέρειν *to shed, as tears*, C. 441.
to bear, endure. καὶ τόδ' ἀμφέρειν δό-
μοις γένοιτ' ἂν ἄχθος δειματοσταγές
C. 828. (841. D.) but here the reading
of Turn. ἄν φέρειν is preferable on
account of the sense. Blomf. conj.
αὐ φέρειν.

Ἀναφυγή *escape*, C. 931.

Ἀνδρακάς *separately, each man by
himself*. ἀνδρακάς, ἀντὶ τοῦ καθ' ἑαν-
τόν Gl. Farn. The passage A. 1577.
(1595. D.) ἔθρυπτ' ἄνωθεν ἀνδρακάς

καθήμενος, is usually considered
corrupt. Hermann thinks that
something is wanting, a conjecture
which is certainly plausible, from the
change of the subject in v. 1578.
This does not appear, however, in
itself a sufficient reason for sup-
posing an omission; ἔσθαι may be
referred to πατήρ as understood
from πατρί v. 1573. The meaning is,
*Atreus, sitting by himself at the head
of the table, broke into small pieces*
(sc. to prevent their being recog-
nised) *the extremities of the feet and
hands, and (my father) taking (some)
of the pieces (thus) disguised, etc.*
Dindorf's emendation, καθήμενος
ἄσημ' ὁ δ' αὐτῶν is highly probable,
and removes the objection arising
from the change of subject at
ἔσθαι. The particle μέν in τὰ μέν
ποδήρη does not answer to δὲ in ἄση-
μα δ' αὐτῶν, but is put by itself
without an apodosis, to distinguish
these parts from the others which
did not require, and therefore did
not receive, such treatment.

Ἀνδρεία *manliness*, S.c.T. 52.

Ἀνδρηλατεῖν *to expel or banish*,
A. 1393. 1568. E. 212.

Ἀνδρηλάτης *driving into exile*. ἡ
ζῶντ' ἀτιμαστῆρα τῶς σ' ἀνδρηλάτην
φυγῇ τὸν αὐτὸν τόνδε τίσασθαι τρόπον
S.c.T. 619. (637. D.) Here the words
ἀτιμαστῆρα τῶς σ' ἀνδρηλάτην are
to be strictly joined and referred to
Eteocles, or, *in case you live*, (opp.
to κτανὼν θανεῖν πέλας in v. 621.) *that
he will punish you by banishing you
in like manner, you, who have thus
dishonoured him by expelling him
(from his country)*. It must be ac-
knowledgeed, however, that this con-
struction is singularly harsh. Blom-
field's conjecture ἀνδρηλατῶν appears
probable. We might suggest, as a
further correction, ἀτιμαστῆρ' ὅπως
for ἀτιμαστῆρα τῶς, the particle τῶς
being very awkwardly separated from
its context, referring as it does, of
course, as the passage now stands, to
the words in the following line.

'Ανδρόβουλος *manly in counsel*, A. 11.

'Ανδροδάϊκτος *lacerating or slaying men*, C. 847. See *ναρθηκοπλήρωτος*.

'Ανδροθνής *involving the death of men, murderous*. A. 788.

'Ανδροκμής *slaying men*, S. 663. C. 876. E. 239. 916.

'Ανδροκτασία *slaughter*, S.c.T. 675.

'Ανδροκτονεῖν *to slay a man or husband*, E. 572.

'Ανδρολέτεια *destroying men*, A. 1444. S.c.T. 296.

'Ανδρόπαις *a man though scarcely more than a youth*. ἀνδρόπαις ἀνὴρ S.c.T. 515.

'Ανδροπλήθεια *a number of men*, P. 231. Blomf. from one MS. reads ἀνδροπληθία, to which Wellauer justly objects.

'Ανδρος *name of an island*, P. 860.

'Ανδροτυχής *obtaining a husband, married*. ἀνδροτυχεῖς βιότους E. 918. *wedded life*.

'Ανδροφόντης *a manslayer*, S.c.T. 554.

'Ανδρών *the mens' apartment in a house*, A. 235. C. 701.

'Ανέδην *at full speed*, S. 14.

'Ανειν *to accomplish, to make*. Pass. ἀνομένων βημάτων C. 788.

'Ανέκαθεν *from above*, C. 421. E. 349.

'Ανεκτός *to be borne*, A. 1337.

'Ανελεύθερος *servile, unworthy a freeman*, A. 1473. 1499. 1502.

'Ανέλλην *not Greek*. ἀνέλληνα στόλον S. 231. Here Bothe reads ἀνελληνόστολον. See στόλος.

'Ανέλπιστος *unexpected*, S. 325.

'Ανεμόεις *windy*, C. 584.

'Ανεμος *the wind*, P.V. 1048. 1087. E. 865. S. 35.

'Ανέρχεσθαι *to rise*, A. 644. C. 529. Here Valck. and Wakefield, followed by Schütz and Bothe, read ἀνῆθον. In C. 458. the vulg. ἀν ἔλθοι appears preferable to Lachmann's conj. ἀνέλθοι.

'Ανευ *without*, S.c.T. 381. P. 192. 599. A. 204. 451. 807. 898. 963. C. 425. E. 187. 279. 524. 633. 855. S. 437. 617. 803. οὐκ ἀνευ *not without, h.e. with, by*

aid of, by authority of, P. 160. A. 1466. C. 1023. S. 393.

'Ανευρίσκειν *to trace out*, A. 1065.

'Ανέχειν *in mid v. to put up with, to endure*. ἡνειχόμεσθα A. 879. ἀνέξομαι E. 874. ἀνασχῆσει S.c.T. 234. ἀνεσχόμην C. 736. With part. σοῦ κλύων ἀνέζεται P. 824. καλουμένη ἀνεσχόμην A. 1247. On the augment of this word, see Pors. Suppl. Præf. ad Hec. p. xix.

'Ανεψιός *a cousin*, P.V. 858.

'Ανη *means of accomplishment*. λέγοιτ' ἀν ὧν ἀνη τις S.c.T. 695. *say those things of which there is some means of accomplishment*.

'Ανήκεστος *incurable*, C. 509.

'Ανηκουστεῖν *to disobey*. With gen. P.V. 40.

'Ανηλεῶς † *without pity*, P.V. 240. But here Blomf., from a conjecture by Elmsley, reads ἀλλὰ νηλεῶς. On the formation of this word, see Blomf. Gloss. in loc.

'Ανήλιος *without the light of the sun*, C. 50. E. 365. P.V. 451. Dor. ἀνάλιον S.c.T. 841. Blomf. considers ἀνάλιον in this passage as a gloss.

'Ανήμερος *rude, uncultivated*, E. 14. P.V. 718. — *causing barrenness*, E. 770.

'Ανὴρ *a man*, as opposed to γυνή. e. g. ἀνὴρ γυνή τε S.c.T. 179. — *redundant*, e. g. ἀνδρας ἀντιστάτας S.c.T. 499. ἀνδρὸς φιλτυποιμένος E. 871. ἀνὴρ ὀπλίτης S.c.T. 448. ναυβάτης ἀνὴρ P. 367. δορυσθενὴς ἀνὴρ Σκύθης C. 157. a prosopopœia for *the sword*. ἀνὴρ for ὁ ἀνὴρ C. 719, etc. ἀνὴρ has, in many instances, been restored by modern editors where the MSS. and old Edd. have ἀνὴρ, without the crasis of the article. — *a husband*, C. 131, etc. — *a man*, as opposed to a god, A. 899. E. 73. In P. 639. (648. D.) Ἡ φίλος ἀνὴρ, φίλος ὄχθος, Burney, whom Blomf. follows, reads ἀνὴρ. This is shewn to be incorrect by the absence of the article with ὄχθος, whence we may safely infer with Well. that the penult. of ἀνὴρ is here long. This may be justified

as occurring in a lyrical passage. Well. refers to E. 727. (757. D.) Ἀργεῖος ἀνὴρ (so vulg.) αὐθις ἐν τε χρήμασιν οἰκεῖ πατρώοις, where Porson rightly reads ἀνὴρ. Well. is wrong in his remark upon the latter emendation. Ἀργεῖος ἀνὴρ would not be ὁ ἀνὴρ Ἀργεῖος *Argivus ille vir*, which would of course be incorrect, but means *the man is an Argive*, h. e. no longer an exile, but in all respects again an Argive. It is extremely improbable that ἀνὴρ with a long penultimate would have been admitted into the tragic senarius.

Ἀνήριθμος *unnumbered*, P.V. 90.

Ἀνήροτος *unploughed*, P.V. 710.

Ἀνθεῖν *to flourish, or abound*. Met. *μίμνοντι δὲ καὶ πάθος ἀνθεῖ* C. 1004. *suffering is also ripe for him who remains alive. ἀνθοῦν νεκροῖς* A. 645. *spotted with dead bodies*.

Ἀνθεμίζεσθαι *to gather flowers*. Met. *to tear one's face (in grief)* S. 69. See γόεδνος.

Ἀνθεμουργός *sc. μέλισσα, the bee*, as gathering honey from flowers, P. 604. See under ἀμίαντος.

Ἀνθεμώδης *flowery*, P.V. 453.

Ἀνθίστασθαι *to resist, oppose* P. 689. Τυφῶνα θοῦρον, πᾶσιν ὃς ἀντέστη θεοῖς P.V. 354. This is the reading of all the MSS. and Edd. except Rob. who has ὃς πᾶσιν. The objection to the former reading is the anapæst in the fourth place. Hence various emendations have been offered. ὅστις Blomf. omitting πᾶσιν, from a conj. by Gaisford, approved by Porson. Τυφῶν ἅπασιν ὅστις Elmsley. If the objection to the anapæst be valid, Wunderlich's correction, adopted by Dindorf, is the least violent, πᾶσιν ὃς ἀνέστη. Dind. observes that the dative is governed by ἀνέστη as in Hom. Il. ψ. 634. πνὺξ μὴν ἐνίκησα Κλυτομηδέα, Ἦνοπος υἱόν, Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὃς μοι ἀνέστη.

Ἀνθονομεῖν *to crop flowers*, S. 43.

Ἀνθόνομος *affording a flowery pasturage*, S. 534.

Ἄνθος *a flower*, P. 610. *beauty of colour, bloom*. χροιάς ἄνθος P.V. 23. ἥβας ἄνθος S. 649. *the flower (i. e. the best) of an army, country, etc.* Ἀραβίας ἄρειον ἄνθος P.V. 418. So P. 248. 889. A. 190. τοιόνδ' ἄνθος Περσίδος αἴας οἵχεται ἀνδρῶν P. 59. The former genitive is here to be taken strictly with ἄνθος, in conjunction with which it governs the second genitive ἀνδρῶν, as if it were ἄνθος Περσικὸν ἀνδρῶν. So νυκτὸς ὄψις ἐμφανῆς ἐνυπνίων, i. e. νυκτερὰ ὄψις P. 510. εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς, h. e. εὐναῖον παροψώνημα A. 1422. (1447. D.) καρδίας κλυδώνιον χολῆς C. 181. Cf. Soph. Ant. 1190. Aj. 54. — ἔρωτος ἄνθος A. 723. *a blossom of love*, i. e. most lovely. χρημάτων ἄνθος A. 929. *the most precious things*. — *an ornament, or prerogative*, P.V. 7.

Ἀνθρακοῦν *to reduce to cinders*, pass. P.V. 372.

Ἀνθρώπειος *of men, human*, A. 911. P. 692.

Ἀνθρωπος *a man*, as opposed to θεός A. 649. E. 70. 912. S. c. T. 407. ἄνθρωποι, *men, mankind*, generally, P.V. 443. 449. P. 424. 758. A. 832. 1135. etc.

Ἀνιδεῖν *to look up*, h. e. to recover its former good estate. εὖ δὲ ἀνιδεῖν δόμον ἀνδρός C. 796. So Schol. ἀναβλέψαι.

Ἀνιέναι *to send up* (as a spirit from the dead) P. 641. C. 482. — *to raise up*, as the earth its creatures or productions S. 263. *to vomit*, E. 174. *to derive*, as a pedigree, pass. σπαρτῶν δ' ἀπ' ἀνδρῶν — ῥίζωμ' ἀνεῖται, S. c. T. 395. *his origin is traced back from them*.

Ἀνίερος *unholy, impious*, S. 738. A. 213. 746.

Ἄνιος *miserable*, P. 252. 1012. 1018.

Ἀνίπτασθαι (*inus. in Att. see Pors. on Eur. Med. 1.*) *to fly up*, 2. aor. ἀμπτᾶσα δ' ὥσεί κόνις S. 763. This is, however, only an interpolated reading of Turnebus. The passage is corrupt.

Ἀνίπτος *not to be washed out*, A. 1438.

Ἀνιστάναι *to raise up*, A. 1334. as a protector does suppliants, S. 319. — aor 2. ἀναστῆναι *to rise up*, P. 197. A. 555. fut. ἀναστήσει E. 121. imp. ἀνίστω E. 128. 136.

Ἀνιστορεῖν *to interrogate*. ὦν ἀνιστορεῖς ἐμέ P. V. 965.

Ἀνίσχειν intrans. *to rise up*, A. 93.

Ἀνοία *madness, folly*, P. V. 1081. τάχ' ἂν γένοιτο μάντις ἢ ᾽νοία τινί S. c. T. 384. (D. 402.) *his folly, his arrogant device, may perhaps become prophetic to some one, i.e. to him*. See τίς. The reading ἢ ᾽νοία (ἢ ἄνοια MSS.) has been suspected because of the lengthening of the last syllable in ἢ ᾽νοία. Hence Blomf. conj. ἐννοία or ὑπονοία. Wellauer, however, (observing that it should be written without elision ἢ ἄνοια), quotes Eur. Andr. 520. τόνδ' Ἑρμιόνη· καὶ γὰρ ἄνοια, where it clearly lengthens the α. He also refers to Soph. Trach. 350. Phil. 129. Hence the vulg. reading may be retained. ἢ ᾽ννοια is recorded as a MS. reading by Burton, whence Dindorf corrects ἢ ᾽ννοία.

Ἀνοίγειν *to open*. A. 590. C. 864. Met. *to disclose*, S. 317.

Ἀνοιμῶζειν *to shriek out*, P. 457.

Ἀνοίμωκτος *unwept*, C. 427. *not honoured by weeping*. τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C. 504. See τίμημα.

Ἀνολβος *unhappy*, E. 521.

Ἀνολοῦζειν *to raise a cry*, A. 573. ὀλοῦζειν and ὀλολυγμός are said of women, παιανίζειν or ἀναλαλάζειν of men: thus Xen. Anab. iv. p. 324. quoted by Blomf. Gloss. on S. c. T. 254. ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον· ξυνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. This verb is used by the ancient authors only in speaking of joyful occasions.

Ἀνόμοιος *unlike*. τά τε νῦν ἐπιδείξω πιστὰ τεκμήρια, τά τ' ἀνόμοια, οἷδ', ἅελπτά περ ὄντα φανεῖται S. 53. *I will*

both point out some testimonies which may be immediately credited, and some which are (at first) unlike (h.e. incredible), will, I am sure, though unexpected, be clear at last. Cf. v. 55. This is, however, only suggested as a possible way of explaining the passage as it stands, which is obviously very corrupt.

Ἀνομος *unlawful*, A. 147. — as derived from νόμος *a song*. νόμος ἄνομος A. 1113. *a song which ought not to be sung*.

Ἀνόσιος *impious, savage*, S. 743 S. c. T. 533. 548. 593.

Ἀνοτοσύζειν lit. (*to cry ὅτοτοῖ*) *to shriek out*, A. 1044.

Ἄνους *foolish*. compar. ἀνούστερος P. V. 989.

Ἀνταῖος *hostile*, C. 581. In P. 596. (604. D.) ἐμοὶ γὰρ ἤδη πάντα μὲν φόβου πλέα, ἐν ὄμμασιν τὰνταῖα φαίνεται θεῶν, the meaning is obscure. Ald. Rob. have ἐν ὄμμασι τ' ἀνταῖα, whence Stanl. conj. ἐν ὄμμασιν τ' ἀνταῖα which later editors have adopted. This reading, unless τὰ θεῶν were read, is unintelligible. The meaning of ἀνταῖος given by Hesychius, sc. ἰκέσιος is, as Well. observes, probably the one intended here, and with this the vulg. may be satisfactorily explained. θεῶν is the gen. after πάντα τὰ ἀνταῖα, and the meaning is, *every act of supplication to the gods has an aspect of terror to me, h.e. instead of obtaining comfort from it, I only increase my alarm*. There should, if this explanation be right, be no comma after πλέα.

Ἀντακούειν *to hear in reply*, E. 189.

Ἀνταλαλάζειν *to return a shout*, P. 382.

Ἀνταλλάσσειν *to exchange*. mid. *to receive in exchange*, C. 131.

Ἀνταμείβεσθαι mid. *to requite or repay*, S. c. T. 1040. C. 121.

Ἀντᾶν *to meet with, to experience*, S. 36.

Ἀνταποκτείνειν *to kill in return*, C. 119. 272.

'Αντειπεῖν to say in opposition to, P.V.51.

'Αντέλλειν. See ἀνατέλλειν.

'Αντερᾶν to love in return, A. 530.

'Αντερεῖν to refuse, to deny, τεθνᾶναι οὐκέτ' ἀντερῶ θεοῖς A.525. I will no longer refuse to the gods to die.

'Αντέχειν to hold out, to resist, P. 405.

'Αντήλιος placed in the sunshine, A.505. Upon the form ἀντήλιος for ἀνθήλιος, and others similar, see Lobeck on Soph. Aj. v. 805.

'Αντήνωρ instead of a man, ἀντήνωρος σποδοῦ A. 430. the ashes brought instead of the man.

'Αντηρέτης an adversary, S.c.T. 265.577. δορὸς ἀντηρέτας Dor. ib. 981. an antagonist with the spear.

'Αντί in recompense of, P.V.31. A. 1291.1292.1525.1541. C.307.310.513. S. 944.—in the stead of. τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σέθεν S.c.T.246. I prefer this last to all you have said before. Cf. A. 423. C. 338.—With anastrophe, βωμοῦ πατρώου δ' ἀντι A.1250.—εἰς ἅπαντας ἀνθ' ἐνὸς τόδ' ἔργον ἦν S.c.T. 1041. this deed was against all instead of (against) one. σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερὶ A.1031. speak with your hand instead of (with) your voice.—In comparison, οὔτις ἄλλος ἀντ' ἐμοῦ P.V.465. no other than I, ἄλλην τιν' ἀντ' ἐμοῦ A. 1241.

'Αντιάζειν to come and meet. A. 1538.

'Αντιβαίνειν to oppose, P.V. 234.

'Αντιγόνη prop. name, S.c.T. 844.

'Αντιδέχεσθαι to receive as a return. C. 903.

'Αντιδιδόναι to give in return, C. 491. E. 254. 939. absolutely, ἀντιδοῦναι τοῖσι πέμπουσιν τάδε C. 92. See δόσις.

'Αντίδικος an adversary, A. 41.

'Αντίδουλος in the position of a slave, C. 133.

'Αντίδουπος sounding responsively, P. 120. adv. βόα ἀντίδουπά μοι P. 997. 1005. 1023.

'Αντικατακαίνειν to kill in return.

ἀντικατακανεῖν C. 142. (144.D.) restored by Herm. for vulg. ἀντικατθανεῖν, which, if correct, will require the change of δίκην into δίκη, as conjectured by Is. Voss. Scaliger proposes ἀντικακτανεῖν, which approaches nearly to the marginal reading in M. ἀντικατακτανεῖν.

'Αντίκεντρον acting as a goad or sting, E. 131. 444.

'Αντικρυς distinctly, entirely, C.190.

'Αντικτόνος killing in return, ἀντικτόνοις ποινᾶσι E. 442.

'Αντιλάμπειν to blaze in turn, A. 285.

'Αντίμισθος serving as a reward, S. 267.

'Αντίμολπος opposing by song. ὕπνου ἀντίμολπον ἄκος A. 17. a remedy opposing sleep by song.

'Αντινικᾶν to conquer in turn. C. 492.

'Αντίος contrary, A. 485. ἀντία λέξαι σέθεν P.681. ἀντία φάσθαι ib. 687. to make reply to.

'Αντιοῦσθαι aor. to oppose. ἀντιωθῆναι S.384.

'Αντιπαθής returning calamity for calamity. In E.753 and 780. (782. 812. D.) ἀντιπαθής σταλαγμός is explained by Butler to be gutta s. virus malum malo rependens, i. e. virus quod calamitatem vicissim inferat pro ea quam passæ sumus. But here ἀντιπενθής is now read from the best MSS. authority.

'Αντίπαις like a child, E.38.

'Αντίπαλος an antagonist. τὸν ἀμὸν ἀντίπαλον S.c.T.395. our champion.—opposed, θεῖτ' ἀντίπαλον κράτος Ζεύς P.V. 526. set it in opposition.

'Αντιπενθής returning sorrow for sorrow. E. 753.780. Schol. ἰσοπενθῆ. ὁμοῖα δρῶντα οἷς πέπονθα. See ἀντιπαθής.

'Αντίπνοος blowing adversely, A. 145. contr. P.V.1089.

'Αντίποινος avenging, acting as a punishment, E.258. (268.D.) But here, for the vulg. ἀντιποίνους τίνεις ματροφόνας δύας, Schütz conjectures with

much probability ἀντίποιν' ὡς τίνης, making ματροφόνας δύας the genitive. See not. ad. loc. ed. Linw. pl. ἀντίποινα P.468. a punishment.

Ἀντίπορος across the sea or channel, S.509. P.67.

Ἀντιπυργοῦν to raise with towers in opposition, E.658.

Ἀντιρρέπειν to be of equal weight, A.560.

Ἀντισηκοῦν intrans. to counterbalance, P.429.

Ἀντισπᾶν to draw back P.V. 337.

Ἀντιστάτης an antagonist, S.c.T. 499.

Ἀντίστροφος turned in the opposite direction. βᾶριν εἰς ἀντίστροφον S. 859. (882.D.) where, according to Heath, it means that the vessel was turned round with its prow to the sea, in order to return to Egypt. But here Porson corrects ἀμφίστροφον (h. e. rowed on both sides) from the explanation of the Schol. τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἐλίσσομένην, ὃ ἐστὶν ἀμφιέλισσαν.

Ἀντιτάσσειν to place in opposition, S.c.T.377.390.603.

Ἀντιτίνεσθαι mid. v. to exact as a recompense. aor. ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον A.1236. to avenge herself for my being brought by slaying me.

Ἀντίτολμος daring to oppose, E. 523.

Ἀντίτυπος an adversary. Διὸς ἀντίτυπον δέμας S.c.T. 503. the figure of the adversary of Jupiter.

Ἀντίφερνος instead of a dowry, A. 394.

Ἀντίφονος effected by mutual slaughter, S.c.T.874. E.937.

Ἀντιφωνεῖν to reply, E.293.

Ἀντλεῖν to exhaust. Met. to undergo, P.V. 375. C. 737.

Ἀντλος water admitted by leaking, S.c.T.778.

Ἀντολή rising. ἀντολὰς ἄστρων P.V.455. ἡλίου πρὸς ἀντολὰς 789. ἀντολὰς φλογῶπας ἡλιοστιβεῖς 793. ἄστρας ὅταν φθίνωσιν ἀντολὰς τε τῶν A. 7. is considered by Valck. on

Phoen. 506. as spurious. So Pors. Schütz, Butler, Blomf. and Dind. Be this as it may, the words seem to mean ἀστέρων τῶν μὲν τὰς φθίσεις, τῶν δὲ τὰς ἀντολὰς, h. e. the risings of some and the settings of others. Scholefield not unaptly remarks “κάτοιδα ἄστρας ὅταν φθίνωσιν idem est quod ἀστέρων φθίσιν.” In v. 4 the watchman speaks of the assemblage of stars generally. He then proceeds to state his observation of those stars more particularly conspicuous, by whose rising and setting the change of seasons is discerned. Schütz and Butler refer λαμπροὺς δυνάστας to the sun and moon; but the words refer probably to the more remarkable stars, such as the Pleiades, Sirius, etc. Cf. P.V. 452. ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ, οὔτ' ἀνθεμώδους ἥρος, οὔτε καρπίμου θέρους βέβαιον — ἔστε δὴ σφιν ἀντολὰς ἐγὼ ἄστρων ἔδειξα τὰς τε δυσκρίτους δύσεις.

Ἀντρον a den or cave, E.184. P.V. 133.301.352.451.

Ἀνύειν to accomplish, succeed in. With inf. πῶς στρατὸς τοσόσδε ἤνυσεν περᾶν; P. 707. how did it succeed in crossing? With acc. 712. 730. 734. 752. A. 909. mid. v. ἀνύεσθαι to obtain for oneself, P.V.702. πῶς ἴσον εἰποῦσ' ἀνύσμαι C. 845. (858.D.) Here Heath makes εἰποῦσ' ἀνύσμαι equivalent to ἀνύσμαι ὥστε εἰπεῖν, how can I succeed in saying what is just? But it may mean, How, having said what is suitable, can I succeed thereby in my object? This suits better the force of the middle voice of the verb. On the accent of the verb ἀνύειν or ἀνύειν see Soph. Œd. Col. 432. ed. Linw. not.

Ἀνύτειν id. in mid. v. ἀνύτεσθαι to grow up, A.1131.

Ἄνω above, with verbs of motion. πέμπετε ἄνω P.636. πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω C.145. With verbs of rest. ἤμενον ἄνω S. 94. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω C. 163. (165.D.) This verse is probably to be placed after v. 121. So Herm. In

its present position, it is wholly unintelligible. ἄνω τε καὶ κάτω up and down, in confusion, E. 620.

Ἄνωγα (perf. mid.) I order, E.862. P.V. 949. 1039. C. 724. imper. irreg. ἄνωχθι C.761.

Ἄνωθεν above. ἄνωθεν ἡμέρου S. 592. ἄνωθεν γῆς ἐποπτεύειν ἄχῃ A. 1561. ἄνωθεν καθήμενος A. 1577. at the head of the table. ἄνωθεν ἀνέκαθεν C. 421. τοῖς ἄνωθεν 821. πολλάς ἄνωθεν ἀρτάνας ἐμῆς δέρης ἔλυσαν ἄλλοι A. 849. (875.D.) h. e. as Schütz says, "in superiori ædium contignatione ubi fere se suspendere solebant vitæ pertæsi." On A. 845. see under λέγειν.

Ἄνωτέρω higher, P.V. 312.

Ἄνωφελής useless, P.V. 33.

Ἄνωφέλῃτος id. C.741.

Ἀξιόμισος worthy of hatred, E.344.

Ἀξιος name of a river, P. 485.

Ἀξιος worthy, deserving. οὐδὲν ἄξια C. 439. as a thing of nought. σέβουσαι γ' ἄξιαν σ' ἐπ' ἀξίων E. 413. respecting you as worthy of reverence in a matter which befits you. superl. A. 517. suitable, worthy, ἄξιαν τριβὴν ἔχει P.V. 642. it is well worth while. On A. 1508. see ἀνάξιος. ἄξιον (sc. ἐστίν) οὐρανοῦχον ἀρχὰν σέβειν C. 954. it is proper to reverence. ἄξια n. pl. one's deserts. So probably in C. 696. See ἀξίως.

Ἀξιοῦν to condescend, think proper, P.V. 215. A.1646.—Mid. v. id. A. 361. E. 403.—to esteem worthy, pass. τούτου τυχεῖν οὐκ ἠξιώθη αὐτός P.V. 240. πολλῶν τὰδ' ἡμῖν ἐστὶν ἠξιωμένα S. 485. valued at a high price.—to have confidence, think oneself fit, P. 327.—to honour, with dat. of thing. τοιοῖσδέ τοί νιν ἀξιῶ προσφθέγμασιν A. 877.

Ἀξίως in a worthy manner. οὗτοι κυρήσεις μείον ἀξίως σέθεν C. 696. (707. D.) you shall not obtain less than you deserve. This would involve an ellipsis of ἢ, but here Pauw with the Schol. reads ἀξίων, which is in all probability correct. See, however, under ὥς, on P.V. 632.

Ἀξονήλατος moving on the axle, S. 178.

Ἀξυνήμων not understanding, A. 1030.

Ἀξύστατος restless, irregular, uncontrollable. ἀξύστατον ἄλγος A. 1446.

"Est συνίστημι consisto, ἀξύστατον igitur, quod consistere nequit ideoque quod modum omnem superat." Butler.

Ἀξων an axle-tree, S.c.T. 138.

Ἀοζος the attendant at a sacrifice, A. 223.

Ἀοιδή a song, A.952. E.914.

Ἀοιδός a songster, S. 676.

Ἀοινος made without wine, E. 107. 822.

Ἀπαγγέλλειν to announce, P. 322. A. 590. 618. C.264. S.909. S.c.T. 996.

Ἀπάγειν to carry away, as from one place or state to another, A. 1249. S.120. mid. v. ἀπάξομαι E. 257.—as a criminal to punishment. E. 895.

Ἀπάγχεσθαι mid. v. to hang oneself, S. 460.

Ἀπαγώνιος (?) freeing from a struggle, A. 498. (512.D.) So Schol. Some take it for καὶ ἐπαγώνιος. Scholef. records a probable anonymous conjecture, καὶ παιώνιος.

Ἀπαθής free from suffering, P. 846.

Ἀπαιόλημα an act of deceit; thence, one who deceives, the thing being put for the person, C. 996.

Ἀπαις childless, A. 732. C.1000. P. 572.—παῖδες ἄπαιδες E.987. children yet no children. Wakefield translates puellæ vetulæ, coll. παλαιαὶ παῖδες v. 69.

Ἀπαιτεῖν to demand, C. 392.

Ἀπαλέξειν to avert. aor. Ζεὺς ἀπαλέξαι γάμον S. 1038.

Ἀπαλλαγή release, P.V.316.756. A.1.20. καὶ δυστυχούντων γ' εὐμαρῆς ἀπαλλαγή S.334. it is an easy matter to get rid of unfortunates such as we.

Ἀπαλλάσσειν to free from, P.V. 775. E.83. Intrans. to come off, come to an end, A.1262.—Mid. v. to depart from, E.171. pass. ἀπαλλαγήναι to be rid of, P.V.469.752. A.327.

Ἀπαλός *tender*, S.67. P.529.

Ἀπαμβλύνειν [ῥ] *to blunt, check*, S.c.T. 697. pass. P.V.868.

Ἀπαναίνεσθαι *to refuse, deny*. ἀπανηναμένους E.930.

Ἀπανθίζειν *to gather flowers*. γλῶσσαν ἀπανθίσαι A.1647. *to gather the flower of speech, to give free liberty to the tongue*. In A.1647. some editors read ἀπηνθίσω or ἀπηνθισεν for ἐπηνθίσω. See ἐπανθίζειν.

Ἀπάνθρωπος *solitary, uninhabited*, P.V. 20.

Ἀπαντλεῖν *to draw off, diminish from*, P.V. 84.

Ἀπαξ *once*, A.847.990.1295. E.618. οὐχ ἄπαξ μόνον P.V.209. *more than once*.

Ἀπαξιόσθαι mid. v. *to deem unworthy*, E.345.

Ἀπαππος *without a grandfather*. οὐκ ἄπαππον Ἰδαίου πυρός A. 302. *not underived from the fire on Ida*.

Ἀπαράμυθος *inexorable*, P.V. 185.

Ἀπαρκεῖν *to suffice*, P.466. In A. 369. ὥστε κἀπαρκεῖν may either be from ἐπαρκεῖν or ἀπαρκεῖν. Blomf. observes that ἀπαρκεῖν is said of things, ἐπαρκεῖν of persons, and therefore prefers to derive it from ἐπαρκεῖν.

Ἀπαρνος *refusing, denying*. ᾧ τ' οὐδὲν ἄπαρνον τελέθει Πειθοῖ S.1024. *whom nothing can refuse, or this may be pass. sc. to whom nothing can be denied*.

Ἀπαρτίζειν S.c.T. 356. (374. D.) The meaning of this word appears to be *to complete, to make perfect*. Compare ἀπαρτί. Mæris gives for its Attic synonym the word ἀποτελεῖν. Sal-lier on Mæris translates this passage, *sed illius festinatio non sinit gradum absolvere*. Blomf. adopts the reading of Guelph. οὐ καταρτίζει, in the sense of "*does not suffer it to rest*." This, however, as Well. observes, is hardly the meaning of καταρτίζειν, but rather *restituere, conciliare*. Herm. proposes οὐ καταργίζει, which Erf. on Soph. Ant. 439. Schütz, and Wellauer approve, but which Blomf. very properly rejects. Pauw translates οὐκ ἀπαρτίζει *facit ut pes sibi non sit æqualis*, h.e. *haste prevents him from*

making equal steps, and this is perhaps nearly the true meaning. The particle καὶ refers to the spy alluded to in the preceding speech of the Chorus. Butler quotes Hesych. ἀπαρτίζει· τελειοῖ.

Ἀπαρχος (?) *a leader*, P. 319. But here ἑπαρχος is undoubtedly to be preferred. So N. and v. l. in B. Cf. ἑπαρχος.

Ἄπας *every one*, ἅπαν *every thing*, P.V.35. A.876. S.624.—*all, the whole*, S.c.T.18.324. P. 245. E.462.708.733. 804.835. ἅπαντες *all*, P.456.771. A. 509. C.889. S.c.T.1041. ἅπαντα *every thing*, P.V.49.265. ἅπαντ' ἀπήμων A. 540. *in all respects unharmed*.—With art. τὰς ἀπάσας νόσους P.V.481. τὰς ἀπάσας ἡμέρας ib.752.

Ἀπάτη *deceit*, P.93. ἄταν ἀπάτῃ μεταγνούς S.102. (110. D.) as explained by Schütz, *understanding when too late, by (the discovery of) our deceit, the harm (done to them by our flight)*.

Ἀπατιμάζω, *to dishonour*, perf. pass. E.95.

Ἀπαυρᾶν (inus. in pres.) *to derive good or evil, generally the latter*. aor. τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου P.V.28. *such is the harm you have derived from your humanity*. But here Elmsley more correctly reads ἐπηύρου, which nearly coincides with the reading of M. ἐπηύρω. Ἰάνων ἀπηύρα ναύφρακτος Ἀρης P.911. *our naval force suffered harm at the hands of the Ionians*. Upon the forms ἀπηύρω, ἀπηύρα, and their meaning, see Buttm. Lexil. in voc.

Ἀπαυστος *never-ceasing*, S.569.

Ἀπέδιλος *unsandalled*, P.V.135.

Ἀπειθεῖν *to disobey*. A. 1019.

Ἀπειλεῖν *to threaten*, S.c.T. 422. with dat. and acc. πύργοις ἀπειλεῖ δεινά S.c.T.408. Cf.531. In A.1396. (1422.D.) the vulg. is λέγω δέ σοι τοιαῦτ' ἀπειλεῖν, ὥς παρεσκευασμένης ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ ἄρχειν, where no alteration is wanted but in the stopping. παρεσκευασμένης is the gen. abs. The constr.

is, λέγω δέ σοι ἄρχειν (σε) ἐμοῦ νικήσαντα χειρί, ὥς ἐμοῦ παρεσκευασμένης ἀπειλεῖν τοιαῦτα ἐκ τῶν ὁμοίων. *I bid you control me (h.e. if you are to do so) by conquering me with your hand, seeing that I am able to return your threats upon equal terms.*

Ἀπειλή *a threat*, P.V.174.

Ἀπεῖναι *to be absent*. ἀπέστω A. 878. ἀπῆ S.117. ἀπόντων A.535. ἀπούσης E.720.

Ἀπειπεῖν *to forbid, warn off*, A. 1306.—*to fail, come to an end*, S.c.T. 822.

Ἀπείργειν with gen. *to keep off*, S.c.T. 453. *to prohibit from*, C.291. *to keep out*. τί δὴ πύλαισι τὸν ἱκέτην ἀπείργετε; C.562. (569. D.) *why do you keep the suppliant outside at the gates?* This must be supposed to be addressed by one of the passers-by to the door-keepers. Well. has adopted the reading of M.Guelph.Rob. ἀπείργεται, which he refers to Ægisthus; but for this there seems no necessity.

Ἀπειρόδακρυς *that never yet has known weeping*, S.68. Some translate *weeping without end*, but this does not appear so consistent with usage.

Ἀπειρος *inexperienced*, P.V.373. C. 116.365.—*endless, without outlet*. A.1355.

Ἀπεμεῖν *to vomit forth*. ἀπὸ σφαγῆς ἐμῶν A.1581. (by tmes.) *vomiting forth (a portion) of the slaughtered food*. So Stanl. Aurat. for the corrupt ἐρῶν.

Ἀπενθής *free from sorrow*, P.V. 958.

Ἀπένθητος *id.* A.869. E.872.

Ἀπεννέπειν *to forbid*, S.c.T. 1044. E.916.

Ἀπέραντος *endless, without limit*, P.V.153.1080.

Ἀπέρατος *infinite*, S.1035.

Ἀπέρωτος ἔρως *an unholy, improper love*, by fig. oxymoron. C.592.

Ἀπευθύνειν [ὑ] *to direct*. δεῦρ' ἀπευθύνη μολεῖν A.1652. *direct him to come hither*.

Ἀπενκτός *to be detested, abominable*, S.770. A.624.

Ἀπεύχεσθαι *to repudiate*, E.578.

Ἀπεύχετος *to be deprecated, abominable*, C.153.—With dat. ἀπεύχετον δόμοις C.616.

Ἀπέχειν *to keep off*. intransitively, ἔα, ἄπεχε, θεῦ P.V.659. transitively, A.1096. E.330. mid. v. S.737.

Ἀπεχθεία *hatred*. δι' ἀπεχθείας ἐλθόντα P.V.121. See ἔρχεσθαι.

Ἀπήμαντος *free from harm*. ἔστω ἀπήμαντον A.368. *let my condition be free from calamity*. See under εἶναι.—*harmless, gentle*, S.571.

Ἀπήμων *safe from harm*, A.540. With gen. E.853.—*not causing harm*. S.183.

Ἀπήνη *a car*, A.880. 1009.

Ἀπία a name of the Peloponnese. S.257.758. A.248. Schol. Venet. in Il. A.22. (ἡ Πελοπόννησος) Ἀπία ἐκλήθη ἀπὸ Ἀπιδος τοῦ Φορωνέως τοῦ Διός. Ἀπίαν βοῦνιν S.110, where Burgess thinks there is an allusion to the Egyptian Apis. This word is entirely different from the ἀπίη γαῖα of the Iliad and Odyssey, in which ἄπιος is nothing but an adjective formed from ἀπό, as ἀντίος from ἀντί, and signifies *distant*. Moreover, the α of ἀπίη in Homer is always short, whereas in ἀπία derived from Ἀπιδος the α, like that of Ἀπιδος, is long. See Buttm. Lexil. in ἀπίη γαῖα.

Ἀπιδος proper name of a man, S. 259.266.

Ἀπιστεῖν *to disbelieve*, P.V.642.

Ἀπιστία *incredulity*, A.259.

Ἀπιστος *incredible*, P.V.834. S.274. S.c.T.828.—*disobedient*. βουλαὶ ἄπιστοι Λαΐου 824. *the counsels of Laïus by which he discredited the oracle of Apollo*. Cf. S.c.T.1021.—With gen. φίλων ἄπιστοι S.c.T.857. *not to be persuaded by friends*.

Ἀπλάκημα *an offence*, E.894. See ἀμπλάκημα.

Ἀπληστος *insatiable*, A. 102. P.V. 371. Here Blomf. needlessly conj. ἀπλάτου.—With gen. E. 933. S. 723.

Ἀπλοία *difficulty of sailing*, A.145. 181.

Ἀπλοῦς *simple, straightforward*, C.547. ἀπλῶ λόγῳ P.V.46. 613. 977. *in simple truth*.

Ἀπλῶς *simply*, C.119.

Ἀπό *from*, marking the place from which anything goes, comes, or is removed, or from which any act is performed. e.g. S.90.211, etc. With anastrophe, βυβλίνων ὀρῶν ἀπο P.V.813. So P.452.606.785. ἀπὸ ζῶντος ῥοφεῖν ἐρυθρὸν ἐκ μελέων πέλανον E.376. *clotted gore from the limbs of a living man*. μέλαν' ἀπ' ἀνθρώπων ἀφρόν E.174. *from men eaten by them*. Ἀχαιῶν τῶν ἀπὸ στρατοῦ A.524. *the Greeks belonging to, or remaining of, the army*. βαιά γ' ὥς ἀπὸ πολλῶν P.982. *few as remaining from many*. — *far from*. ρούσων ἐσμός ἀπ' ἀστῶν ἴζοι S.667. Met. ἀπ' ἐμᾶς ἐλπίδος A.970. *contrary to my expectation*. — *separate from*. οὐδ' ἀπ' Ἰσμηνοῦ λέγω S.c.T. 255. (273. D.) *nor do I speak separate from* (i.e. excluding) *the Ismenus*. But this is obviously corrupt. See under λέγειν. Blomfield translates, *but those* (i.e. the gods) *of the Ismenus I speak not of*. This, however, would require the addition of τούς, and is besides, very harsh in itself. ἀπ' ὀμμάτων ἐπλάγχθη S.c.T. 766. *he deprived himself of his eyes*. — *signifying origin*, or that from which any thing proceeds. e.g. σπαρτῶν ἀπ' ἀνδρῶν S.c.T. 394. etc. τῶνδ' ἐκὰς οὐδ' ἀπ' ἄλλων ἀλλ' ἀπ' αὐτῶν C.465. *by the agency not of others but ourselves*. See ἔμμοτος. χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται S.c.T. 685. *the gratification arising from us perishing* (i.e. from our death) *is highly esteemed by the gods*. τὰπ' ἐμοῦ τεκμήρια S.268. *the proofs to be had from me*. ἀπὸ σοῦ βοσκὰν φεροίμαν E.255. *I would wish to make a meal of you*. — *signifying the matter of which a thing is made*. ὅταν τεύχη ἀπ' ὀμφακος πικρᾶς οἶνον A.944. — *the instrument with which a thing is done*.

σφενδόνας ἀπ' εὐμέτρου A.282. *with a moderate cast of a sling*. ἴδοιτο πρευμενοῦς ἀπ' ὀμματος S.207. ἀπὸ γλώσσης A.787. *by word of mouth*. ἀπ' ἄκρας φρενός A.779. *superficially*. ἀπὸ γνώμης E.644. *according to the real opinion of the mind*. — *signifying the cause of a thing*. ἀπὸ ψυχῆς κακῆς A.1275.1627. *through cowardice*. μόρσιμ' ἀπ' ὀρνίθων ὀδίων A.152. *portended by the birds*. — *signifying the time since which a thing was done*, P.V.840. S.339. P.173. — *after*, denoting order of place, P.V.855. P.756. — *of time*, ἀπὸ στρατείας E.601. *after coming from an expedition*.

Ἀπογυμνάζειν *to exercise*, S.c.T. 423.

Ἀποδεικνύναι *to shew or display*, A.709. E.958. — In mid. v. *to make, perform*. στάσιν ἀποδεικνύμενα P.V.1089.

Ἀποδικεῖν *to cast off, throw down*, aor. ἀπέδικες, ἀπέταμες A.1384. sc. τὸν ἄνδρα.

Ἀποδύρεσθαι *to bewail*, P.V.640.

Ἀποζευγνύναι *to unyoke*. pass. metaph. δεῦρ' ἀπεζύγην πόδας C.665. *I set out to come hither*.

Ἀποθανμάζειν *to admire*, A.309.

Ἀποθραύειν *to shiver off*, P.402.

Ἀποικία *a colony*, P.V.816.

Ἀποικος *a stranger, a settler from a foreign land*. Χάλυβος Σκυθῶν ἀποικος S.c.T. 710. *a prosopopœia for iron, as brought from the Chalybes, a Scythian nation*.

Ἀποιμῶζειν *to lament*, A.320. C.1009.

Ἀποινα neut. pl. *a penalty*, P.794. A.1394. 1655.

Ἀποινος S.93. This passage is corrupt. See δαιμόνιος.

Ἀποκείρειν *to mow down, to destroy*, P.885.

Ἀποκλάζειν *to pronounce*. ἀπέκλαξε A.151.

Ἀποκλαίειν s. ἀποκλάειν *to bemoan*, P.V.640.

Ἀποκλείειν s. ἀποκλήειν *to shut out*. κἀπέκλεισε (or as it should probably be written κἀπέκλησε) P.V.673.

Ἀποκοπή *a cutting off*, S.821.

'Αποκρύπτειν *to conceal*, P.V.24.
'Αποκτείνειν *to kill*, A. 1223.
'Αποκωκύειν [ὑ] *to bewail*, A.1524.
'Απολακτίζειν *to reject with disdain*, P.V.654. ἀπολακτίσας ὕπνον E.136. *shaking off sleep*.

'Απολακτισμός *a casting off or giving up*, S. 915.

'Απολείπειν *to leave*, P.923.

'Απόλεμος *not to be overcome*, A. 746. C.53. ἀπόλεμος πόλεμος P.V. 906. by fig. oxymoron, *a war which ought not to be fought*.

'Απολις πόλις *a city yet no longer a city*, by same figure, E.435.

'Απολλύναι *to destroy*. ἀπώλλυ P. 644. ἀπώλεσε ib. 467.543.553. A.1050. C.607. S.396 — *to lose*, P.719. S.c.T. 967. — mid. v. ἀπολωλέναι *to be lost, to have perished*. οἴκτειρε μὴ ὀλωλότας S.206. *pity us ere we perish*. τὰπολωλότα S.896. (918. D.) *that which was lost*. Here for πῶς δ' οὐχὶ τὰπολωλόθ' εὐρίσκων ἐγώ, which can only be explained by an aposiopesis, Valck. ad Phœn. 712. reads πῶς δ' οὐχί; τὰπολωλόθ' εὐρίσκων ἔχω. Porson prefers τὰμ' ὀλωλόθ' εὐρίσκων ἄγω. — ἀπώλλυτο P.270. ἀπώλετο P.320. C.94.

'Απόλλων *Apollo*, S.c.T. 144.727. 783. A.55.499.1043.1047.1175.1230.1242. C.552.1053. E.85,189.289.544.580.714. S.260. 'Απόλλω acc. S.211. emphatically, 'Απόλλων ἐμός A.1050. 1055. *my destroyer*, with allusion to the word ἀπολλύναι.

'Απομούσως *foolishly, absurdly*. κάρτ' ἀπομούσως ἦσθα γεγραμμένος A.775. *I pictured you as a very foolish person*.

'Απονος *free from suffering*, P.846.

'Απόξενος *not received with hospitality*. τοῦδ' ἀπόξενος πέδου E.844. *discarded by this country — an exile from a place*, A.1255. C.1038.

'Αποπέμπεσθαι in mid. v. *to send away from oneself, to part with*, P. 135.

'Απόπολις *an exile from the city*, A.1384.

'Αποπτύειν lit. *to spit out*, h.e. to

detest, E.293. generally in aor. 1. ἀπέπτυσσα *I detest*, as P.V.1072. A. 1165. C.195. In A.953. (980. D.) οὐδ' ἀποπτύσας δίκαν δυσκρίτων ὀνειράτων θάρσος εὐπιθὲς ἵζει φρενὸς φίλον θρόνον, ἀποπτύσας is the nom. abs. for ἀποπτύσαντος ἐμοῦ. Casaubon and others, whom Blomf. follows, read ἀποπτύσαν, perhaps unnecessarily. For other instances of the nom. absolute, cf. Eur. Iph. T.349.695. Soph. Œd. T.60. Ant. 266. 419. etc.

'Απόπτυστος *detested*, E.182.

'Απόρθητος *inexpugnable*, P.340. This epithet was peculiarly applied to Athens. Cf. Eur. Med. 822.

'Απορος *difficult of passage, difficult* P.V.906. See πόριμος.

'Απορρεῖν *to flow away*. pass. ἀπορρύνεντος A.1267.

'Απορρηγνύναι *to break off, to yield up* (as the breath) P.499.

'Απορρίπτειν *to cast away* (in a contemptuous sense), C.901. (914. D.) The sense, as well explained by Wellauer, is "profecto non extrusi te in hospitis domum, sed misi." — *to reject, despise*, S.479. (see λόγος). E.206.

'Απορφανίζειν *to make an orphan, to bereave*. pass. C.247.

'Αποσπᾶν *to pull away*. ἀποσπάσας κόμης S.883. *pulling by the hair*.

'Αποστάζειν *to shed*, S.573.

'Αποστατεῖν *to stand aloof, to be absent from*. A.1075. C.438.813. E.65.392.

'Αποστέγειν *to keep out, be proof against*, S.c.T.216.

'Αποστείχειν *to depart, retire*. S.750.

'Αποστέργειν *to detest*, A.485. (499. D.) Upon the aposiopesis in this passage, which is equivalent to EITHER he will bring us intelligence of a joyful kind, OR of a contrary sort, but THAT I detest to speak of, cf. Herm. App. to Vig. ii.

'Αποστερεῖν *to deprive*, with gen. P.V.684. *to remove, take away*, P.V.779. S.1048.

'Αποστρέφειν *to turn away*, A.

824. (according to Porson's reading, see *πῆμα*) 1279.

Ἀποστροφή a refuge from, a means of averting, P.V. 771.

Ἀποσῦλᾶν to despoil. pass. *σκῆπτρον τιμᾶς τ' ἀποσυλᾶται* P.V. 171. is to be deprived of the honour of his sceptre.

Ἀποσφάλλεσθαι pass. to be deceived, to fail. *ἀποσφαλεῖς φρενῶν* P.V. 470. demented. *γνώμης ἀποσφαλεῖσιν* P. 384. deceived in opinion.

Ἀποτέμνειν to cut off. *ἀπέταμες* A. 1384. See *ἀποδικεῖν*.

Ἀποτίειν to expiate, atone for, A. 1311. to give as atonement, 1484.

Ἀποτμος wretched, P. 272.

Ἀποτρέπειν to avert, S. 857. 868. 877. — mid. v. to turn from, to dread, with acc. S.c.T. 1052.

Ἀποτροπή a means of averting, P. 213.

Ἀπότροπος having the power to avert. — *ἀποτρόποισι δαίμοσι* P. 199. Stanley observes, "Cum triste quidpiam in somniis viderant antiqui, θεοῖς ἀποτροπαίοις sacrificabant. Xen. Symp. p. 699. οὐκοῦν, ἔφη ὁ Καλλίας, καὶ εὐχεται μηδέποτε πλουτεῖν, καὶ ἑάν τι ὄναρ ἀγαθὸν ἴδῃς, τοῖς ἀποτροπαίοις θεοῖς. Talis fuit apud Romanos *Jupiter Prodigialis*. Plaut. Amph. ii. 2. sed, mulier, postquam experrecta es, prodigiali Jovi, aut mola salsa hodie, aut thure, comprecatam oportuit." The same gods were likewise called ἀλεξήτριοι or ἀλεξίκακοι, cf. S.c.T. 8. — With gen. *ἀπότροπον κακῶν* C. 42. The passage C. 152. (155. D.) ἴετε δάκρυ — πρὸς ἔρυμα τόδε κακῶν κεδνῶν τ' ἀπότροπον ἄγος ἀπεύχετον κεχυμένων χοᾶν, is very obscure.

Herm. on Soph. Ant. 841. reads ἔρμα. Schütz, Seidler, Herm. Blomf. transpose the words κακῶν κεδνῶν τ'. Blomf. appears to be correct in translating ἔρυμα κακῶν κεδνῶν, *praesidium quo confugiunt pariter mali ac boni*, and also in assigning to ἀπότροπον a transitive force. By ἔρυμα is understood the pouring of libations, a means by which both good and bad seek to

appease the dead, and to do this being, in Clytæmnestra's case, ἄγος ἀπεύχετον, the Chorus exhort each other to shed a propitiatory tear, to obviate the effect of (πρὸς) this ἔρυμα κακῶν κεδνῶν τε, and to avert (ἀπότροπον) the ἄγος ἀπεύχετον incurred by the pouring out of these impious libations.

Ἀπουσία absence, A. 889. 1232.

Ἀποφαίνειν in mid. v. to display, set forth. *μοῦσαν ἀποφαίνεσθαι* E. 299. to deliver a song. *πρῶτα μὲν εὐδοκίμον στρατιᾶς ἀπεφαινόμεθα* P. 843. (857. D.) formerly we were distinguished as having a splendid military force. The const. is ἀπεφαινόμεθα εὐδοκίμον στρατιᾶς, which is equivalent to ἀπεφαινόμεθα ἔχοντες εὐδοκίμον στρατιάν. See Bernhardt, Synt. Gr. iii. 45. 46. and a further explanation of the whole passage under *πύργινος*.

Ἀποφθείρειν to destroy, C. 254. 256.

Ἀποφθίνειν to perish, pass away, A. 831. trans. *πρὸς γυναικὸς ἀπέφθισεν βίον* A. 1429.

Ἀποφθορά destruction, E. 178.

Ἀπόχρη it suffices, A. 1556.

Ἀποχρήματος without money. *ἀποχρήματοι ζημίαι* C. 273. (275. D.) Soph. ap. Rob. reads ἀχρημάτοις. Schütz understands it to mean the loss of his paternal property inflicted by Ægisthus and Clytæmnestra. This is probably correct. Others suppose ἀποχρήματοι or ἀχρήματοι ζημίαι to mean penalties, but not of money, h.e. of blood, as referring to the punishment to be inflicted on Hector by Apollo, if he failed to execute his commands.

Ἀποψιλοῦν to make bare of, C. 684.

Ἀπριγδα firmly grasping. *ἄπριγδ' ἄπριγδα μάλα γόεδνα* P. 1014. 1020. This adverb is the same with ἀπρίξ, and is derived from α intensive and πρίειν to set the teeth firmly together, to gnash. It is less correctly explained by Hesych. Suid. Schol. on Soph. Aj. 310. ὁ οὐχ οἶόν τε πρίσαι διὰ τὴν σύμφυσιν. So Helladius, Phot. p.

869. Timæus, ἀπρίξ, ἐμπεφυκότως, where see Ruhnken's note. Schütz rightly observes, "ἀπριγδα vox est pilos sibi præ dolore tenaciter et cum impetu vehementi evellentium." The word is well illustrated by Lobeck on Soph. Aj. 1030. where πρισθεὶς ἰππικῶν ἐξ ἀντύγων is equivalent to δεθείς, h. e. *firmly bound*. "Proprie πρίειν dicuntur τὰ ὠδοντωμένα, unde πρίων ὠδόντων Crinag. Epigr. xxxvii. 4. πριστῆρες ὠδόντες Epigr. ἀδεσπ. cc. πρίσις ὠδοίτων Plutarch. de Ira, tom. ii. p. 458. c. quæ solet esse iræ nota, similiterque Antipater, Thess. xliii. 3. "Ἡρα πριομένη κάλλει Γανυμηδέος, et Apoll. iv. 1671. λευγαλέον δ' ἐπὶ οἱ πρίεν χόλον nec apud Hesychium πρίεται, φυσοῦται quicquid novandum præter φυσιοῦται quod ipsum irati facere solent. Indidem translata sunt δάκνειν χόλον Apollon. iii. 1170. θυμὸν ὠδὰξ πρίοντες Oppian. Cyn. iv. 138. et αὐτοδὰξ ὠργισμένοι Arist. Lysist. 687. Canis captam feram tenet ἐμπεπρικῶς τοὺς ὠδόντας Diod. xvii. 92. p. 444. Jam ut Latine dicitur mordicus tenere, in eundem intellectum poetæ verbum Græcum deflectunt, Opp. Hal. ii. 375. ἐνθα μιν ἀμφιβαλὼν περιηγεί πάντοθεν ὀλκῷ ἴσχει ἐμπρίει τε, de quo Scholiastæ multa commentantes unum afferunt quod ad veritatem dirigit, ἐμπρίει significare πιέζει, id est *arcte colligatum tenet*: quomodo lib. iii. 314. χεὶρ πριομένη *arcte constricta*. Hinc etiam adverbio significatio firmæ comprehensionis communicatur."

Ἀπριγδόπληκτος *firmly aimed*, C. 419. from prec. and πλήσσω. So Blomf. for ἀπριγκτόπληκτα.

Ἀπροβούλως *imprudently*, C. 611.

Ἀπρομήθητος *unforeseen*. ἐξ ἀέλπτων ἀπρομηθήτων S. 352. Cf. ἐκ sub fin.

Ἀπρόξενος *without a host*, S. 236.

Ἀπρόοπτος *unforeseen*, P.V. 1076.

Ἀπρόσδεικτος *not to be pointed out, out of sight*. ἀπρόσδεικτος πέτρα S. 777.

Ἀπροσδόκητος *unexpected*, P.V. 683. S. 693.

Ἀπρόσκοπος *not seeing before, dim-sighted*. ἐν ἡμέρᾳ μοῖρ' ἀπρόσκοπος βροτῶν E. 105. On this passage see not. ad loc. ed. Linw.

Ἀπρόσοιστος *impossible to encounter*, P. 91.

Ἀπτειν *to join*. χορὸν ἄψωμεν E. 297. *let us join in the dance*. πάλην ἄψειν C. 855. *to wrestle*. — *to kindle*, A. 286. — mid. v. *to touch, attack*, with gen. A. 1590. στρατεύμ' ἀπτόμενον πυρὶ δαίῳ S.c.T. 204. (222. D.) sc. τῆς πόλεως.

Ἀπτερος *without wings*, E. 51. 241. — *very swift* (with a intensive) A. 267.

Ἀπύειν *to pronounce*, P.V. 595. P. 122. Here ἀπύων is in the nominative absolute. See Brunck's note, and also under ἀποπτύειν. — *to invoke*, S.c.T. 130.

Ἀπυρος *very fiery* (with a intensive) P.V. 882. — *without fire*. ἀπύρων ἱερῶν ὀργὰς ἀτενεῖς A. 70. See under ἱερός.

Ἀρά *a curse*, P.V. 912. S.c.T. 637. 748. 769. 926. A. 445. 1383. 1387. 1599. C. 899. λάκτισμα δείπνου ξυνδίκως τιθεὶς ἀρᾷ A. 1583. See λάκτισμα and συνδίκως. The passage C. 143. (145. D.) ταῦτ' ἐν μέσῳ τίθημι τῆς κακῆς ἀρᾶς, κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν, is obscure. Schütz for κακῆς conjectures καλῆς, which agrees with the sense. In the beginning Electra prays for blessings on herself and Orestes, and likewise at the close of her speech: but in the *middle* of it, for destruction on her enemies. The chief objection to this is the meaning of ἀρά, which very seldom occurs in a *good sense*. The usage appears, however, defended by the analogy of ἀρᾶσθαι, which occurs as well in the sense of *praying for good things* as of *cursing*, (cf. Eur. Orest. 1138.) and also by the epithet καλῆς being added to define it. Wellauer considers the words as corrupted from the following verse. Schütz's conjecture is approved by Butler and adopted by Blomfield.

'Αρά *id.* personified, sing. S.c.T.70. 677. 815. C.681. plur. E.395. S.c.T. 875. 935. C. 400.

"Αρα. 'Αρα an illative particle, used:—I. to state an inference drawn from something previously expressed or conceived in the mind, e. g. *κάν τοῖς ἐμοῖς ἄρ', εἶπερ ἔν γε τοῖσι σοῖς* C.221. *If in yours, then also in my own.* ὦ μέλεος, οἷαν ἄρ' ἤβην ζυμμάχων ἀπώλεσε P.719. sc. *if this be all true.* δίκη δ' ἄρ' εἶναί φησι S.c.T.628. *and accordingly she declares herself to be justice*, where the reference is to *σωφρόνως ἡγουμένη* in the preceding verse. Cf. S.c.T.473. P. 464.580. 897. A.528. Also in interrogations where the interrogation refers only to a part of the enunciation, e. g. *τίς ἄρα ῥύσεται;* S.c.T.90. where the inquiry is not whether *any* would deliver them, which would require *ἄρά τις ῥύσεται;* but *who*, under such circumstances, should be that deliverer. Cf. P.V. 515. 597. P. 140. and see Herm. Præf. ad. Soph. Œd. Col. p. x. seqq.—II. In interrogations, referring to the whole enunciation, where an assent is demanded in consequence of something already stated or understood. In this case, the penultimate is lengthened. *ἄρ' ὑμῖν δοκεῖ βίαιος εἶναι;* P.V. 737. *does he not, therefore, seem to you to be violent,* Cf. C. 295. 488. 489. In these instances ἄρα has the force of ἄρ' οὐ; Cf. Soph. Œd. T.815. *ἄρ' ἔφυν κακός;* *ἄρ' οὐχὶ πᾶς ἀναγνος;* — Without a negative force. 'Ορέσσης ἄρά που βλέπει φάος; A. 1630. *What then, is Orestes perchance living?* Cf. E.181. 715. 943. It is sometimes placed in the middle of the sentence. *ἐμοί τε καὶ σοί γ' ἄρ'* (So Pors. γ' ἄρ' vulg.), *ἐπεύξομαι τάδε;* C.110. Cf. P. 340. 631. ἄρα μή, in interrogations where doubt is implied. *ὁ ναύτης ἄρα μή 'ς πρῶραν φυγὼν πρύμνηθεν εὔρε μηχανὴν σωτηρίας;* S.c.T.190. *does the sailor, etc.?* implying that he does not. — The distinction between the illative ἄρα and the illative interrogative ἄρα appears

to have been generally observed by the Attics. Sometimes, however, ἄρα appears to have been used to express a strong asseveration without interrogation, as in C. 219. *αὐτὸς καθ' αὐτοῦ γ' ἄρα μηχανορραφῶ.* So Pors. Here, however, the interrogative might be inserted. Moreover, the reading is doubtful. Elmsley prefers τᾶρα, which is supported by MSS. *πατρὸς ἀτίμωσιν ἄρα τίσει* C. 429. (So Heath). *she shall surely pay for, etc.* Here Butler proposes to read ἀντιτίσει. For further information concerning this particle, see Valck. on Phœn. 569. Herm. Soph. Ant. 628. on Viger, p. 656.7. Præf. Soph. Œd. Col. quoted above.

'Αραβία *Arabia*, P.V.418. (420.D.) The mention of Arabia has here occasioned great difficulty to commentators. Elmsley's seems the most probable opinion, sc. that Æschylus must be supposed not to have spoken here with exact geographical accuracy.

"Αραβος proper name of a man, P. 310.

'Αραγμός *a battering*, S.c.T. 231.

'Αραῖος *involving a curse*, S.c.T. 767. 880. A. 1371.—With dat. *φθόγγον ἀραῖον οἴκοις* A.228. *bringing a curse on the house.* *γονὰν ἀραῖον* A. 1546. *a family, or succession of curses.* So Herm. for the corrupt vulg. ῥᾶον.

'Αραρέναι *to be fixed.* (p. m. from obs. pres.) P.V. 60.

'Αραρότως *firmly*, S. 293.

'Αραῖσθαι *to pray for, to imprecate*, in a bad sense, P.V.914. S.c.T. 615.

'Αράσσειν *to beat, or hammer*, P.V. 58. P.1011. pass. P. 452.

'Αραχναῖον αἶπος *Mount Arachnæus*, in the district of Argos. A. 300.

'Αράχνη *a spider's web.* ἀράχνης ἐν ὑφάσματι A. 1471. 1497. *in the meshes of a spider's web.*

"Αραχνος *a spider*, S. 864. Also written ἀράχνης. Suidas and Etym. M. quoted by Blomf. observe 'Αράχνη, θηλυκῶς. τὸ ὑφασμα. ἀράχνης δέ,

ἀρσενικῶς, τὸ ζῶντιον. So Servius on Virg. Georg. 4. 246. remarks that in the ancient writers the insect is called *araneus*, and the web *aranea*.

Ἀρβύλη *a shoe*, A. 918.

Ἀργεῖος *belonging to Argos*, and by synecdoche *to Greece*, e. g. S. 616. E. 433. and passim. Ἀργεῖοι *the Argives*, or *Greeks*, A. 258. and passim. On the construction of Ἀργεῖος ἀνὴρ E. 727. see ἀνὴρ. Ἀργεῖα θεός S. 295. Juno. Ἀργεῖον δάκος A. 798. *the Grecian horse*. Ἀργείας χθονός A. 489. *the territory of Argos*. Ἀργεῖην πόλιν C. 1042. Here Pors. correctly restores Ἀργείαν. *Argos*. τὸν Ἀργεῖον λεών E. 280.

Ἀργής *white*, E. 45.

Ἀργηστής *id.* S. c. T. 60. E. 172.

Ἀργήστης *proper name of a man*, P. 300.

Ἀργίας *white*, A. 114.

Ἀργός *not doing*. αἰσχρῶν ἀργός S. c. T. 393. *not doing disgraceful deeds*.

Ἀργος *prop. name, Argus*, P. V. 567. 681. S. 301.

Ἀργος *the city of Argos*, S. 15. 326. P. V. 856. 871. S. c. T. 530. 555. A. 24. 784. C. 665. 669. E. 624.

Ἀργυρος *silver*, P. V. 500. P. 234. — *money*, S. 913.

Ἀργυροστερής *stealing money*. ἀργυροστερῇ βίον C. 996. *the life of a robber*.

Ἀργυρότοιχος *having silver walls*, A. 1520.

Ἀργυρώνητος *purchased with money*, A. 923.

Ἀρδεῖν *to irrigate*, P. 479. 792.

Ἀρδεύειν *id.* P. V. 854.

Ἀρδην *lifting up, carrying away*. ἄρδην ῥίψει P. V. 1053. *let him take and hurl it*.

Ἀρδὶς *a goad, a sting*, P. V. 881.

Ἀρειος *warlike*, P. V. 418. Ion. ἀρήιος S. c. T. 114. Ἀρειος πάγος E. 655. 660. *the hill of Mars*.

Ἀρειος *Arian or Persian*, C. 417. Hermann reads Ἀριον. See the passage explained under πολεμίστρια.

Ἀρείφατος *slain in war*. Also, as

it seems, *slaying in war, warlike*, E. 873. from φάω *to kill*.

Ἀρείων *comp. better*, S. c. T. 287. A. 81.

Ἀρέσκειν *to please*. Mid. v. *to appease*. ἀρέσσονται S. 642.

Ἀρήγειν *to assist*, S. c. T. 161. E. 223. with dat. P. V. 267. S. c. T. 14. C. 259. 867. E. 285. S. 372. — *to avert*. ἄρηξον δαίτων ἄλωσιν S. c. T. 112. *impersonally*, σιγᾶν ἀρήγει E. 541. *it is expedient to be silent*.

Ἀρηξίς *help* τίς ἐφαμερίων ἀρηξίς; P. V. 546. *what help is there in mortals?*

Ἀρης *Mars*, S. c. T. 226. 326. 394. 396. 451. 893. 926. A. 426. 628. 1492. C. 160. 454. 926. E. 335. 879. S. 78. (in loc. corr.) 651. 913. *war, or fight*. θηλυκτόνῳ Ἀρει P. V. 862. ναύφρακτος Ἀρης P. 913. etc. — *martial vigour*. Ἀρης οὐκ ἐνὶ χώρᾳ A. 78. *martial vigour is not in its proper seat*. οὐκ ἔνεστ' Ἀρης S. 730. Gen. Ἀρεος S. c. T. 64. 110. Dat. Ἀρει P. V. 862. S. c. T. 479. E. 659. S. 430. Acc. Ἀρη A. 48. E. 824. S. 628. 683. A. 365. also Ἀρην A. 1208. S. c. T. 45. 53. P. 86. S. 665. On this point the MSS. frequently vary. The first syllable of Ἀρης is generally short, but sometimes long, as in S. c. T. 125. 226. 326. 451. P. 86.

Ἀρθμός *concord*, P. V. 191.

Ἀρίδακρυς *very tearful*, P. 910.

Ἀρίθμημα *numbering*, E. 723.

Ἀριθμός *number*, P. 331. *the art of numbers*, P. V. 457.

Ἀριμασπός *an Arimaspiian*, P. V. 807. a certain race in Scythia, so called according to Herod. iv. 27. from αριμα, signifying *one*, and σπου, *the eye*.

Ἀριόμαρδος *name of a man*, P. 38. 313. (321. D.) Upon the metrical difficulty in the latter verse, see Pors. Præf. ad Hecub. p. xxxix.

Ἀριστεύειν *to be the best*, P. V. 392.

Ἀριστον *the morning meal, or breakfast*. ἀρίστοισιν ὧν ἔχει πόλις A. 322. *meals made of such things as the city has*.

Ἀριστος *best, bravest*, S. c. T. 57. 165.

551.574. P.298.434. With the force of the comparative, τῶν πρὶν εἰσόδων μακρῶ ἄριστα E.31. *better than I have had on any former entrance.* Adv. ἄριστα A.19.586. ὥς ἄριστα P.775. A.660. C.771. S.c.T.175.

Ἀρκάς an Arcadian, S.c.T.529. 535.

Ἀρκεῖν to assist, stand in good stead, P.270. — to suffice. τοσοῦτον ἄρκῳ σοι σαφηνίσαι P.V.624. *it is enough that I have explained so much.* ἄρκει S.c.T.230. *it suffices,* ἄρκεῖτω βίος A.1287. *I have lived enough.* παρ' οὐδὲν ἤρκεσω Ἥρας τελείας καὶ Διὸς πιστώματα E.204. (213. D.) Here the word ἤρκεσω is evidently corrupt. Heath's conjecture ἤρκεσ' ἄν has been adopted by Herm. Schütz and Bothe. The ἄν, however, as Wellauer observes, is unintelligible. ἤρκεσεν, which he recommends, is much better, *they have availed as nothing.* Perhaps, however, ἠδέσω which is proposed by the same critic, is to be preferred. εἰργάσω J. Wordsworth.

Ἀρκούντως sufficiently. ἄρκούντως ἔχει C.879. *it is enough.*

Ἀρκεύς name of a man, P.44.304.

Ἄρκυς a net, A.1087. C.994. plur. E.142.

Ἄρκυσμα id. E.112. Here ἄρκυσμάτων has been adopted by recent Edd. from Turn. Steph. But M. has ἄρκυσμάτων.

Ἀρκύστατος placed like a net. πημονὴ ἄρκύστατος A.1348. (1375. D.) *a calamity encompassing like a net.* But here πημονῆς and ἄρκύστατ' ἄν have been conjectured with great probability, the former by Auratus, the latter by Elmsley. — ἄρκύστατα P.99. *the place where a net is laid.*

Ἄρμα a chariot, P.46.84.186, S.c.T.50.136. P.V.463. Metaph. νυκτὸς ἄρμα C.650. ἐν ἄρματι πημάτων ζυγέντα C.784.

Ἀρματοκτύπος resounding with chariots, S.c.T.186.

Ἄρμοι lately, P.V.618.

Ἀρμονία a fixed decree, P.V.550.

as a proper name, *Harmonia*, S.1024.

Ἀρμόστωρ a governor, E.434.

Ἀρνησις denial, E.558.

Ἀρνεῖσθαι to deny, P.V.266. A.1353. E.441. — With inf. δρᾶσαι οὐκ ἄρνούμεθα E.581.

Ἄροτος a ploughing, S.629.

Ἄρουρα ploughed soil, P.587. Met. ἄτης ἄρουρα S.c.T.583. in sens. ob-scen. ib. 736.

Ἀρπαγή rape, rapine, S.c.T.333. S.505. ἄρπαγῆς δίκην A.520. *the penalty of rape.* — a thing exposed to plunder, P.738. S.c.T.1005.

Ἀρπάζειν to carry off by violence, A.614. S.c.T.241. In S.c.T.606. (624. D.) παρ' ἀσπίδος γυμνωθὲν ἄρπάσαι δόρυ, the sense is to snatch his bared spear from his left side. The shield was carried on the left arm, and under it, before the engagement began, they held the spear. Cf. Blomf. Gloss. in loc.

Ἀρπαλίζειν to seize, as intelligence, S.c.T.225. to exact. δι' ὄργαν πονῆας — ἄρπαλίσαι πόλεως E.938.

Ἀρρηκτος that cannot be broken, S.187. P.V.6.

Ἀρρυσίαστος that may not be seized, e.g. as a pledge or for a slave, inviolate. S.605. “ἄρρυσίαστοι dicuntur quos non licet in servitutem asserere, quorum non dantur vindiciæ secundum servitutem.” Schütz.

Ἀρσάκης [ᾱ] name of a man, P.957.

Ἀρσάμης [ᾱ] id. P.37.300.

Ἀρσενογενής of the male sex, S.798.

Ἀρσενοπληθής filled with males, S.30.

Ἄρσιν male, belonging to the male sex. ἄρσενος θρόνου A.251. ἄρσενος στόλου S.482. τεκτόνων ἄρσένων S.280. emphatically, S.930. — ἄρσιν a male, A.835.1204. S.388.634.929. τὸ ἄρσεν the male sex, E.707. In C.495. (502. D.) οἴκτειρε θῆλυν ἄρσενός θ' ὁμοῦ γόνον, the expression ἄρσενος γόνον for the male offspring, is extremely harsh, but no satisfactory correction has been proposed, unless

it be γόνον, as conjectured by Bamberger. Klausen refers to an old opinion, that the male had most to do with the procreation of the male offspring, and the female with that of the female, whence Orestes is called ἄρσενος γόνος, the expression being used to conciliate the favour of Agamemnon to Orestes, as the peculiar issue of his own body. It is, however, scarcely probable that Æschylus would have alluded to this. The expression θεῖον γένος οὐδ' ἀνθρώπων, Il. Z. 180. which Abresch compares with ἄρσενος γόνος, is irrelevant.

'Αρτάμης name of a man, P. 310.

'Αρτάνη a halter, A. 849. S. 151. In A. 1062. (1091. D.) the vulg. κάρταναι is altered by Stanley and Casaubon into κάρτάνας, an accusative being required after συνίστορα. Din-dorf proposes κακὰ κάκ' ἀρτάνας.

'Αρταφρένης name of a man, P. 21.

'Αρτεμβάρης name of a man, P. 29. 294. 933. The penultimate is used by Æschylus as common.

"Αρτεμις Diana S. 1011. A. 133. 195. S. c. T. 135. 139. Προστατηρία "Αρτεμις S. c. T. 432. the tutelar Diana. "Αρτεμις 'Εκάτη S. 661. Hecate.

"Αρτι lately, just now, S. c. T. 516.

'Αρτιβρεφής (?) belonging to a young child. ἀρτιβρεφεῖς βλαχαί S. c. T. 332. the cries of young children. Here the vulg. is ἀρτιτρεφεῖς, which has been unnecessarily exchanged for ἀρτιβρεφεῖς from some MSS. by recent Edd.

'Αρτιζυγία a recent marriage. ἀνδρῶν ἀρτιζυγίαν P. 534. (i. q. ἀνδρας ἀρτιζυγεῖς) their newly wedded lords.

'Αρτίκολλος nicely adjusted, accurate, C. 573. In S. c. T. 355. for εἷς ἀρτίκολλον Pors. reads εἰς ἀρτίκολλον, where we must understand ἦκει, i. e. is come at a suitable time for learning the messenger's report. See under ἰέναι.

'Αρτιτρεφής newly reared, S. c. T. 332. So M. See ἀρτιβρεφής.

'Αρτίτροπος lately turned, S. c. T. 315. (333. D.) an epithet (if the read-

ing be correct) apparently applied to virgins just arrived at maturity. Schol. ταῖς νεωστὶ τραπείσαις ἀπὸ τῆς παιδικῆς ἡλικίας καὶ ἡβησάσαις. But ἀρτίτροπος could scarcely have this meaning. 'Αρτιτρόφοις, proposed by Schneider, appears much better. The sense of the whole passage seems to be, it is a mournful thing for virgins just matured to pass from their homes on a melancholy journey before receiving those rites which gather the flower of their virginity, i. e. before they are married. See ὠμοδρόπος.

'Αρτίφρων sane in mind, S. c. T. 760.

'Αρχαιοπλουτος having long enjoyed wealth, A. 1013.

'Αρχαιοπρεπής dignified by antiquity, P. V. 406.

'Αρχαῖος former, ancient, S. c. T. 193. P. 137. 649. 682. 761. E. 698. S. 50. 318. by prolepsis. θεοῖς λάφυρα ταῦτα—ἐπασσάλευσαν, ἀρχαῖον γάνος A. 565. (579. D.) h. e. to become so in time to come. But here Porson corrects ἀρχαίοις. ἀρχαίαν φύσιν. C. 279. original.—obsolete, old fashioned, P. V. 317.—τὰρχαῖον originally, S. 321.

"Αρχεῖν to begin (others following), P. 345. 401. θανάτῳ τίσας ἅπερ ἤρξε A. 1511. what he did first. Mid. v. to make a beginning C. 842. with gen. P. V. 199.—to govern or command, P. V. 929. ἄρξας P. 755. having received the government. Μάρδος ἤρξε came into power. With gen. P. 36. 842. A. 1398. 1565. 1623.—With dat. P. V. 942.—Mid. v. used in passive sense. προπιπνοῦντες ἄρξονται P. 581. will be subject to government. See under ἄγειν.

'Αρχελαός a leader of the people, P. 289. So Rob. al. ἀρχελείων.

'Αρχή a beginning. ἀρχὴ συμβολῆς P. 342. ἔρωτος ἀρχάν S. c. T. 670.—ἐξ ἀρχῆς from the beginning, E. 274. 553. ἀπ' ἀρχῆς S. 339. id.—authority, command, P. V. 166. 231. 759. S. c. T. 178. S. 591. οὐρανοῦχος ἀρχά C. 954. the authority of heaven. ἀρχὰς πολισσόνου- μους C. 851. the command of the city.—

aruling body, a magistracy, S.480.681. — *a leader*, abstr. for concr. πομπούς ἀρχάς A.123. So in P.321. τοιῶνδ' ἔγ' ἀρχῶν νῦν ὑπεμνήσθην περί, where if this reading of Canter (which is adopted by Well. and Blomf.) be correct, ἀρχῶν is not from ἀρχός, as Blomf. supposes, but from ἀρχή. See the passages which Blomf. himself quotes on A.123. where ἀρχή is thus used. In the present place, however, τοιῶνδ' ἀρχόντων νῦν is the reading of the majority of MSS. M. has τοιῶνδ' ἔγ' ἀρχόντων νῦν. So Rob. Steph. Porson adopts this, with the omission of νῦν. This is rather violent, as νῦν is omitted in scarcely any MSS. The change of ῶν into ὄντων may, perhaps, have arisen from the similarity of παρόντων below it in the following verse. Some consider ἀρχόντων spurious. The construction of C.77 (78. D.) ἐμοὶ δέ — δίκαια καὶ μὴ δίκαια πρέποντ' ἀρχαῖς βίου βία φερομένων αἰνέσαι, seems to be this, δίκαια καὶ μὴ δίκαια πρέποντ' (ἐστίν, h.e. πρέπει) ἀρχαῖς βίου βία φερομένων αἰνέσαι, h.e. *as for me, things just or unjust, are alike suited to the control exercised over my life by my tyrannical masters, so that I must acquiesce in them.* πρέποντα thus governs both the dative ἀρχαῖς and the infin. αἰνέσαι, two constructions being united. Also φερομένων depends on ἀρχαῖς βίου, which together form but one idea, on which the second genitive depends. It can scarcely, however, be doubted that the words are corrupt.

Ἀρχηγενής *originating*. κλαυμάτων ἀρχηγενῇ A.1611. *leading to weeping.*

Ἀρχηγέτης *a leader*, S.181.248.voc. ἀρχηγέτα S.c.T.390.

Ἀρχηγός *a prince*, A.250.

Ἀρχικός *regal*, C.258.

Ἀρχός *a leader*, P.321. but here ἀρχῶν is probably from ἀρχή qu. v.

Ἀρχων *a leader*, P.36.74. S.c.T. 656.

Ἀρωγή *assistance*, P.717, C.470. E.568. S.755. στρατιῶτιν ἄρωγάν A.

47. *military force*, Cf.73. πολέμων ἄρωγάν A.218, *to help on the war*. In P.406. ἄρωγῇ δ' οὐτις ἀλλήλοις παρήν, ἄρωγῇ governs the dative. *There was no means of assisting each other.*

Ἀρωγός, *a defender*, E.279, C.371. P.983. S.707 —adjectively, *auxiliary, useful*. with dat. P.V.999. with gen. E.464.

Ἄσαντος *not to be flattered*. ἄσαντος ἐκ ματρὸς ἐστὶ θυμός C.416. (422. D.) Schütz translates this, *Implacabilis est ira nostra, matris injuria et crimine concepta*. But it may be questioned whether the words ἐκ ματρὸς will bear this sense. Butler (ap. Peile) translates, *animus enim noster, lupi crudelis instar, a matre nullo modo placari queat*. But thus the addition ἐκ ματρὸς is weak and hardly necessary. Scholefield joins ἐκ ματρὸς θυμός, h.e. *matris animus*; so Stanley, but neither will this do: nor, as Blomfield proposes, *ex eo tempore quo natus est*. The Schol. refers θυμός to Agamemnon, but the context certainly shews that it belongs to Orestes. It may be suggested to translate: “*'tis of no use to soothe me, for, like a ferocious wolf (inheriting the fury of its race) I derive from my mother an implacable spirit*; that is, as she has shewn herself ruthless in the murder of Agamemnon, so shall I, her son, display an equally unrelenting spirit in the destruction of herself.

Ἄσβεστος *unquenchable, exhaustless*, P.V.530.

Ἀσεβεῖν *to deal impiously*, with acc. E.260.

Ἀσεβής *impious*, S.c.T.813. A.1472. 1498. S.9.

Ἀσημος *obscure, hard to discern*, P.V.665. ἄσημα δ' αὐτῶν λαβών A.1578. See under ἀνδρακάς.

Ἀσθενής *weak*, P.V.512.515.1013.

Ἀσθμα *panting*, P.476.

Ἀσθμαίνειν *to pant*. οὐδὲν ἀσθμαίνων μένει E.621. *not panting with violent exertion, i.e. easily.*

Ἀσία *Asia*, P. 57. 73. 576. 893. P. V. 410.

Ἀσίας *Asiatic*, P. 245. 541. P. V. 737.

Ἀσιατογενής *born in Asia*, P. 12.

Ἀσιήτις *Asiatic*, P. 61. But here we should correct Ἀσιᾶτις.

Ἀσινής *safe from harm*, E. 305. C. 1013. — *harmless*, h. e. *favorable*. ἀσινεῖ δαίμονι A. 1314. On S. c. T. 808. see σωτήρ.

Ἀσις γῆ *Asia*, P. 262. with γῆ omitted, *id.* 749.

Ἀσκεῖν *to exercise*, P. V. 1068. — *to adorn*, pass. ἡσκημένη P. 178.

Ἀσκοπος *not regarding*, with gen. A. 449. — *unknown*, *obscure*, C. 803.

Ἀσμενος *willing, glad*, P. V. 396. ἀσμένῳ σοι νύξ ἀποκρύψει φάος P. V. 23. *much to your delight*. This construction occurs first in *Iliad* ξ. 108. ἐμοὶ δέ κεν ἀσμένῳ εἶη. See Matth. Gr. Gr. 388. Bernhardt, Synt. Gr. iii. 9.

Ἀσμένως *willingly*, P. V. 730.

Ἀσπάζεσθαι *to salute, welcome* A. 510.

Ἀσπαίρειν *to quiver*, P. 939.

Ἀσπασίως *blandly, gladly*, A. 1536.

Ἀσπιδηστροφός *brandishing a shield*, A. 799.

Ἀσπιδηφόρος *bearing a shield*, S. c. T. 19.

Ἀσπίς *a shield*, S. c. T. 96. 367. 369. 382. 447. 460. 471. 474. 492. 494. 502. 541. 572. 643. — *Met. protection*, ἀσπίς θράσους A. 1412. — παρ' ἀσπίδος S. c. T. 606. *from the left side*, where the shield was borne. See ἀρπάζειν.

Ἀσπίστῳρ *belonging to a shield*. ἀσπίστορας κλόνους A. 392. *the tumult of shields*. Cf. Pindar, *Isthm.* i. 22. ὀπλίταις δρόμοις. Eur. *El.* 442. ἀσπισταὶ μόχθοι.

Ἀσπονδος *implacable*, A. 1208.

Ἀστακός *name of a man*. S. c. T. 389.

Ἀστάσπης *id.* P. 22.

Ἀστεργάνωρ [ᾱ] *hating men*, P. V. 900.

Ἀστήρ *a star*, A. 7. See ἀντολή.

Ἀστιβής *untrodden*, S. c. T. 841.

Ἀστικός *belonging to a city*, E. 951. S. 496. opposed to ξενικός. ξενικὸν ἀστικὸν θ' ἅμα S. 613.

Ἀστονος (a intensive) *deeply groaning*, S. c. T. 839.

Ἀστοξένος *one a stranger, but originally connected with the city*. πρᾶγμα τοῦτ' ἀστοξένων S. 351. *this affair of the strangers*. Hesychius: ἀστοξένοι οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ γῆς ἀλλοδαπῆς γεγονότες.

Ἀστος plur. ἀστοί *citizens*, A. 392. 444. 1332. 1385. 1387. C. 186. E. 465. 661. 667. 678. 774. 824. 868. 997. S. 667. 942. S. c. T. 7. P. 875. etc. In S. 364. (369. D.) ἀστών δὲ πᾶσι τοῖσδε κοινώσας πέρι, there is evidently a corruption. Pors. marks ἀστών as spurious. τῶνδε conj. Scalig. The emendation proposed by Stanley is perhaps the best. ἀστοῖς δὲ πᾶσι τῶνδε κοινώσας πέρι, οἷς and ὧν having been interchanged.

Ἀστραβίζειν *to serve as a mule*, from ἀστράβη *a pack-saddle*. Ἰνδοῦς τ' ἀκούω νομάδας ἵπποβάμοσιν εἶναι καμήλοισι ἀστραβιζούσαις S. 282. (284. D). *I hear there are Indian women who lead a wandering life, with camels serving for carriage as horses*. Stanley reads ἀστραβιζούσας referring to Ἰνδοῦς, h. e. *riding on camels*. So Dindorf. The otherwise harsh use of the dative would certainly be better avoided.

Ἀστραπή *lightning*, S. c. T. 412.

Ἀστράπτειν *to flash out*, P. V. 356.

Ἀστρογείτων *near the stars*, P. V. 723.

Ἀστρον *a star, a heavenly body*, A. 4. P. V. 456. 1052. S. c. T. 382. πρέσβιστον ἄστρον S. c. T. 372. *the moon*. ὑπὲρ ἄστρον A. 356, *beyond the stars*, i. e. *too far*, opposed to πρὸ καιροῦ *not far enough*. φλέγονθ' ὑπ' ἄστροις S. c. T. 370. *blazing with stars*.

Ἀστροφος *not turning back*, C. 97.

Ἀστυ *a city* S. c. T. 47. 513. P. 15. 118. 527. 716. 747, 1027. S. 544. ἄστεος S. 490.

Ἀστυάναξ *ruling the city*. S. 996.

Ἀστυγειτονεῖσθαι *to occupy a neighbouring territory*. χθόνα παρ' Αἰθίοψιν ἀστυγειτονουμένας S. 283. *occupying a territory adjoining the Æthiopians*.

Ἀστυγείτων *near the city*, A.300.

Ἀστυδρομεῖν *to ravage a city*, pass. πόλιν ἀστυδρομουμέναν S.c.T.203. On this redundancy of expression, see Lobeck on Soph. Aj. 254. and the instances there collected.

Ἀσύνικος *victorious as a city*. ἀσύνικον πόλιν E.875. See Lobeck quoted in prec.

Ἀστυνόμος *presiding over the city*, A.88.

Ἀσυλία *invulnerability*. ξὺν ἀσυλίας βροτῶν S.605. *security from harm at the hands of men*.

Ἀσφάδαστος *without struggling*, A.1266.

Ἀσφάλεια *security*, S.490.

Ἀσφαλής *safe, secure, certain*, P.341. A.1320.1570. πίπτει ἀσφαλές οὐδ' ἐπὶ νώτῳ S.85. *it has a certain issue*. ἀσφαλές adverbially, (if the reading be correct) S.138. *firmly, immovably*. Heath conj. ἀσφαλῶς, and so it is explained by the Schol.

Ἀσφαλίας † παντὶ δὲ σθένουσι διωγμοῖσι δ' | ἀσφαλίας ἀδμήτας ἀδμήτα | ῥύσιος γενέσθω. S.139.(147. D.) This is obviously corrupt. Butl. conj. παντὶ δὲ σθένει 'ν δι- | ωγμοῖς ἀσμένως | ἀδμήτος ἀδμήτα | ῥύσιος γενέσθω. Lachm. de Chor. Syst. p.59. πάντα δὲ σθένουσ' ἰνυμοῖς ἀσφαλής ἀδμήτος ἀδμήτα. The latter is plausible; but, in so corrupt a passage, nothing can safely be decided upon.

Ἀσφαλῶς *securely*, P.V.61.

Ἀσχαλᾶν *to feel pain*. With dat. P.V.766.

Ἀσώδης *sandy, muddy*, S.31. from ἄσις.

Ἀσωτος *unwholesome, destructive*, A.1579.

Ἄταρ *but*, P.V.341.1013. P.325.

Ἄταρβής *not causing alarm* P.V.851.

Ἀταύρωτος *unmarried*, A.236.

Ἀτέκμαρτος *not to be conjectured, unexpected*, superl. P.874.

Ἀτεκνος *childless*, S.c.T.810.— *causing barrenness*, E.755.782.

Ἀτέλεια *absence of authority, inefficiency*. θεῶν ἀτέλειαν ἐμαῖσι λι-

ταῖς ἐπικαρίνειν E.341. (361.D.) *to render the gods without authority as respecting prayers belonging to myself*. Scholef. rightly explains θεῶν ἀτέλειαν ἐπικραίνειν by θεοὺς ἀτελείς ποιεῖν.

Ἀτέλευτος *never-ending*, A.1426.

Ἀτενής *intense, stern*, A.71.

Ἄτερ *without*, P.V.287.454. S.c.T.538.665.731.1001. A.1119. C.334. E.382.520. S.372.684.894.

Ἀτέραμνος *impenetrable, stern*, P.V.190.1064. from α and τεῖρω.

Ἄτερθε *without*, S.764.989.

Ἀτέρμων *without an end or outlet*, E.604.

Ἀτερπής *not enjoying*. νούσων ἐσμός ἀπ' ἀστῶν ἴζοι κράτους ἀτερπής S.668. (685.D.) *not enjoying the exercise of its power, powerless*. But here Voss's conjecture κρατὸς for κράτους is highly probable. This depends, however, upon the true reading of the antistrophe, where for Μοῦσαι θεαί τ' αἰδοῖ Ahrens corrects Μοῦσαν θεῖεν αἰδοί. — *not giving enjoyment, sad*, P.V.31. and probably S.668.

Ἄτη *frenzy*, leading men to the commission of crime, S.c.T.583.669. P.808. A.1241. expl. 1165. S.830.— *woe, mischief*, P.V.888.1074.1080. S.c.T.297. P.645.994. A.352.376.629.717.747. 793. 1203. 1256. 1504. C.66.270.335.397. 460.590.813.817.823.962.1072. E.350. 937. S.102.465. ἄταν γαμετᾶς S.155. 169. *the mischief done by (Juno) the wife (of Jupiter)*. ἄτης μείζω ib. 439. *greater than the loss incurred*, in loc. corr. τὰν μελανόζυγ' ἄταν ib. 525. abst. for concr. *the dark ship causing mischief to us*.

Ἄτη personified, *the goddess of woe*, S.c.T.937. P.968. A.1095.1203. 1408. C.377. perhaps also A.717. In A.1241. for ἄλλην τιν' ἄτην, where ἄτην would scarcely be said by Cassandra of herself, I. Voss conj. ἄλλην τιν' ἄλλην.

Ἀτημέλητος *unheeded*, A.865.

Ἀτηρός *destructive*, P.V.748. A.1462. τὸ ἀτηρόν E.961. *woe*.

Ἀτίετος *dishonourable, disgraceful*,

E.363.803.834. λείψ' ἔδρανα, κί' ἐς δόρυ, ἀτίετ' ἀνὰ πόλιν εὐσεβῶν S.833, (853. D.) The sense of this is very obscure, and the words most probably corrupt. Butler conj. ἃ τίετ' ἀνὰ πόλιν οὐ σέβω, h.e. *Deos enim, ad quos te recepisti, qui in hac urbe coluntur, nihil revereor.* Possibly the vulg. may have nearly the same meaning, *you who here in the city worship gods not revered (by me).* The masc. is used again, as Butl. observes, in v. 838. On A. 1403. see εὐπρέπεια.

Ἀτίζειν to dishonour, S.c.T.423. E. 513. S.714.

Ἀτιμάζειν to slight, dishonour, P.V.207.785. S.c.T.1009. E.632.877. S.162.873.890.

Ἀτιμαστήρ dishonouring, S.c.T. 619. See ἀνδρηλάτης.

Ἀτιμία dishonour, E.373. οὐκ ἀτιμία σέθεν E.763. without any dishonour to you. ἀτιμίαν ἐσθημάτων P. 833. rueful or tattered garments. φυλάσσοι δ' ἀτιμίας τιμὰς τὸ δῆμιον S. 679. (698.D.) is corrupt, as the metre shews. Butler for ἀτιμίας conj. ἀτρεμαῖα, h.e. *may it preserve its honours in peace.*

Ἀτιμοπενθής melancholy at being dishonoured, E.760.787.

Ἀτίμος dishonourable, S.c.T. 571. A.345. C.437. E.363. S.557.—dishonoured, A.400.1252. C.439.478. E.204. 206.313.352.692.750.788.844. S.609.—without punishment, ἄτιμα δ' οὐκ ἐπραξάτην A.1418. they met the penalty of their deeds.—With gen. ἄτιμον ἐκφορᾶς φίλων ὑπο S.c.T.1015. without the honour of being buried by their friends. πάντων ἄτιμον C.293. δωμάτων ἄτιμα ib.403. deprived of their homes.

Ἀτίμοῦν to dishonour, treat with contempt, S.634. pass. A.1038. C.627.

Ἀτίμως [i] disgracefully, without honour, S.c.T.307.1012. P.V.195.921. C.94.428.

Ἀτίμως a dishonouring or violation, A.685. C.429.

Ἀτίτης dishonoured, neglected. ἡμεῖς δ' ἀτίται A.72. Here ἀτίτα Rob.

Steph. as from ἄτιτος.—unpunished, Dor. ἀτίτας E.247. (257. D.) Klausen, on the former passage, observes that the true form of this word is ἄτιτος, not ἀτίτης. ἀτίτης, if it existed, he says, would have an active signification, not avenging, as τίτας in C.65. means avenging. In E. 247. ἀτίτας, according to Klausen, is not the nom. case agreeing with ματροφόνος, but the acc. plural referring to the Furies, "lest the matricide should escape us (thereby) dishonoured or unavenged." This observation is true in general, but not always, the termination in της having occasionally a passive force. See Lobeck on Soph. Aj. 241. In the present case, ἀτίτας rather appears to be the nominative, not the accusative of ἄτιτος. In the former passage, the reading ἀτίτα seems equally good in sense with ἀτίται.

Ἀτλας Atlas, P.V. 348.426.

Ἀτλητος that ought not to be dared, A.396.

Ἀτμός breath, E.133. an odour or stench, A.1284.

Ἀτόλμητος A.365 (375.D.) The word occurs in a corrupt passage. πέφανται δ' ἐγγόνους ἀτολμήτων Ἀρη πνεόντων. Pauw and Casaubon understand it to mean too daring, a being intensive. Blomf. joins ἀτολμήτων Ἀρη, h.e. *Martem rerum nefastarum.* Both ways are sufficiently harsh, but nothing better has been proposed. Perhaps we should read ἀτολμήτως, h.e. *impiously.* On the reading and construction of the preceding words, see under φαίνειν, sub. fin.

Ἀτολμος without courage. ἄτολμός εἰμι δῆσαι, (h.e. οὐ πολμῶ) P.V.14. I have not courage to bind. γυναικείαν ἀτολμον αἰχμάν C.621. the cowardly reign of a woman.

Ἀτρείδης the son of Atreus, Agamemnon, A.516.1344. pl. Ἀτρεῖδαι the sons of Atreus, Agamemnon and Menelaus, A.44.122.196.301.389.439.1058. C.319.401.

ἄτρεστος *intrepidly*, S.237. μάχας ἄτρεστοι P.V.414. Some, however, make μάχας here the accusative. ἄτρεστον καρδία A.1357.

Ἄτρεϋς *Atreus*, A.60.758.1483.1568. C.734.

Ἀτρίακτος *invincible*, C.335. “τριάξαι et ἀποτριάξαι dicebatur qui ter dejecerat adversarium; ideo τριάξαι est vincere. Unde ἀτρίακτος ἄτα Aesch. Ch.336. quæ expugnari non potest.” Salmas. quoted by Blomf. on A.165.

Ἀτρύμων [ῥ] *not worn out*, with gen. S.c.T.857.

Ἀτρῦτος *unwearied, unflagging*, E.381.

Ἀτρωτος *unwounded*, C.525.

Ἀττικός *Attic*, E.651.

Αὖ a particle denoting *repetition*, or *opposition*. — *again*, P.V.67.124. 566.745.880. S.c.T.240. P.431.910. C.1052.1069. E.245. — *moreover*, S.c.T.508. C.625.838. P.1009. S.136. — to express opposition, *on the other hand*, S.c.T.214. A.1268. E.914. S.373.565. — to express change, *in turn*, P.V.820. P.871.904. A.1253. In A.331. for αὖθις αὖ θάνοιεν ἂν Stanley's conjecture αὖθις ἀνθαλοῖεν ἂν has generally been adopted.

Αὐαίνεσθαι *to wither*, pass. αὐανθείς C.258.

Αὐγή a *light*, A.9. αὐγὰς ἡλίου S.210. P.696. *the sun-light*. Cf. P.496. Met. βίου δυντὸς αὐγαῖς A.1094. *the rays of setting life*. See πτώσιμος. κλύζειν πρὸς αὐγάς A.1155. See κλύζειν. In A.245. (254. D.) the readings differ. M. Rob. have σύνορθον. Guelph. Ald. Turn. σὺν ὀρθὸν *divisim*. σύναρθρον Steph. Pors. Herm. Schütz, Blomf. which they explain *agreeing with*. Wellauer, comparing both these readings, proposes σύνορθρον, which is in all probability correct. For αὐγαῖς M. Farn. Steph. have αὐταῖς. So Stanl. Glasg. sc. *vocibus vatum*. Guelph. Ald. Rob. Turn. αὐταῖς. So Blomf. who refers it to τέχνηαι Κάλχαντος. Schütz conj. αἵταις. Elms. αὐτᾶ sc. δίκᾶ.

Hermann, by the slight change of T into Γ conj. αὐγαῖς, which agrees admirably with Wellauer's conjecture σύνορθρον, and this is probably the genuine reading. αὐταῖς, as referred by Blomf. to the *acts of Calchas* in v. 240. is certainly very doubtful, after the intervening observations in vv. 241—244. The meaning is, *the event will come distinct, dawning with the morning rays*, a metaphorical expression denoting, that like as objects which are obscure in the night become visible when the day breaks, so also the future, though now obscure, will break upon us when the time for its development arrives. The connexion of the whole passage from τὰ δ' ἔνθεν in v. 239. seems to be this: — the Chorus has been describing the course of events to the time of the sacrifice of Iphigenia: the *actual sacrifice* he forbears to relate, but doubts not that the prophecies of Calchas referring to that event (see 144. seqq.) will come to pass. Nevertheless, with respect to inquiring into the future, since the righteous providence of God brings, by experience, to each the knowledge of his fate, let that suffice: — as for listening for it beforehand, since it *must* come, away with it; that would be as bad as groaning before we feel pain: for in the course of time it will be clearly developed, and then it will be early enough to concern ourselves with it. With respect to v. 243. see under ἤλυσις.

Αὐδᾶν *to speak, or declare*, P.V.950. S.c.T.514.573. E.358. — *to command*, S.c.T.1033.1034. Mid. v. οὐ ῥητὸν αὐδᾶσθαι τὰδε P.V.768. Here τόδε should be read from M. δνοφερὰν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις E.358. *mournful fame denounces against the house a gloomy darkness*. For the middle voice of this verb, cf. Soph. Phil. 130.852. Aj. 772. — pass. ὀργὴν ὁμοῖος τῷ κάκιστ' αὐδωμένῳ S.c.T.660. (678.

D.) *like in temper to him of whom the worst things are said* (by you).

Αὐδή *a voice*, S.455. Dor. C. 816. S.111.122. P. 567.904. A.236.

Αὔειν *to cry*, S.c.T. 168.

Αὐθάδης [ā] *haughty, cruel*, P.V. 64. αὐθάδης φρενῶν *ib.* 909.

Αὐθαδία *haughtiness, self-complacency*, P.V. 79.434.1014.1036.1039.

Αὐθάδισμα *an act of haughtiness*, P.V. 966.

Αὐθέντης *self-murdering, or murdering a relative*, A.1554. E. 203.

Αὐθημερόν *on the same day*, P.448. On this word see Schäf. on Greg. Cor. p.343.

Αὐθι *there*, in an extremely corrupt passage, S.808.

Αὐθις *again*, A.331.555. C.126.756. E.727.968. *emphatically*, μάλ' αὐθις *yet again*, A.1318. C.643.863. — *afterwards*, S.c.T. 558. A. 305. μετά τ' αὐθις E.475. *in after-time*. So Ald. Turn. Steph. but μεταῦθις Rob. which is probably correct.

Αὐλή *a court*, P.V. 122.

Αὐλὶς *Aulis*, A.184.

Αὐλὼν *a strait*, P.V. 733.

Αὐξάνειν *to increase*, P.742.

Αὐξειν *id.* mid. v. σθένος μεῖζον αὐξεται S.330. i.e. ὥστε μεῖζον εἶναι.

Αὐόνη *a withering influence*. Dor. E. 319.328.

Ἀϋπνος *never-sleeping, or resting*, P.V.32. Metaph. S.c.T.188.

Αὔρα *a breath of air*, A.677, P.V. 132. S.850.

Αὐτάδελφος *of one's own brother*, S.c.T. 700. E. 89.

Αὐτανέψιος *an own cousin*, S.962. *adjectively*, *ib.* 911.

Αὐτάρκης *helping itself*, C.746.

Αὐτε *a particle expressing opposition or repetition. on the other hand*, S.c.T. 5.953. P. 179. A.321.498. 539. 544. 995. C.409. (in loc. dub.) E.49. S.469. — *again*, A.1048. C.404.974. E.248.

Ἀυτεῖν [ū] *to utter, cry aloud*, S.c.T. 366. 621. A. 901. 1317. C. 868. αὐτεῖ οἷόν P.1015. μέγ' αὐτεῖ C.309.

Ἀυτή *a sound*, P.387. C.557. στό-

νων αὐτᾶς, sc. ἔνεκα S.c.T.132. Here, however, αὐτᾶς is corrupt.

Αὐτίκα *immediately*, A. 1578. C. 1016.

Αὐτόβουλος *self-willed*, S.c.T.1044.

Αὐτογενής *of or in the same family. αὐτογενῇ τὸν φυζάνορα γάμον* S. 8. which Wellauer disapproves, because of the position of the article. He therefore adopts αὐτογέννητον from Ald. Rob. Others correct the words τὸν φυζάνορα. The position of the article may, however, be explained, the construction being, ὀνοταζόμεναι τὸν φυζάνορα γάμον Αἰγύπτου παίδων (ὥς ὄντα) αὐτογενῇ ἀσεβῇ τε. A similar construction occurs below, v.28. Ζεὺς — δέξαιθ' ἱκέτην τὸν θηλυγενῇ στόλον, h.e. *receive as a suppliant*.

Αὐτοδάϊκτος *slain by each other*, S.c.T. 717.

Αὐτόδηλος *self-evident*, S.c.T. 830.

Αὐτοδίδακτος *self-taught*, A. 964.

Αὐτόθεν *from thence*, S. 95.

Αὐτόκλητος *self-invited*, E.163.

Αὐτόκτιτος *made by nature*, P.V. 301.

Αὐτοκτόνος *self-murdering, or murdering each other*, S.c.T.663.787. On αὐτοκτόνος in the sense of ἀλληλοκτόνος, see Herm. on Soph. Ant. 145.

Αὐτοκτόνως *killing with one's own hands*, A.1618.

Αὐτόκωπος *with a hilt*, C.161. “αὐτόκωπα quæ non mittuntur, ut jacula, et sagittæ, quibus nullum est manubrium, sed quæ in pugna stataria adhibentur, cum ad digladiationem ventum est, enses, etc. quibus manubrium est.” Butler.

Αὐτόμαρτυς *an eye-witness*, A.962.

Αὐτοπήμων *concerning, or on account of one's own misfortunes*, S.c.T. 900.

Αὐτόπρεμνος *with the very roots, altogether*, E. 379.

Αὐτός, αὐτή *himself, herself*, as opposed to something else, either more or less remotely, e.g. ἀνὴρ — αὐτός τε καὶ τὸ πλοῖον A.611. θνητοῖς ἀρήγων αὐτὸς εὐρόμην πόνους P.V. 267. Cf. P.V. 240. 334. 468. S.c.T. 41. 354.

479. 632. 634. 655. 795. P. 5. 255. 291. A. 37. 460. 488. 1242. 1628. C. 447. 502. 837. 839. E. 280. 544. 549. 611. S. 162. αὐτῇ P. 778. C. 520. 524. S. 703. αὐτοῦ A. 585. αὐτῆς S. 257. αὐτῷ P. 435. E. 61. αὐτόν P. 557. C. 760. αὐτοί S. c. T. 716. αὐτῶν C. 466. E. 663. — Joined with other pronouns to give them additional force, αὐτὸς πρὸς αὐτοῦ P. V. 764. ἐπ' αὐτὸς αὐτῷ ib. 923. αὐτὴ καθ' αὐτήν 1015. αὐτὸς καθ' αὐτοῦ S. c. T. 388. C. 219. αὐτοὶ ὑφ' αὐτῶν S. c. T. 176. P. 407. τοῖς αὐτὸς αὐτοῦ πῆμασι A. 810. αὐτὸς ἔγωγε A. 31. αὐτός σὺ E. 190. S. 917. C. 111. S. c. T. 236. αὐτοῦ ἐκείνου C. 206. αὐτοῦ σοῦ S. c. T. 614. αὐτῇ μοι C. 138. αὐτόν σε P. V. 86 αὐτόν με C. 223. 274. αὐτόν τόνδε 891. τοῦτ' αὐτό P. V. 828. αὐτοὶ ἡμεῖς E. 737. αὐταὶ ὑμᾶς αὐτάς P. V. 1077. αὐτοῖσιν ἡμῖν C. 174. S. 406. — to express *exact locality*. Νεῖλου πρὸς αὐτῷ στόματι P. V. 849. *at the very mouth of the Nile*. Cf. S. c. T. 510. P. V. 361. 721. 723. 731. 830. — In the oblique cases, it frequently signifies merely *him, her, it*. αὐτοῦ P. V. 305. 855. P. 753. A. 616. C. 793. αὐτῆς C. 870. (883. D.) (Here αὐτῇσδ' is an ingenious conjecture by Martinus, h. e. *ut prius Ægisthi, sic nunc rursus hujus*.) αὐτῷ P. V. 358. 916. 920. S. c. T. 426. 429. 602. 651. 1028. A. 155. E. 310. αὐτόν P. V. 360. 683. 774. 911. P. 823. A. 665. 854. C. 568. 701. 1009. (see αἰνῶ) S. 304. αὐτήν P. V. 48. P. 149. αὐτῷ P. 187. αὐτῶν S. c. T. 56. 180. αὐτοῖς P. V. 250. 458. 485. P. 231. 234. 428. 713. C. 1117. E. 741. 744. αὐτούς S. c. T. 898. αὐτά P. V. 439. P. 512. — With datives, αὐτοῖσι συμμάχοισι P. V. 221. *with the allies and all*. αὐταῖς ῥίζαις ib. 1049. *roots and all*. αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν S. c. T. 533. *along with their impious boastings*. repeated, E. 765. — αὐθ' ἕκαστα P. V. 952. *each several particular*. — ὁ αὐτός *the same*. ταύτου S. c. T. 589. P. 182 ταύτῳ A. 313. C. 550. 881. τὸν αὐτόν S. c. T. 620. C. 272. P. 594. With dat. C. 536. τὴν αὐτήν C. 252. ταυτό C. 208. ταυτόν P. V. 847. C. 749. E. 595. S. 324.

ταυτά A. 805. ταυτά for κατὰ ταυτά P. V. 275, *in the same manner*.

Αὐτόσσυτος *self-impelled*, E. 163.

Αὐτόστονος *mourning its own misfortunes*, S. c. T. 900.

Αὐτότοκος *along with its progeny*, A. 135. Blomfield needlessly objects to this meaning, and renders it by αὐτὸς καὶ ὁ τόκος. See αὐτόκωπος αὐτόχθονος and αὐτόπρεμνος.

Αὐτοῦ *in that place*, S. 501. P. 940. A. 440. E. 234. 889.

Αὐτοῦ *of himself*. A. 1391. 1567. αὐτῆς A. 1053. S. c. T. 912. αὐτῷ S. c. T. 733. αὐτῇ ib. 525. αὐτῶν ib. 49. — joined with αὐτός. αὐτὸς καθ' αὐτοῦ S. c. T. 388. Cf. P. V. 764. 923. 1015. A. 810. P. 407. Of the first person, αὐτὸς καθ' αὐτοῦ γ' ἄρα μηχανορραφῶ C. 219. (ib. 1009. is probably corrupt, though Hermann thus explains αὐτόν. See αἰνεῖν.) Cf. S. c. T. 176. Of the second person, A. 1112. 1270. 1524. C. 109.

Αὐτουργία *the murder of a relative*, E. 322.

Αὐτοφόνος *self-murdering, or murdering one another*, S. c. T. 832. A. 1062.

Αὐτοφόνως *murdered by one's own hand*, S. 63.

Αὐτόφορος *bearing his own baggage*, C. 664.

Αὐτόχειρ *acting by his own power*, S. 587.

Αὐτόχθονος *with the land and all*, A. 522.

Αὐχεῖν *to say or think confidently*, P. V. 538. 691. A. 492. 1476. P. 727. S. 325. τὸν οὐ ποτ' αὐχοῦντα E. 531. (561. D.) *him who thought it never would be so*. The negative is here joined with αὐχεῖν in the same way as in the expression οὐ φημι sc. so as to throw the force of the negative upon the verb which follows φημι or αὐχῶ in the sentence. It has the same force in P. V. 691. A. 492.

Αὐχὴν *the neck*, C. 871. P. 187. — Metaph. *a strait*. αὐχένι πόντου P. 72. *the Hellespont*.

Ἀφαιρεῖν *to take away*, E. 422. With double acc. E. 340. With gen.

and acc. S.c.T. 759. A. 1558 — Mid. v. E. 314. — passive, *to be deprived of, to lose*, with acc. of the thing, C. 956. S. 911. In P. 429. (428. D.) ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο, the ellipsis seems rightly supplied by Butler, sc. ἡμᾶς ἐκ τῆς ὀψεως τῶν Ἑλλήνων.

Ἀφάλλεσθαι *to leap off*. πήδημα κοῦφον ἀφήλατο P. 297.

Ἀφάνεια *destruction*. οὐκ ἔστιν ἑπαλξίς πλούτου εἰς ἀφάνειαν A. 374. (384. D.) *there is no help in wealth to prevent destruction*. Comp. ἀφάνεια τύχας Pind. Isthm. iii. 49.

Ἀφανής *invisible*, S.c.T. 842.

Ἀφαντος *having disappeared*, S. 762. A. 610. 643. 679. — *hidden*. ἄφαντον ἔρμα A. 979.

Ἀφαρ *immediately*, P. 461.

Ἀφεγγής *sightless, unseen*. With gen. ὀδμὰ ἀφεγγής P.V. 115. *an odour of one unseen*. See under ἄφωνος.

Ἀφειδής *not sparing*, A. 188.

Ἀφελκύειν *to drink up*, E. 175.

Ἀφερκτος *excluded from*, C. 440.

Ἀφερτος *intolerable*, A. 376. 384. 550. 1074. 1582. C. 436. 462. E. 457.

Ἀφετος *dismissed, abandoned*, P.V. 669.

Ἀφθεγκτος *voiceless*, E. 236.

Ἀφθιτος *imperishable*, C. 1033. E. 694.

Ἀφθογγος *speechless*, P. 202. — *forbidden to speak*, E. 426.

Ἀφθόνητος *not envied*, A. 913.

Ἀφθονος *not exposed to envy*, A. 458. — *abundant, ungrudging*, A. 296. S. 317.

Ἀφιεροῦν *to purify from guilt by religious rites*. ταῦτ' ἀφιερῶμεθα E. 429. *I have been thus purified*.

Ἀφιέναι *to dismiss*, P.V. 315. — *to lose*, P. 536. — *to relinquish*, S.c.T. 288. — *to emit*, E. 769. — the second aorist middle of this verb appears to occur in the corrupt passage, A. 400. (412. D.) πάρεστι σιγᾶς ἄτιμος, ἀλοίδορος, ἄδιστος ἀφεμένων ἰδεῖν. Schütz conjectures σιγ' ἄτιμος. He then before ἀλοίδορος inserts ἀλλὰ, which might easily have been omit-

ted, from its similarity to the following syllable. For ἄδιστος Hermann conjectures ἄπιστος. For ἀφεμένων Schütz reads ἀφεμέναν, and refers it to Helen, who had *left her husband*. He also alters ἰδεῖν into ἰδών, which is hardly necessary, as the infinitive may be governed by ἄπιστος. Adopting the former conjectures, which are certainly very plausible, we may read (as Scholefield does) πάρεστι σιγ' ἄτιμος, ἀλλ' ἀλοίδορος | ἄπιστος ἀφεμέναν ἰδεῖν. *he, i. e. Menelaus, stands by in silence, dishonoured, yet not reproaching, hardly believing that he sees that she is gone from him*. The lines are an iambic trimeter acatalectic, and an iambic dimeter acatalectic, to which in the antistrophe correspond τὸ πᾶν δ' ἀφ' Ἑλλάδος αἴας συνορμένοις | πένθεια τλησικάρδιος, in the former of which Butler transposes ἀπ' αἴας Ἑλλάδος, in order to make it correspond to the diiambus of the strophe. Wellauer's objection to the sentence being referred to Menelaus because he has not yet been mentioned, would be of no great weight even if he were not sufficiently introduced in the epithet φιλάνορες preceding.

Ἀφικνεῖσθαι *to arrive*, P.V. 303. A. 425. C. 878. P. 485. Without a preposition, P. 15. A. 299. 490. P.V. 711. In S. 20. τίνα γοῦν χώραν εὐφρονα μᾶλλον τῇσδ' ἀφικοίμεθα; the meaning is, according to Matth. Gr. Gr. 513, *what country could we wish to arrive at?* If this be correct, the passage is not one of those where ἄν, as sometimes is the case, is omitted. See ἄν. It should be observed, however, that τίνα γοῦν is doubtful. Some read τίν' ἄν οὖν.

Ἀφίκτωρ *a suppliant*, S. 238. Ζεὺς ἀφίκτωρ S. 1. *the protector of suppliants*.

Ἀφίλος *hostile*, S.c.T. 504. — *without friends*, C. 293.

Ἀφίλως *in an unfriendly manner*, A. 780.

Ἀφίξις *a supplication*, S. 478.

ἄφιστάναι *to remove*. ἀπέστασεν ἄχος C. 410. in loc. corr. — ἀφίστασθαι *to depart, stand away*, C. 56. 859.

ἄφνεός *rich*, P. 3.

ἄφοβος *without terror*, P.V. 904.

ἄφοίβαντος *not cleared or purified*, E. 228. From φοιβαίνειν *to purify*.

ἄφόρμικτος *without sound of the harp*, E. 319. 328.

ἄφορος *causing sterility*, E. 754. 781.

ἄφραδμόνως (?) *unskilfully*, P. 409. But here ἀφρασμόνως should probably be read from M. N.

ἄφρασμόνως *imprudently*, A. 281.

ἄφράσμων *thoughtless*, A. 1374.

ἄφραστος *inscrutable*, S. 89. — *unspeakable*, C. 184. Here ἄφρακτοι Schütz, from M. Guelph. Ald. Rob. Schütz observes “ ἄφρακτοι dicuntur lacrymæ quæ cohiberi non possunt.” In P. 161. (165. D.) μέριμν’ ἄφραστος is objected to by Well. because it is described in the following verses. He therefore conj. μέριμνα φρακτός. So Reisig. This is being hypercritical. He might as well have objected to Virgil’s *Infandum, regina, jubes renovare dolorem*. Porson, Suppl. Præf. ad Hec. p. 48. transposes this verse thus, ταῦτά μοι μέριμν’ ἄφραστός ἐστιν ἐν φρεσὶν διπλῇ, in order to preserve the cæsura. Dindorf quotes as a similar instance Soph. Phil. 1402. which is also corrected by Porson.

ἄφροδίτη [ἰ] *Venus*, S. 550. 650. 1025. — Met. *grace, elegance*, A. 408.

ἄφρόντιστος *unthought of*. οὐκ ἀφρόντιστος A. 1350. *the subject of much thought*.

ἄφρός *foam*, S.c.T. 60. ἀπ’ ἀνθρώπων ἄφρόν E. 174. *foam from men* (devoured).

ἄφρων *silly*, E. 355.

ἄφυκτος *not to be escaped*, P.V. 905. 1018. S. 102. E. 746. In S. 765. (784. D.) it is used actively, ἄφυκτον δ’ οὐκ ἔτ’ ἂν πέλοι κέαρ i. e. as Schütz well renders it, *consistere cor præ timore haud potest quin confestim effugiat*. Abresch compares from Plau-

tus, *cor colligatis vasis expectat meum, ut exulatum a pectore aufugiat meo*.

ἄφύλακτος *unguarded*, A. 328.

ἄφυλλος *destroying leaves*, E. 754. 781.

ἄφωνος *dumb*. ἄφωνα σηματοῦσιν ὄμμασιν βροτῶν P. 805. (819. D.) This is, as Siebelis observes, one of those inaccuracies of expression sometimes found in Æschylus. He compares κτύπον δέδορκα S.c.T. 99. χεὶρ ὀρᾷ S.c.T. 536. ὁδμὰ ἀφεγγής P.V. 115.

Ἀχαϊκός *Achæan*, A. 178. 182. 610.

Ἀχαιός *Achæan, Grecian*, S.c.T. 306. A. 108. 260. 311. 524. 635. 646. C. 1067. E. 377.

Ἀχαΐς *the land of Achaia*, P. 480. προσβολὴν Ἀχαΐδα S.c.T. 28. *an assailing party of the Achæans*. Here Pauw reads Ἀχαΐδα. But see Pors. on Hec. 278.

Ἀχάλκευτος *not made with brass*, C. 486.

Ἀχαρις *unrequited*. ἄχαρις χάρις P.V. 544. *an unrequited favour*. — *a worthless tribute of respect*, A. 1525. C. 42.

Ἀχείματος *free from storms*. δορός ἀχείματον S. 129. See δόρυ.

Ἀχελωΐς *situated on a river*, P. 850. (869. D). Wellauer appears correctly to understand Ἀχελωΐδες of the cities situated on the river *Strymon*. Schütz less correctly *urbes maritimæ*. Ἀχελῷος is put in the poets for *water* generally, but only for the *water of rivers*. Hesychius says, Ἀχελῷος πᾶν ὕδωρ. Eustath. ad Il. xxi. 194. more accurately Ἀχελῷος πᾶν πηγαῖον ὕδωρ. For this use of the word cf. Eurip. Bacch. 519. 625. (with Elmsley’s note), Androm. 166. Arist. Lysist. 381. See also Virg. Geor. i. 9. poculaque inventis Acheloïa miscuit uvis.

Ἀχερούσιος *Acherusian*, A. 1132.

Ἀχέρων *Acheron*, S.c.T. 838.

Ἀχηνία *penury, destitution*, C. 299. ὀμμάτων ἐν ἀχηνίαις A. 407. *whilst his eyes long for the lost object*.

Ἀχθεσθαι *to be indignant*, P.V. 390.

- 'Αχθηδών vexation, P.V.26.
 "Αχθος a vexation, or annoyance, S.996. P.V.350. A.160.613.809. C.829.
 'Αχλὺς gloom, P. 656. δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις E. 357.
 "Αχορος not mixing in the dance, joyless, S.665. ἄχορος βοάν ib. 628. joyless in his shout.
 "Αχος a source of grief, as any suffering or crime, [A. 1072.1224.1459.1539.1561. (Here ἄγη Auratus) C.410. 413.579.626. S.c.T.78.929.958. P.629.S.13.853.
 'Αχρεῖος useless, P.V.363.
 'Αχρήματος destitute of money, P. 163. Cf. ἀποχρήματος.
 'Αψευδής incapable of lying, true, S.c.T.26. C.552. S.243.575.
 "Αψορρος returning. ἄψορρον, adverbially, again. P.V.1023.
 'Αψυχία cowardice, S.c.T. 241.365.
 "Αψυχος cowardly, S.c.T.174.
 'Αωρόνυκτος in the dead of night, C.34.
 "Αωρος unseasonable, P.488. E.916.

"Αωτος beauty, excellence. μηδ' Ἀφροδίτας εὐνάτωρ βροτολοιγὸς Ἄρης κέρσειεν ἄωτον S.652. referring to the charms of female beauty. The masculine form ἄωτος used by Pindar, and, for aught we know, by Homer, is the older: the neuter ἄωτον occurs only in Apollonius and the later poets. Buttmann (Lexil. in voc.) in opposition to the common notion, that the original meaning of ἄωτος is flower, or blossom, and thence applied, like ἄνθος, to that which is most beautiful in anything, contends, from an examination of the passages in Homer where this word occurs (always in the meaning of wool or flax), that the first signification of ἄωτος was the light downy locks of the sheep, or flax plant, and hence transferred to anything singularly delicate or beautiful. He derives the word from ἄημι to blow, with which he compares the Latin *floccus*, from *flo*.

B

- Bā eq. to βασιλεῦ O king! S.869. 878. Passow compares mā for μάτερ and δῶ for δῶμα.
 Βαβυλών Babylon, P. 52.
 Βάγμα a voice, or cry, P. 628.
 Βάδην walking slowly, S.864. P.19.
 Βάζειν to speak, or utter, C.869. S.c.T.465. P.585. κακοῖσι βάζει πολλά Τυδέως Βίαν S.c.T.553. he assails him with many evil words.
 Βάθος depth, P.V. 1031. Met. an abyss of misfortunes. κακῶν βάθος P. 457.698.
 Βαθρεῖα a foundation, or origin, S. 839. in loc. corr. See ἄγειος.
 Βάθρον a foundation. P. 798.
 Βαθύβουλος deep-counselling, P. 138.
 Βαθύζωνος long-waisted, C.167. P. 151.
 Βαθύκολπος id. S.c.T.846.

- Βαθύπλουτος very rich, S. 549.
 Βαθύς deep, S.c.T.575. See ἄλοξ. deep, or rich-soiled, P.V.655.—βαθὺ πτώμα S.777. a fall from a height.—deep, metaph. i.e. wise, subtle, S.402. In S.934. πόλιν πύργων βαθειᾷ μηχανῇ κεκλημένην, the expression probably refers to the height of the towers.
 Βαθυχαῖος extremely good, S.838. in loc. corr. Hesych. explains χαῖος by ἀγαθός. Butler translates it "pious." See ἄγειος.
 Βαθύχθων deep-soiled, fertile, S.c.T.288.
 Βαίνειν to tread, walk, go. With ἐν. ἐν ποικίλοις κάλλεσι βαίνειν A. 898. to walk on tapestry. Cf. A. 910. With εἰς. βαίνειν βᾶριν εἰς ἀντίστροφον S.859. to go on board the vessel. εἰς μεσημβρινήν βῆναι κέλευθον P.V. 725. With πρὸς. βαῖνε φυγᾷ πρὸς

ἀλκάν S.812. *flee to a rescue*. With διά. βέβακεν ῥίμφα διὰ πυλᾶν A.395. *she has passed the gates*. With ἐκ. ἐκ δόμων ἔβην C.22. *I am come from the house*. On the passage βεβῶτ' ἂν αἰεῖ (†) τὴν πλανοστιβῆ χθόνα E.76. see under ἂν. With dat. σὺ δὲ ναὶ ναὶ βάσει τάχα S.841. *you shall go away in the ship*. βᾶτε δόμῳ E.986. (1032.D.) *go home*. Here the vulg. is βᾶτ' ἐκ δόμων, contrary to the sense. Herm. corr. βᾶτε δόμον, which Schütz adopts, and which must be admitted, unless δόμῳ, perhaps, is used adverbially, as οἶκοι, πέδοι, κ.τ.λ. — δι' ὧν αἰνομόροις νεῖκος ἔβα S.c.T. 887. *through which discord came upon them*. With adverbs, φύγδα βάς E.246. *having escaped*. πέδοι βᾶσαι P.V. 272. *alighting on the ground*. — abs. to go away. βέβακεν ὄψις A.413. ὡς τάχιστα βᾶτε S.188. ἔβαν P.18. Met. βεβᾶσι P.963. *they are dead*. — βοῦς ἐπὶ γλώσση μέγας βέβηκε A.36. *has set its foot upon my tongue*. See βοῦς. — to flow. ποροὶ πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες C.71. *all flowing in one direction*.

Βαίος *little*, A.1556. P.440. βαιά γ' ὡς ἀπὸ πολλῶν P.982. *few out of so large a number*.

Βάκτριος *a Bactrian*, P.298.310.718.

Βάκτρον *a staff of office*, A.195.C.357.

Βακχᾶν to rave. βακχᾶ πρὸς ἀλκὴν S.c.T.486. *raves with all his might*.

Βακχεία revelry, rejoicing, C.687. See καλός.

Βάκχη *a Bacchante*, E.25.

Βαλὴν *a king*, P.649. a foreign word, probably connected with the Hebrew לַמֶּלֶךְ.

Βάλλειν to fling, or cast, abs. τρίς ἑξ βαλούσης τῆσδέ μοι φρυκτωρίας A.33. *having thrown thrice six*. Met. from dice. With prep. or adv. πύργων ἔκτοθεν βαλὼν σφε S.c.T.611. ἐπὶ Τροίας πύργοις ἔβαλες δίκτυον A.348. ἀμφὶ πλευραῖς μασχαλιστήρας βάλε P.V.71. πόλεως ἔξω βαλεῖν E.668. S.c.T.1005. εἰς ἔχθραν βάλη P.V.388. *bring into odium*. With prep. separated by tmesis, τὸ μὲν πρὸ χρη-

μάτων κτησίων ὄκνος βαλὼν A.981. sc. προβαλὼν. περὶ χεῖρε βαλοῦσα 1540. sc. περιβαλοῦσα. πότε ἂν ἀμφιθαλὴς Ζεὺς ἐπὶ χεῖρα βάλοι; C.388. sc. ἐπιβάλοι, *stretch his arm over us*. κηλῖδας ἐν χώρᾳ βαλεῖ E.756. sc. ἐμβαλεῖ, or ὥστε ἐν χώρᾳ εἶναι. Cf. ib. 820. τὸ μάταν ἀπὸ φροντίδος ἄχθος βαλεῖν A.160. sc. ἀποβαλεῖν. With dat. τοὺς ἐμοὺς λόγους θυμῷ βάλε P.V.708. *bear in mind*. πρὶν χῶραν τήνδε κινδύνῳ βαλεῖν S.c.T.1039. *placed it in jeopardy*. So Blomf. in v. 1019. for κἀνὰ κίνδυνον βαλῶ reads κἀμὲ κινδύνῳ βαλῶ. See ἀναβάλλειν. pass. βάλλεται γὰρ ὅσσοις Διόθεν κεραυνός A.456. *is hurled across their eyes*. — intransitively, ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ A.1145. (1172.D.) sc. ἐμαυτήν, *will hurl myself on the ground*. κατ' ὀφθαλμοὺς βαλεῖ C.567. (574.D.) sc. ἐαυτόν, *shall present himself to my eyes*. Cf. the expression βάλλ' εἰς κόρακας in Aristoph. ποταμός εἰς ἄλα βάλλων Π. A. 721, etc. — to cast down. βαλοῦσά τ' οἶκον ψῆφος ὥρθωσεν μία E.721. h.e. *a single vote, as it has often overthrown, so it often has preserved, a house*. — to strike. μή τις πρόσωθεν ὀμματος βάλοι φθόνος A.921. ἔβαλλ' ἕκαστον θυτήρων ἀπ' ὀμματος βέλει φιλοίκτῳ ib. 231. βάλλει μ' ἐρεμνῇ ψακάδι φοινίας ἐρόσον 1363.

Βαλός *a threshold*, (Dor. for βηλός) C.564. Lex. Rhet. ap. Ruhnken. Præf. ad Hesych. quoted by Blomf. βατήρ — σημαίνει δὲ καὶ τὸν τῆς θύρας οὐδόν, ὃν Ὀμηρος βηλόν, οἱ δὲ τραγικοί, βαλόν. So Hesych. βαλόν, οὐδόν.

Βάξις *a report*, A.10.464. P.V.666. S.954. P.183.251.329.383.415.426.467.784.830.

Βάπτειν to dip, imbrue, C.1006. P.V.865.

Βάρβαρος *barbarian, foreign*, P.626. A.893.1021. S.235. S.c.T.445. The Greeks called all nations besides themselves βάρβαροι; and this appellation we find put by them in the mouths of all characters not Grecian. So a Persian woman is spoken

of as κλήρω λαχοῦσα βάρβαρον γαῖαν opposed to Ἑλλάδα. This constantly occurs in the Persæ. So A. 893. 1021. S. 232. S.c.T. 445. Compare also the passages quoted by Stanley. Eur. Iph. T. 1170. Rhes. 404. Orest. 1507. Med. 255. In the Hecuba, however, the Trojans are distinguished from the barbarians, but this is an exception. The usage of the word by the Latin poets is strictly similar, cf. Virg. Æn. ii. 504. xi. 768. Hor. Ep. i. 2. Od. v. 9. quoted by Stanley. Butler observes, that not only does Plautus, when translating from the Greek, apply the epithet *barbarian* to the Romans, but even of himself calls his countryman Nævius *barbarus* (Mil. Glor. ii. 2. 56.), nothing contemptuous, however, being implied in the expression.

Bāris a ship, P. 545. 1031. S. 816. 852. 859. properly an Egyptian ship, from Baris, a city of Egypt.

Báros a weight. τέκνων βάρος C. 986. — Met. weight of sorrow. ἀλίτυπα βάρη P. 907. weighty sorrows for ships and bodies tossed on the sea. See ἀλίτυπος.

Barýdikos deeply avenging, C. 924.

Barudóteira giving severe misfortunes, S.c.T. 960. 975.

Barýkotos severely enraged, E. 750. 777.

Barýmhnis id. A. 1461.

Barúnēin [v̄] to oppress, weigh down, pass. A. 181. 810. 1442.

Barunpesḥs heavily falling, E. 347.

Barýs heavy, chiefly in a metaphorical sense. Of persons, severe, strict, cruel, P.V. 77. P. 507. 814. E. 681. 690. S. 410. 638. ὁ κύρσας βαρέων τούτων E. 892. he who meets with severity at their hands. Cf. not. ad loc. ed. Linw. — Of things, βαρὺ ἀμβόασον P. 564. adverbially, in deep tones. — severe, grievous, heavy to bear, P.V. 17. S.c.T. 314. 792. P. 1001. A. 199. 444. 456. 1645. ζεύξω βαρείαις 1624. (1640. D.) sc. ζεύγλαις, implied in ζεύξω. Cf. C. 36. E. 155. 767. S. 105. 337. 342. With dat. A. 1602. E. 700. For φίλοισι βαρὺ

ψῆγμα A. 429. (441. D.) Schütz proposes βραχύ. So Butler. Well. however, properly translates the vulg. *graviter affligentes*. On βαρεῖαι καταλλαγαί S.c.T. 749. (767. D.) Schütz observes, “*Difficilis inter fratres reconciliatio; vel potius, gravis et dura inter fratres transactio seu compositio, qui jam in eo sunt, ut vi et ferro litem transigant.*” The latter appears the best meaning.

Barunstonōs with deep groanings, E. 761.

Barýtīmos highly honoured, S. 24.

Basilēia a queen, A. 84. P. 148. Basilēia gýnai ib. 615.

Basilēios belonging to a king. νόστῳ τῷ βασιλείῳ P. 8. the king's return. βασιλέιος στρατός ib. 66. the royal army. βασιλεία ἰσχύς 581. βασιλείου τιάρας 652. οἴκοις βασιλείοις A. 152. πελάνῳ βασιλείῳ 96. μελάθροις ἐν βασιλείοις C. 339. 1061. σώματι τῷ βασιλείῳ ib. 713. βασιλεία πάθη 1066.

Basiléys a king, P. 5. 24. 44. 58. 140. 147. 230. 621. 625. 841. 882. 893. A. 346. 504. 507. 757. 1319. 1469. 1495. C. 355. S.c.T. 746. 802. S. 294. οἰωνῶν βασιλεύς A. 113. the eagle. βασιλεῦσι νεῶν ib. the commanders of the ships.

Basilikós regal, P.V. 871.

Básis a walking, Met. a process. ἡσυχῶ φρενῶν βάσει C. 445. Cf. στάσις.

Báskēin to come, P. 653. 658.

Bastázēin to support, P.V. 1021. — to grasp, or hold, A. 25. — ἐν γνώμῃ τόδ' ἐβάστασε P.V. 390. conceived this.

Batánwchos name of a man, P. 943.

Baúzēin to bark, as a dog, Metaph. to mutter, or bemoan. τάδε σιγά τις βαύζει A. 437. — to bark, or cry for anything. νέον δ' ἄνδρα βαύζει P. 13. sc. θυμός. my heart calls for our youthful sovereign. Stanley aptly compares the use of *latrare* in Latin. Hor. Serm. ii. 2. *Latrantem stomachum bene leniet*. Lucretius ii. 4. *Nonne videtis nil aliud sibi Naturam latrare*. He is, however, wrong in referring νέον δ' ἄνδρα to the whole Persian youth. Yet such is the explanation of Schol. A. and B. So

Butler. *ἔὼν δ' ἄνδρα* is a reading mentioned by Schol. A. and approved by Pauw, and Valck. on Phœn. 1489. who also proposes to read *ῥῳκε νέον*. Πέρσις δ' *ἔὼν ἄνδρα βαύζει*. Brunck incorrectly supposes *Ἀσία* to be understood from *Ἀσιατογενῆς* the subject to *βαύζει*. So Schol. A. This could only be right if the subject referred to were virtually the same in both cases. cf. Pind. Nem. vii. 10. viii. 20. (ed. Diss.) whereas in the present case the persons referred to in the first clause are *those who were gone*, in the second, the Chorus and others *who remained behind*. Pauw rightly refers *βαύζει* to *θυμός*. So Blomf. The latter, however, is wrong in considering the words *πᾶσα γὰρ*—*ῥῳκε* as parenthetical; the two clauses *πᾶσα γὰρ*—*ῥῳκε* and *νέον δ' ἄνδρα βαύζει* answer to each other, and the meaning is, *my foreboding heart is agitated within me, on the one hand, because all the strength of Asia is gone, on the other, because it yearns for the youthful hero*. The two clauses correspond respectively, though in an inverted order, to *νόστῳ τῷ βασιλείῳ* and *πολυχρύσου στρατιάς* in vv. 8. 9.

Βαφή a stain, as of blood, P.309. — *the dyeing of clothes*, A.934. C.1008. *κρόκου βαφάς* A.230. *the garments dyed with saffron*. *χαλκοῦ βαφάς* A.598. (612.D.) *the dyeing of brass*, h.e. an impossibility.

Βδελύκτροπος of an abominable sort, E.52.

Βέβαιος certain, sure, P.V. 297.454. E.482.

Βεβαίως securely, soundly, A.15.

Βέβηλος profane, S.504.

Βέλεμνον a dart, 1475.

Βέλος a dart, A.357.496. C.182. 284.375. P.261.981. S.c.T.256. *σχέδια αὐτόκωπα βέλη* C.160. (162.D.) meaning *a sword*. Pauw proposes to read *ξίφη*. So the Scholiast explains it. Met. *κεραυνοῦ βέλος* S.c.T.237.435. 495. P.V.358.919. *ἱμέρου βέλει* P.V.

652. *ἀπ' ὄμματος βέλει* A.232.772. *πᾶν τετόξευται βέλος* E.646. *we have urged all we have to urge.—a sting*, S.551. — said of a storm, *βέλεσι ζάλης* P.V. 371.

Βέλτατος best, S.1040. *ἀστῶν τὰ βέλτατα* h. e. *τοὺς βελτίστους* E. 465.

Βέλτερος better. *βέλτερα πράσσειν* S.c.T.319. *to fare better*. *τὸ βέλτερον καλοῦ* S.1005. *the lesser evil*.

Βέλτιστος best. *ὑπὲρ τὸ βέλτιστον* A.368. *beyond what is best*.

Βῆλος name of a man, S. 314.

Βῆμα a step. *ἀνομένων βημάτων ὄρεγμα* C. 788. (799. D.) So M. Guelf. Ald. *πημάτων* Turn. Steph. See under *ὄρεγμα*.

Βία force, violence, personified, *Κράτος Βία τε* P.V. 12. *βίαν οὐτιν' ἐξοπλίζει* S. 92. *he exerts no force*. See *δαιμόνιος*. *δυσφιλῇ βίαν* E. 54. *odiosam vim vel abominandum virus*, Wakefield; who compares Soph. Aj. 1411. *ἔτι γὰρ θερμαὶ σύριγγες ἄνω φυσῶσι μέλαν μένος*. Abresch properly observes that it corresponds to *στάζουσιν αἷμα δυσφιλές* in C. 1054. But here *λίβα* is now read from a conj. by Burgess. *εὐμενεῖ βία* S. 1053. *by kind violence*, h. e. *by the violence of love*. *βία δ' ἀπημάντῳ σθένει παύεται* S. 571. (576. D.) where the meaning seems to be, *the severity of Juno is stayed by the agreeable violence of Jupiter*. — *βία* by force, or compulsion, P.V. 15. 74. 357. 380. S.c.T. 47. 513. P. 191. 757. S. 829. 843. 921. A. 229. 641. 1011. C. 78. — *βία* in spite of. *Ἀπόλλωνος βία* S.c.T. 728. *βία δίκας* S. 424. *βία καρδίας* 779. *φρενῶν βία* S.c.T. 594. this may either be taken with reference to Amphiaraus, or as meaning *by the violence of their spirit*, as referring to *ἀνδράσι*. — *πρὸς βίαν* id. *πρὸς βίαν τινός* E. 5. *in spite of any one*. — *πρὸς βίαν* P.V. 208. 353. 594. 675. A. 850. *by violence*. — In circumlocution with proper names. *Πολυφόντου βία* S.c.T. 430. *Polyphontes*. Cf. *Πολυνείκους βία* ib. 623. *Αἰγίσθου βία* C. 880. *Τυδέως βίαν* S.c.T. 553. *Ἀμ-*

φιάρεω βίαν 551. Λασθένους βίαν 602. — For instances of this common mode of expression see Monk's note on Eur. Hipp. 794.

Βιάζεσθαι intrans. *to use violence, to struggle*, P.V. 1012. *to hurry violently onward*, A. 1490. — With acc. *to do violence to, to force*. ἀγέλαστα πρόσωπα βιαζόμενοι A. 768. — With double acc. αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε S.c.T. 1033. *not to act contrary to the city in this*.

Βίαιος *violent*, P.V. 739. S. 793. 811. *adverbially*, βίαια S. 801. *by violence*. πρὸς τὸ βίαιον *id.* A. 130.

Βιαίως *with, or by violence* C. 542. E. 525. δαιμόνων δέ που χάρις βιαίως σέλμα σεμνὸν ἡμένων A. 175. (183. D.) *sitting with serenity on their awful seat, i. e. using forcible means to teach mortals wisdom*.

Βιάσθαι *to urge on*, A. 375.

Βίβλος *a book*. pl. S. 925.

Βιβρώσκειν *to eat*, perf. pass. βεβρωμένος A. 1068.

Βίος *life*, S.c.T. 681. P. 456. 608. A. 461. 751. 833. 903. 1116. 1335. 1429. 1472. 1498. C. 602. E. 884. 974. S. 915. 991. τὸν μακρὸν βίον P.V. 535. *our length of life*. πνεῦμα βίου P. 499. *the breath of life*. βίου δυντός A. 1094. *the close of life*. ἀρχαῖς βίου C. 77. *the control of my life*. see ἀρχή. ἀργυροστερῇ βίον C. 996. *a robber's life*. ἀναρκτον βίον E. 500. *a life without control*. παλιντυχεῖ τριβᾶ βίου A. 452. *a reverse of life*. ἀρκείτω βίος A. 1287. *let my life suffice*, h. e. I have lived enough. δακρύων βίον E. 915. *a life of tears*.

Βιοτή *id.* P. 839.

Βίος *id.* βίοτον ἐκωσοίατο P. 352. *escape with their lives*. ἀσινῇ βίοτον C. 1013. ἀνδροτυχεῖς βιώτους E. 918. βίοτον εὐαίωνα P. 697. ἐν βίοτου προτελείοις A. 702. *in the first acts of life*. πληγαὶ βίотου E. 893. *the afflictions of life*. ὁ μάσσω βίος P. 694. *a longer span of life*.

Βλάβη *injury, harm*, P.V. 765. A. 534. E. 849. 898. βλάβας ἔχω A. 863. *I suffer harm*. βλάβας λαβεῖν C. 491.

E. 766. *to receive harm*. βλάβην τιθεῖναι S.c.T. 183. *to do mischief*. βλάβης ἄτερ S. 372. *without harm*. δίκαια τε καὶ βλάβαι τοῦδε μητροκτόνου E. 469. *the cause and crime of the matricide*. — Abstr. for concrete. Σκύλλαν ναυτίλων βλάβην A. 1207. *the pest of sailors*. σπλάγχνων βλάβας νέων E. 821. *exciting young hearts to mischief*. δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης μοῖρα A. 1517. *for some other purpose of mischief*.

Βλάπτειν *to injure, annoy*, P.V. 196. ὁ βλάπτων C. 325. *the criminal*. οἷσι μὴ βλάβῃ θεός E. 631. (661. D.) Here βλάβῃ refers to τὸ ἔρνος understood, *to those in the case of whom God does not destroy it*. With gen. βλαβέντα λισσθίων δρόμων A. 119. (120. D.) *hindered in their last races*. See under λάγιμος and cf. Odys. a. 195. ἀλλὰ νῦν τὸν γε θεοὶ βλάπτουσι κελεύθου, which Blomfield supposes Æschylus to have imitated. βλαπτομένην ἐποίχεται C. 951. *probably in the sense of impeded, delayed, in a very corrupt passage, upon which see under χρονίζειν*.

Βλαστάνειν *to spring up*, S.c.T. 576. A. 734.

Βλαστεῖν *to bring forth*, C. 582.

Βλάστημα *an offspring*, S.c.T. 515.

Βλάστημος *bloom, or growth*, S.c.T. 12. *progeny*, S. 313.

Βλαψίφρων *demented*, S.c.T. 707.

Βλέπειν *to see*, P.V. 445. — φάος βλέπειν P. 291. A. 1630. E. 716. *to be alive*. νόστιμον βλέπω φάος P. 255. *I see the day of my return*. — βλέπειν without φάος, in the same sense, A. 663. Met. πρῶτα βλέπουσ' ὁδόν S. 697. — With εἰς. ἐς τὰ νῦν πεπραγμένα βλέψαντα P. 788. *looking at*. — φόβον βλέπων S.c.T. 480. *looking terrible*. From βλέπειν in its meaning of *living* is deduced its signification in C. 831. πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω; *how can I think these things true and real?*

Βλέφαρον *an eye-lid*, S.c.T. 3. A. 15.

Βληχή *a cry*. Dor. βλαχαί S.c.T. 330.

Βλοσυρός *terrible*, E. 161.

Βλοσυρόφρων *ferocious in purpose*.
βλοσυρόφρονα χλιδᾶ S. 813. in loc.
corr. See χλιδᾶν.

Βόᾱμα *a cry*, A. 894.

Βοᾶν *to cry, resound*, P.V. 429.
S.c.T. 64. 312. 363. 374. 450. P. 597. 916.
952. 997. 1005. A. 1077. C. 396. S. 853.
ἐνθεν πᾶσα βοᾶ χθών S. 578. *with*
whose fame the whole earth resounds.

Βοᾶτις *resounding*, P. 567.

Βοή *a shout, or cry, a sound*, S.c.T.
83. 251. 376. P. 272. 394. 899. A. 312. 1114.
C. 493. 872. E. 375. S. 809. ξὺν βοῇ
S.c.T. 469. *with a cry*. βοᾶ ὁ λεύ-
κασπις ὄρνυται λαός ib. 88. *id.* τὸν
ἄχορον βοᾶν Ἄρη S. 628. in the
the sense of *war, fighting*, as used by
Homer. βοᾶν ἐνδημον S. 566. —
aid, rescue. ἀστοῖσι κηρύσσειν βοήν
A. 1322. *to call the citizens to the res-*
cue. εἰ βραδύνοιμεν βοῇ S. 711. See
βραδύνειν.

Βοηθεῖν *to come to the rescue*, S. 608.

Βοηλάτης *driving oxen*, S. 303.

Βοιωτός *Bæotian*, P. 474. 792.

Βόλβη *name of a lake*, P. 486.

Βολή *a sling, or cast*. κεραυνίου
βολάς S.c.T. 412. *thunder-bolts*. — *a*
putting on, an application. βολαῖς
ὕγρώσων σπόγγος ὤλεσεν γραφήν
A. 1303. *by its application*. See under
σπόγγος.

Βόλος *a draught of fishes*, P. 416.

Βορά *food*, P.V. 584. P. 482. A.
1579. C. 523. κρεῶν οἰκείας βορᾶς
A. 1193. *food of their own flesh*.

Βόρβορος *mud*, E. 664.

Βόρρεος *northern*. βορρέαις πύλαις
S.c.T. 509. *one of the gates of Thebes*.
Here, however, Porson has corrected
βορραῖαις.

Βόσκειν *to feed*. — *pass.* S.c.T. 226.
C. 26. — *mid. to feed upon*. βοσκόμενοι
λαγίναν γένναν A. 118.

Βοσκή *food*, E. 256.

Βόσκημα *that which nourishes, or*
fosters. βόσκημα πημονῆς S. 615. *food,*
or prey. ἀναίματον βόσκημα δαιμό-
νων E. 292.

Βόσπορος *the Bosphorus*, P.V. 735.
P. 709. 732.

Βόστρυχος *a curl of hair*, C. 165.
176. 228, etc. — *Met. a wreath of fire*,
P.V. 1046.

Βοτήρ *a herdsman*, E. 187. S. 348.
In S.c.T. 24. οἰωνῶν βοτήρ does not
refer to the feeding of birds for the
purpose of augury, but simply means
one whose office it is to watch the
signs of birds as a shepherd watches
his flock.

Βοτόν *any kind of cattle, an animal*,
A. 1142, 1389. C. 742. E. 428. 430. 867.
S. 563. 673.

Βουθόρος *getting cows with young*,
S. 297.

Βούθυτος *at which oxen are sacri-*
ficed, S. 687. C. 259.

Βούκερως *horned like an ox*, P.V.
590.

Βουκολεῖν *lit. to feed oxen*. Thence
to cherish, to soothe, to beguile. ἐβου-
κολοῦμεν φροντίσιν νέον πάθος A. 655.
in *mid. or pass. v.* καὶ μὴ πρόκαμνε
τόνδε βουκολούμενος πόνον E. 78.
Here some translate βουκολούμενος
seeking to mitigate, h. e. declining the
full weight of it, shrinking from it.
Others, as Wakefield, *driven from*
place to place. In the latter case,
πόνον must be translated *driven thus*
painfully. See *not. ad loc. ed. Linw.*

Βουκόλος *a herdsman*, S. 552.

Βούλαρχος *a chief counsellor*, S.
11. 948.

Βούλεσθαι *to wish*, P.V. 869. 931.
P. 211.

Βουλεύειν *to advise*, P.V. 204. E.
667. S.c.T. 182. 230. *to take counsel,*
plot, contrive, P.V. 1032. A. 1196.
1332. 1597. 1610. 1617. P. 744. — βου-
λεύεσθαι *mid. v. id.* A. 820. C. 707.
S.c.T. 205. *perf. pass.* S. 994. P.V.
1000. — *fut. mid. in pass. sense.* ψῆφος
βουλεύεται S.c.T. 180. *a vote will be*
passed. See under ἄγειν.

Βούλευμα *a counsel, or design*, P.V.
170. 622. 764. 1057. S.c.T. 576. P. 168.
520. A. 1320. E. 563. 687.

Βουλευτέον *we must deliberate*, A.
821.

Βουλευτήριον *a council*, E. 540. 654.
674.

Βουλευτήριος *advising*. κακῶν Ἀδ-
ράστῳ τῶνδε βουλευτήριον S.c.T.557.
advising Adrastus to these evils.

Βουλευτός *designed*. αἰσχροῦς βου-
λευτοῖσι C. 487. *basely contrived.*

Βουλή *counsel, decision*, P.V. 219.
551. S.c.T.824. A.1331. C.98. E.590.
—abstract for concrete, βουλήν κα-
ταρρίψει A.858. (884. D.) *should over-
turn the council.* Heath, however,
translates this, *should risk some dar-
ing measure*, which is, perhaps, more
agreeable to the spirit of the passage.

Βούλιος *requiring prudence*, C. 661.
In S. 594. Stanley is probably correct
in reading βούλιος for δούλιος, qu. v.
Βοῦνις *hilly*, S. 110.121.

Βουνῆτις *id.* S.757. But here βου-
νις is corrected for the metre by
Pauw. Dindorf prefers βοῦνι with
hiatus: see his note on the passage.

Βοῦς *an ox*. — βοῦς ἐπὶ γλώσση
μέγας βέβηκε A. 36. a proverb ori-
ginally used of those who being bribed
by money hold their peace: thence
employed respecting any who from
some strong reason keep silence —
the ancient money was stamped with
the figure of an ox, hence the origin
of the phrase; others derive it from
the strength of the ox trampling a
snake underfoot; so Stanley.—*a cow*,
P. 603. A. 1096. 1271. especially as re-
ferring to Io, S. 17. 44. 161. 272. 295.
299. 302. 309. 564.

Βούστασις *an ox stall*, P.V. 656.

Βούτης *a herdsman*, P.V. 568.

Βουφόνος *slaying oxen*. θοίναις
βουφόνοις P.V. 529. *feasts where oxen
are slain.*

Βούχιλος *foddering oxen*, S. 535.

Βραβεύς *prop. the arbiter of a con-
test, a chief, or leader*, P. 294. A. 222.

Βραδύνειν [v̄] *to be slow*. εἰ βραδύ-
νομεν βοῇ S. 711. (730. D.) *if we should
be slow in getting assistance.* But this
seems very harsh. βραδύνοιεν, which
Wellauer gives in his Lexicon, is
much better, h. e. *if they should be
slow in coming to our aid*. χεῖρα οὐ
βραδύνεται S.c.T. 605. *he is not slow
of hand.*

Βραχίων [i] *the arm*, S. 728.

Βραχύς *short, brief*, S. 271. P.V.
503. 941. P. 699.

Βρέμειν *to roar, or murmur*, S.c.T.
84. 360. A. 1001. E. 934. P.V. 422. mid.
v. *id.* S.c.T. 332.

Βρέτας *the image of a god or god-
dess*, E. 80. 233. 387. 417. 424. 978. βρε-
ται E. 248. βρέτεια S. 458. βρέτη P. 795.
S.c.T. 92. 167. 194. βρετέων S.c.T. 94.
S. 424.

Βρέφος *a young child*, A. 1067.

Βρίζειν *to sleep, or doze*, A. 266. C.
884. Met. *to sleep*, h. e. *to lose its effect*,
E. 270.

Βρίθειν *to weigh down*, P. 388. Pass.
to be weighed down, loaded, S.c.T. 138.
the transitive sense is rather rare.
cf. Pind. Nem. viii. 17. ὅσπερ καὶ
Κινύραν ἔβρισε πλουτῶ.

Βριθύς *heavy, severe*, A. 193.

Βρόμιος *a name of Bacchus*, E. 24.

Βρόμος *a noise*. S.c.T. 195. 458.

Βροντή *thunder*, P.V. 925. 1019. 1047.
1064. 1085. S. 34.

Βρόντημα *id.* P.V. 995.

Βρότειος *human, of men*, P.V. 116.
767. A. 1162. 1300. E. 244. 390. 538. 869.
S. 97.

Βρότεος *id.* E. 164.

Βροτοκτονεῖν *to slay mortals*, E.
399.

Βροτολοιγός *destroying mortals*, S.
651.

Βροτός *a mortal, a man, a woman*,
as opposed to a god, e. g. μὴ καὶ λό-
γός τις Ζῆνα μιχθῆναι βροτῶ S. 291.
So E. 449. δαίμονές τε καὶ βροτοί 970.
and passim. Generally, e. g. οὔτε
φωνὴν οὔτε του μορφὴν βροτῶν ὄψει
P.V. 21. πολλὰ βροτῶν διαμειβομένα
φῦλα S. 538. So passim.—*as a man
individually*. ἡ πόλις βροτός θ' ὁμοίως
ἔτ' ἂν σέβοι δίκαν; E. 498. Sometimes
a dead man. φόνου βροτῶν P. 412.
χέουσα τάσδε χέρνιβας βροτοῖς C. 127.
where Herm. wishes to read φθιτοῖς,
and this probably is correct.

Βροτοσκόπος *watching mortals*, E.
764.

Βροτοστυγής *hostile to mortals*,
P.V. 801.

Βροτοφθόρος *destroying mortals*, S. 261. E.756.783.

Βρόχος *a halter*, S.769. C.55.

Βρυάζειν *to bear oneself insolently*, S. 880.

Βρύειν *to flourish, germinate, abound*. τὰ δὲ . . . χρονίζοντα βρύει C. 62. *spring up after long delay*. With dat. ἀγαθοῖσι βρύοις S. 944. παμμάχῳ θράσει βρύων A.162. — It seems to be joined with a genitive in C. 67. (70.D.) where the construction apparently is ἄτα διαφέρει τὸν αἴτιον (ὥστε) βρύειν παναρκέτας νόσου h.e. *so that he incurs everlasting misfortune*. Wellauer compares βρύων δάφνης Soph. Œd. C.16. But βρύειν is rejected by Hermann as a gloss.

Βρύχιος *from the deep*. ἄλμην βρύχιον P.389. *the deep sea*. βρυχία ἡχώ P.V.1084.

Βρώσιμος *to be eaten*, P.V.477.

Βρωτήρ *eating, consuming*. βρωτήρας αἰχμάς E. 770. See αἰχμή.

Βύβλινα ὄρη *the name of certain mountains*, P.V. 813.

Βύβλος *the papyrus*, S.742.

Βυθός *depth, the depth of the sea*, P.V.430. ἐς βυθὸν μολεῖν S.403. τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνον C. 500. (507.D.) h.e. τὸν ἐν βυθῷ κλωστήρα λίνον σώζοντες ἐκ βυθοῦ.

Βύσσινος *of fine flax*, S.c.T.1030. P.123.

Βυσσόφρων *deeply thinking*, C. 641.

Βωμός *an altar*, S.c.T.15. P.199. 797. A. 91.203.224.374.513.1008.1250.1271. C. 104.259.291. E. 295.511.625. S. 187.367.477.489.496.641.732. ἔστι δὲ καὶ πτολέμου τειρομένοις βωμός Ἄρης φυγάσι S.78. (83.D.) This is unintelligible. ἄρης Turn. h.e. *propugnaculum noxae*, with which Bamberger compares the Homeric ἄρης ἀλκτῆρα. Ἄρηφυγάσι conj. Heath. The meaning then would be *the altar serves as a protection even to fugitives distressed in war*.

Γ

Γάγγαμον *a net*, A.352.

Γαῖα *Earth*, personified. Γαῖα πολλῶν ὀνομάτων μορφή μία P.V.210. ἰὼ Γαῖα μαῖα C.43. τὴν πρωτόμαντιν Γαῖαν E.2. — *the earth*, P.V. 570. S.c.T.286.803.920. P.219.379.491.610.619.893. C.125.482. E.867.885.912. S. 265.1009. — *some particular country*. Ἑλλάδα γαῖαν P.183. *Greece*. Μαγνητικὴν γαῖαν 484. *Magnesia*. γαῖ Ἀσίας 541. Ἀπίας γαίας A.248. *Peloponnesus*. Ἀργους γαῖαν S. 15. *Argolis*. πατρίς γαῖα S.c.T. 567. *one's country*. ἐστιοῦχον γαῖαν P.503. *the land of our homes*. ἐς τὴνδε γαῖαν E. 11. ἀντίπορον γαῖαν S.540. *the opposite side of the channel*.

Γαῖόχος (Dor. for γαιήοχος) *girding the earth*, an epithet of Neptune. Ποσειδῶν γαῖόχος S.c.T.293. — *ruling the earth*, ep. of Jupiter, S. 796.

Γαῖος *beneath the earth*, τὸν γαῖον

Ζῆνα S. 147. *Pluto*. — *on the land*. ὁδε μάρπτει νάϊος γαῖος S.806. (825.D.) in loc. dub. *he who pursued us in ship, is already on the land*. The passage derives some illustration from v. 813. seq. βλοσυρόφρονα χλιδᾶ δύσφορα ναῖ καὶ γᾶ.

Γάλα *milk* (of the cow), P.603. (of a woman), C.526.539.885.

Γαλήνη *a calm*, A.720.

Γαμβρός *a connexion by marriage*, A.691.

Γαμεῖν *to marry*. γαμεῖ γάμον P.V.766.911. With acc. of person, πῶς ἂν γαμῶν ἄκουσαν ἄκοντος πάρα ἄγνός γένοιτ' ἂν; S.224. (227.D.) *how could a person marrying a woman against her own consent, and against that of her father, avoid impiety?* Schol. παρὰ ἄκοντος πατρός. Burgess proposes to restore πατρός in the text.

Γαμετή *a wife*. κοινῶ ἄταν γαμετᾶς

S.156 (164. D.) 170. *the mischief done by thy spouse*, "noxam ab uxore tuo metuendam." Heath. "Juno nuptiarum præsides infaustis Danaïdas vexat." J. Müller.

Γαμέτης *a husband*, P.V.899.

Γαμήλευμα *a marriage*, C.615.

Γαμήλιος *nuptial, in honour of marriage*. κοίτας γαμηλίου S.786. *the marriage bed*. χοάς γαμηλίου C.480. *marriage libations*. γαμηλίου τέλους E.799. *the rite of marriage*.

Γάμορος *an inhabitant, a landholder*, S.608.

Γάμος *marriage*, P.V. 557.651.741. 861.895.903.949. S.c.T. 762. A. 725. 1127. E. 707. S.76.99.327.389.780.788. 1013.1039. γαμεῖ γάμον P.V.766.911. συγγενῇ γάμον P.V. 857. *a marriage with relatives*. Αἰγυπτογενῇ γάμον S.1039. *marriage with the sons of Ægyptus*. φυξάνορα γάμον S.9. *a marriage with an odious man*. γάμον εὐσάνορα S.1049. *id.* εὐναίων γάμων S.327. *the marriage bed*.

Γαμφηλή *the jaw*, P.V.355.

Γαμψώνυξ *having crooked talons*, P.V.486.

Γανάεις (?) perhaps, *bright, thence glad, joyful*. ἴτε μὰν ἀστυάνακτας μάκαρας θεοὺς γαναέντες S.997. (1018. D.) *approach the gods with gladness*. Stanley less correctly makes it transitive, *celebrantes*. The form γαναέναι from γανάειν is certainly very doubtful: we should at least expect γάνημι, as in νίκημι from νικάω, ὄρημι from ὀράω, etc. It may be better to consider it as an adjective γανάεις, though this form with the short α is likewise suspicious.

Γάνος *anything bright, cheering, or refreshing*, often applied to *clear liquids*, P. 475.607. διοσδότῳ γάνει A.1365. (1391. D.) *the rain*. So Porson, for the corrupt vulg. χαίρουσαν οὐδὲν ἦσσαν ἢ Διὸς νότῳ γᾶν, εἰ σπορητὸς κάλυκος ἐν λοχεύμασι. Hermann reads here, ἢ Διὸς νότῳ γανᾶ σπορητὸς κ. τ. λ. But Porson's emendation is decidedly to be preferred. λάφυρα . . ἀρχαῖον γάνος A.

565. (579. D.) so called, says Schütz, either because these spoils contained many *ancient pieces*, or, by prolepsis, because they would be *in distant ages* a glory to the temples. See ἀρχαῖος.

Γάνυσθαι *to rejoice*. E.927.

Γάποτος *drunk up by the ground*. γαπότους τιμάς P.613. *libations*. γάποτον χύσιν C.95. *id.* γαπότους χοάς 162. *id.*

Γάρ *for*, generally placed second in the sentence, e. g. ἐγὼ γὰρ οὐκ εἰ δυστυχῶ κ. τ. λ. P.V. 345. — sometimes third. e. g. ὁ λωφήσων γὰρ οὐ πέφυκέ πω P.V.27. — very rarely fourth, e. g. τὸ μὴ φρονοῦν γὰρ κ. τ. λ. C.742. So E.764. C.632. But here μὴ φρονοῦν, μὴ θέμις, form, as it were, but one idea, and in E.764, the position of γὰρ depends on the elliptical use of ἀλλά. On γὰρ removed to a distance from the beginning of a sentence, see Hermann on Soph. Phil. 1451. Schäf. Mel. Crit. p. 76. The passage in C.1018. 1019. is obviously corrupt. See under ἡνιοστροφῶ. It is used chiefly to assign the reason for the statement conveyed in the preceding sentence, P.V. 85. ψευδωνύμῳ σε δαίμονες Προμηθεά | καλοῦσιν· αὐτὸν γὰρ σε δεῖ Προμηθέως. It is sometimes placed parenthetically in the sentence of which it assigns the reason. e. g. ἐγὼ δ', ἐποικτεῖρω γὰρ, οὐ θυμώσομαι A.1039. ἐμοὶ δ', ἀνάγκαν γὰρ ἀμφίπτολιν θεοὶ | προσήνεγκαν, ἐκ γὰρ οἴκων | πατρῶων δούλιον ἐσᾶγον αἴσαν, δίκαια καὶ μὴ δίκαια κ. τ. λ., C.73-75. λέξω, κελεύεις γὰρ, τὸν ἐκ φρενὸς λόγον ἰθ. 105. ἐγὼ δ', ἄγει γὰρ αἷμα μητρῶον, δίκας μέτειμι τόνδε φῶτα κακκυνηγέτις E.521. Thus more obscurely in A.774. σὺ δέ μοι τότε μὲν . . οὐ γὰρ σ' ἐπικεύσω, κάρτ' ἀπομούσως ἦσθα γεγραμμένος, and in C. 685. καὶ νῦν Ὀρέστης, ἣν γὰρ εὐβόλως ἔχων . . παροῦσαν ἐγγράφει. It is also sometimes put twice in two succeeding clauses, so that the latter γὰρ assigns the reason of the

statement in which the former γάρ is placed. So P.V.333. πάντως γάρ οὐ πείσεις νιν· οὐ γάρ εὐπιθής. Cf. P.V. 182.184.294.296. S.c.T.318.320. P.164.165.656.657.880.890. A.518.520. 806.808. 973.975. C.73.74.497.498.742. 744.983.984. S.694.695. It is also repeated in a somewhat different manner in A.545.546.(559.560.D.)736.739.(758.761.D.) S.480.481.(485.486.D.) Wellauer is wrong in saying that each γάρ is in these places referred to the *same sentence*. In A.735. δίχα δ' ἄλλων μονόφρων εἰμι. τὸ δυσσεβὲς γάρ ἔργον μέτα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννα. οἴκων γάρ εὐθυδίκων καλλίπαις πότμος αἰεί, the second γάρ is referred to the sentence containing the first γάρ, the meaning being, "one impiety begets another; *I say* impiety, for *righteous* houses are ever favoured in their offspring." γάρ is here used where δὲ would rather have been expected. See Hermann's explanation of this passage, quoted under δέ. The same seems to be the construction of the passage in S.479. μηδ' ἀπορριφθῆ λόγος ἐμοῦ· κατ' ἀρχῆς γάρ φιλαίτιος λεώς. καὶ γάρ τάχ' ἂν τις οἶκτος εἰσίδων τάδε, ὕβριν μὲν ἐχθήρειεν ἄρσευος στόλου, ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος· τοῖς ἡσσοσιν γάρ πᾶς τις εὐνοίας φέρει, by which the king is to be understood as telling them *not to disregard his advice, for that the people were fond of anything by which they could call authority in question, whereas, if they were left to their own feelings, they might possibly be induced to regard them with kindness*. In A.544. τὰ δ' αὖτε χέρσῳ καὶ προσῆν, πλεόν στύγος· εὖναι γάρ ἦσαν δηίων πρὸς τείχεσιν· ἐξ οὐρανοῦ γάρ κάπὸ γῆς λειμωνίαὶ δρόσοι κατεψέκαζον κ.τ.λ. the first γάρ refers to the former clause in v.544. and shews *why* they were on the land at all; the second explains the second clause, πλεόν στύγος. *We had also other annoyances by land, encamped as we were close under the walls of*

the enemy; and more odious too, for etc. Instead of the second γάρ, when two instances occur, of which the latter explains the former, δὲ is often used: see Hermann's note quoted under δέ; on δὲ in the sense of γάρ. e. g. πολλοὺς ὀδυρμούς καὶ γόους ἀνωφελεῖς φθέγγει· Διὸς γάρ δυσπαράιτητοι φρένες· ἅπας δὲ τραχύς, ὅστις ἂν νέον κρατῇ P.V.33. It is also often used elliptically in replies where something is implied, e. g. P.V.387. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν. Prometheus replies, μὴ γάρ σε θρῆνος οὐμὸς εἰς ἔχθραν βάλη. (True;) *for I fear lest your grief for me should bring you into odium*. So 985. καὶ μὴν σύγ' οὐπω σωφρονεῖν ἐπίστασαι; to which the reply is, σὲ γάρ προσηύδων οὐκ ἂν ὄνθ' ὑπηρέτην. Thus frequently; in all which cases the ellipsis may readily be supplied. It is thus used in questions referring to what has preceded. e. g. in C.895. ἐγὼ σ' ἔθρεψα, νῦν δὲ γηράναι θέλω, Orestes replies, πατροκτονοῦσα γάρ ξυνοικήσεις ἐμοί; (to what purpose is that?) *for will you*, etc. But in A.1078. ἰὼ τάλαινα. τάδε γάρ τελεῖς, κ.τ.λ. the γάρ explains the τάλαινα preceding. So with the interrogative ἦ prefixed, as P.V.759. ἦ γάρ ποτ' ἐστὶν ἐκπεσεῖν ἀρχῆς Δία; referring to 758. Cf.747. referring to 759; 976. where ἦ καμὲ γάρ is referred to καὶ σὲ δ' ἐν τούτοις λέγω in 975. In A.1339. ἦ γάρ refers not to what has immediately preceded, but to the general expression of wonder by the Chorus that they do not investigate the real state of the case. Thus οὐ γάρ P.V.989. But in P.784. οὐ γάρ refers to πῶς εἶπας, which is here expressed. Ποῦ γάρ E.405. πῶς γάρ E.577. So τί γάρ P.V.517. πῶς γάρ τις... πημονῆς ἀρκύστατ' ἂν φράζειεν κ.τ.λ. "for how *else*, i. e. than by saying such things as were fitted for the occasion, and concealing my real purpose, could," etc. Upon E.622. (652.D.) πῶς γάρ τὸ φεύγειν τοῦδ' ὑπερδίκεις ὄρα,

Butler properly observes, "aliquid obscuritatis, h. l. attulit particula γάρ quæ hic, ut sæpe, ad suppressam sententiam refertur. Subintelligendum est, ἀδικεῖς "Απολλων, vel tale aliquid." The ellipsis is less distinctly marked though equally implied in the interrogative form πότερα γάρ P. 235. A. 616. in πῶς γάρ A. 620. τί γάρ A. 203. E. 202. 648. Cf. Herm. on Viger. 493. "In omni interrogatione locus est particulæ γάρ, quia intelligitur semper *nescio*, vel *dic mihi*, vel simile quid. Unde et Latini *quisnam*, vel *nam quis*, et Germani *denn dicunt*." πῶς γάρ οὐ; C. 743. in parenthesis. *For how can it be otherwise?* τί γάρ; is used elliptically in the end of sentences for τί γάρ ἄλλο; *is it not so?* thus A. 1110. οὐδέν ποτ' εἰ μὴ ξυνθανομένην, τί γάρ; 1212. καὶ τῶνδ' ὁμοιον εἴ τι μὴ πείθω· τί γάρ; C. 877. οὐχ ὥς δ' ἀρῆξαι διαπεπραγμένῳ· τί γάρ; The construction is different where τί γάρ begins the sentence. See above. γάρ is sometimes so used preceded by ἀλλὰ that the force of γάρ depends on some succeeding proposition to which ἀλλὰ refers. Thus in Herod. ix. 27. ἀλλ' οὐ γάρ ἐν τῷ τοιῷδε τάξιος εἶνεκα στασιάζειν πρέπει, ἄρτιοί εἰμεν πείθεσθαι ὑμῖν, ὧ Λακεδαιμόνιοι, where the ἀλλὰ refers to the clause ἄρτιοί εἰμεν κ. τ. λ. and the parenthetical γάρ is equivalent to ἐπεὶ. Sometimes ἀλλὰ γάρ are thus placed without the intervention of another word, so that γάρ cannot in construction be considered as parenthetical. Eur. Phœn. 1318. ἀλλὰ γάρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῇ πρὸς δόμους στείχοντα παύσω τοὺς παρεστῶτας γόους, where ἀλλὰ refers in sense to παύσω κ. τ. λ. and γάρ to λεύσσω. See Elmsley's note on Heracl. 481. Sometimes the proposition to which ἀλλά, strictly speaking, refers, is omitted; thus P. V. 943. ἀλλ' εἰσορῶ γάρ τόνδε τὸν Διὸς τρόχιν, sub. ἀλλὰ εἰάν χρὴ ταῦτα. εἰσορῶ γάρ κ. τ. λ. So in C. 369. ἀλλὰ

διπλῆς γάρ τῇσδε μαράγνης δοῦπος ἰκνεῖται. sub. ἀλλὰ ταῦτα τί χρὴ λέγειν; E. 764. ἀλλ' ἐκ Διὸς γάρ λαμπρὰ μαρτύρια παρῆν. sub. ἀλλ' οὐκ ἀτιμίαν ἔχετε. — With εἰ expressing a wish and referring to what precedes. εἰ γάρ ὑπ' Ἰλίου κατηναρίσθης — πολύχωστον ἂν εἶχες τάφον C. 341. where γάρ carries on the sense from Electra's former speech. εἰ γάρ μ' ὑπὸ γῆν — ἦκε· — νῦν δέ κ. τ. λ. where γάρ refers to 140. seqq. and the apodosis is omitted. Elliptically εἰ γάρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν S. c. T. 532. (550. D.) where the reference is to ἃ μὴ κραίνοι. "Nay, say not so altogether; *for if* they themselves *should but experience these things, they would surely perish*," etc. εἴθε γάρ S. c. T. 548. εἴθε γάρ θεοὶ τούσδ' ὀλέσαιεν ἐν γῇ, where γάρ refers to the expressions just used and justifies them. *For I would that* (so does their impiety deserve) *the gods might utterly destroy them*. Cf. S. 847. Preceded by καὶ, expressing an *additional* argument, confirmation, or wish, P. V. 439. S. c. T. 1061. P. 330. S. 481. 847. 909.

Γαστήρ *the belly*. γαστρὸς ἀνάγκαις A. 707. *the cravings of hunger*.

Γε a restrictive particle, used chiefly to limit the force of a proposition to a certain part of it, upon which a peculiar emphasis is thus placed in contradistinction to the rest, e. g. ὥς οὐπιτιμητῆς γε τῶν ἔργων βαρύς P. V. 77. *since the censor at least* (whatever you may be) *is severe*. ἔστι γάρ πλοῦτός γ' ἀμεμφής P. 164. *we have abundant wealth indeed, but, etc.* κακός γε μάντις ἂν γνοίη τάδε C. 766. *none but a bad prophet, etc.* τὴν πρίν γε χρεῖαν ἠνύσασθε P. V. 702. *your former* (opp. to *the present*) *suit, etc.* μακράν γε μέντοι ῥῆσιν οὐ στέργει πόλις S. 270. *long speeches*, referring to what is implied in the preceding words. κλάδοι γε . . . κεῖνται S. 237. *the branches are there at any rate*. νῦν γε C. 130. *now indeed*. δίχα γε Διός P. V. 162. *save only Jupiter*. — To define a statement more

accurately, Μενέλεων δὲ πεύθομαι, εἰ νόστιμός γε καὶ σεσωσμένος πάλιν ἥξει A.604. *I inquire about Menelaus, that is to say, whether he will come.* τὸν ἔβδομον—λέξω οἷας γ' ἀρᾶται καὶ κατεύχεται τύχας S.c.T.615. So also according to one reading in P.V.950. οὔστινας κομπεῖς γάμους, πρὸς ᾧν γ' ἐκεῖνος ἐκπίπτει κράτους. Here πρὸς ᾧν τ' is commonly read. Elmsley omits the particle altogether.—To qualify assertions already made, shewing that a statement must be taken with some limitation. e. g. οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν, A.1252. *Be that as it may, we shall at least not die dishonoured,* etc. οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις S.c.T.520. οὐ μὴν τι ποيناῖς γ' ῥόμην τοιαῖσί με κατισχνανεῖσθαι P.V.268. γε μὴν, γε μέντοι *however*, e. g. σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς τόξοισι κλεινός P.V.873. ἐπεὶ γε μέντοι λευκόπωλος ἡμέρα πᾶσαν κατέσχε γαῖαν P.378. When οὐ μὴν precedes γε it is always separated from it by the intervention of some other word or words. — In affirmations or commands, introducing something which gives additional force to the previous statement, and to which attention is thereby particularly drawn. In this case, it is generally joined with καὶ or καὶ μὴν, separated, as in the preceding instance, by some other word, e. g. ἢ μὴν κελεύσω, κάπιθωύξω γε πρὸς P.V.73. *I will order, and, what is more, I will also,* etc. ὁρῶ, καὶ παραινέσαι γέ σοι θέλω τὰ λῶστα ib.307. καὶ σθένος γ' ἐκολούσθη P.992. καὶ μὴν παρών γε κοῦ λόγους ἄλλων κλύων φράσαιμ' ἂν P.258. Cf. ib.954. S.c.T.227. A.1161. C.203. καὶ ἐυστυχοῦντων γ' εὐμαρῆς ἀπαλλαγή S.334. καὶ πρὸς γε τούτοις—εὐχου τὰ κρείσσω S.c.T.247. καὶ πρόσω γ' ἐμοί 988. καὶ δεῦρό γ' αἰεὶ τὴν τύχην οὐ μέμφομαι.—Without καὶ or καὶ μὴν. δορός γε τῷδ' ἀντηρέτας S.c.T.981. *aye! and that too as this man's antagonist.* ἄτης γε μείζω S.439. *and those too greater than the loss.* (the

vv. 439.440. should probably be transposed. See γόμος). εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες E.561. τάπερ πάθομεν ἄχρα πρὸς γε τῶν τεκομένων C.413. *and that too at a parent's hand.* τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα E.397. *you shall hear our office also,* sc. as well as our origin, etc.—In assenting to questions, defining the ground of the assent by introducing a special proof, e. g. τούτων ἄρ' ὁ Ζεὺς ἐστὶν ἀσθενέστερος; οὐκ οὐν ἂν ἐκφύγοι γε τὴν πεπρωμένην P.V.515.6. *yes, at least he could not escape destiny.* καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι; ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας P.V.253.4. *yes, and from it also they will,* etc. Cf. P.V.748.770.776.933. A.527. S.292.308.—In giving a qualified assent, suggesting an objection to something already stated or asked, e. g. οὐκ οὐν τοῦτο γιγνώσκεις, ὅτι ὀργῆς νοσοῦσης εἰσὶν ἰατροὶ λόγοι; Ἐάν τις ἐν καιρῷ γε μαλθάσση κέαρ P.V.279. *yes, provided any one seasonably,* etc. Cf.984. φήμη γε μέντοι δημόθρους μέγα σθένει A.912. to which Clytemnestra again objects ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει 913. cf.915. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει. So 1227. καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν P.V.937. ἀλλ' ἡ δίκη γε συμμάχων ὑπερστατεῖ S.338. τραχύς γε μέντοι δῆμος ἐκφυγὼν κακά S.c.T.1035. βαρύς γε μέντοι Ζηνὸς ἱκεσίου κότος S.342. Cf.727.1042. τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω C.908. ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται A.1273. νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός; S.c.T.698. where the objection more properly assumes the interrogative form. παῦροί γε πολλῶν P.784. *no, only a few out of many.* With negative, οὐ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν S.c.T.1039. With more distant reference, ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι P.V.1013, *but* (be all this as it may) *you surely,* etc. With participles, assigning a special reason for something. ἦδε συμφορὰ δάκνει, ἀτιμίαν

γε παιδὸς ἀμφὶ σώματος ἐσθημάτων κλύουσιν P.833. *namely, because I hear of, etc.* εἰδὼς γ' εὖ A.908. *since I know well what I am about.* ἀλλ' εὖ γε πράξας μήτ' ἐπιζευχθῆς κ. τ. λ. C.1040. *but since you have fared well, etc.* (here, however, εὖ γ' ἔπραξας, μηδ' Tyrwhitt.) πῶς δ' οὐ; σέβουσαι γ' ἀξίαν σ' ἐπ' ἀξίων E.413. So with a finite verb: ὁδ' αὐτὴ γ'... ὑπόδικος θέλει γενέσθαι E.248.—In exclamations, or strong asseverations, confining the emphasis to some particular word, e. g. ἦ μαίνεται γε A.1034. *surely she is nothing less than mad.* ἄγαν καλῶς κλύουσα γ' ὥς ἂν οὐ φίλη S.699. *obeying it only too well.* ἄγαν γ' ἀληθόμαντιν ἐρέεις 1213. *only too true a prophetess.* πημονῆς δ' ἄλιν γ' ὑπάρχει A.1641. *there is surely enough of woe.* ἀλλὰ μὴν εὖνους γε... τήνδ' ἐκύρωσας φάτιν P.222. *with good intent at least.* βαρεῖά γ' ἄδε συμφορά 1001. *indeed it is a sad event.* βαιά γ' ὥς ἀπὸ πολλῶν 982. φεῦ ταχεῖα γ' ἦλθε χρησμῶν πρᾶξις 725. ὥς πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα 254. πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω P.V.963. μύραινά γ', εἴτ' ἔχιδν' ἔφιν C.988. καὶ πολλαχῇ γε δυσπάλαιστα πράγματα S.462. βαρέα σύ γ' εἶπας 337. καλῶς γ' ἂν ἡμῖν ξυμφέροι ταῦτα S.734. It has sometimes an ironical force. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφιν ἢ σαυτόν P.V.335. αὐτὸς καθ' αὐτοῦ γ' ἄρα μηχανορραφῶ C.219. but here the readings differ. See ἄρα. πρό γε στενάξεις P.V.698. With conditional particles, describing the condition more strictly. εἵπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος C.196. Cf. S.339. With a word intervening. κὰν τοῖς ἐμοῖς ἄρ', εἵπερ ἔν γε τοῖσι σοῖς C.221. Cf. 492. A.1222. With pronouns, to give emphasis or express opposition.—With ἐγώ P.V.322. 1055. A.861. 1313. S.c.T.1017. Probably also 264.(282.D.) where the vulg. ἐγὼ δ' ἐπ' is unintelligible. With σύ P.V.984. οὗτος P.V.1067. P.724. A.359. ὁδε P.256. P.V.60.906. E.850. In C.4. for τὰδε γε the

reading of Arist. Cod. Rav. τῶδε is perhaps correct. ἡμεῖς A.647. 1186. ὑμεῖς P.V.1060. τοιόσδε P.321. with ἄλλος. οὐκ ἄλλο γ' οὐδέν P.V.258. Cf. S.c.T.834. P.205. In limiting or defining requests, commands, or entreaties. μή μοι πόλιν γε... ἐκθαμνίσσητε S.c.T.71. μήπω γε P.V.635. κράτος μέντοι πάρες γ' ἐκὼν ἐμοί A.917. δός δέ γ' εὐμορφον κράτος C.483. (490.D.) So Hermann corrects for the corrupt δέ τ', a combination unknown to the tragic writers. ἀνα γε μὰν δόμοι C.957.—In A.331. (340.D.) οὐκ ἂν γ' ἐλόντες αὐθις ἀνθαλοῖεν ἂν, γε appears to have but little meaning. Dindorf. Præf. ad Poet. Scen. Græc. quotes this as one of the passages where the copyists have inserted this “*par-ticulam παμφάρμακον*,” from being ignorant that ἂν is either long or short. On this point see under ἂν sub. fin. οὐ τᾶν in this passage seems an obvious correction. Cf. Soph. Ant. 747. where for οὐκ ἂν γ' Elmsley reads οὐ τᾶν. Sometimes it precedes δέ in a following clause, ναῶν γε ταγοὶ... στρατὸς δ' ὁ λοιπός P.472. Cf. ib. 164. 206. S.c.T.1054.

Γεγωνεῖν *to declare, speak distinctly*, P.V.521.660.789.822.992. Imp. γέγωνε (from perf. mid. γέγωνα) P.V.192.786.

Γεγωνίσκειν a lengthened form of the prec. P.V.630.

Γεγωνός *clearly sounding*, S.c.T.425.

Γειτονεῖν *to be near*, S.761. P.303.

Γείτων *neighbouring*, P.67. S.c.T.468. With gen. γείτονες καρδίας μέριμναι S.c.T.270. *cares sitting close to the heart.* With dat. S.c.T.484.—νόσος γείτων A.976. *pressing close.*

Γελαῖν *to laugh* γελαῖ ἐπ' ἀνδρὶ θερμῷ E.530. *laughs him to scorn.* ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελαῖν θέλεις C.220.

Γέλασμα *laughter*, P.V.90.

Γέλως *laughter*, C.441. 727.

Γέμειν *to be filled.* With gen. τῆς ἀληθείας γέμων A.599. *replete with truth.* πημονᾶς γέμων ib.984. *fraught*

with woe. With dat. (according to some) in S. 654. but see γεραρός.

Γεμίζειν to fill, A. 431.

Γέμος a dish, a mess, A. 1194.

Γενεά family, race, P. 876. S.c.T. 1061. A. 1553. origin. χρυσογόνου γενεᾶς φῶς P. 80. born of the golden shower.

Γενέθλιος natal, giving birth, E. 283. in honour of birth. γενέθλιον δόσιν E. 7. a birth-gift. — proceeding from a parent. γενεθλίους ἀράς C. 899. a parent's curses. — presiding over a family. θεοὺς γενεθλίους καλεῖ S.c.T. 621.

Γένεθλον origin, descent, S. 287. — offspring, A. 758. 889. C. 356.

Γενειάς a beard, P. 308.

Γένειον the chin, P. 1013. S.c.T. 648.

Γενέτης presiding over a family, E. 73.

Γέννα a race, P. 896. A. 1456. οὐρανίαν γένναν P.V. 164. the celestial race. πέμπτη γέννα ib. 855. the fifth generation. — descent. P.V. 894. τρίτος γένναν ib. 776. third in descent. P.V. 894. σφετέρᾳ εἰκότα γέννα A. 738. resembling their original. — progeny. S.c.T. 730. C. 245. P. 908. λαγίναν γένναν A. 118. the hare kind, put periphrastically for one of the hare kind, h.e. a hare. See under λάγιμος.

Γενναῖος generous, noble, A. 600. 1278. E. 595.

Γενναίως generously, honourably A. 1171.

Γεννᾶν to bring forth, S. 47.

Γέννημα the act of generation, P.V. 852.

Γεννήτωρ a parent, S. 203.

Γένος kindred, relationship. χωρίς τε γένους P.V. 290. besides being related. ἐγγύτατα γένους S. 383. nearest in kin. ἐχθρῶν ὁμαίμων καὶ μαινόντων γένος S. 222. violating the rights of kindred. ἐν γένει of kin. προστροπαίων ἐν γένει πεπτωκότων C. 285. h. e. τῶν ἐγγενῶν of our own family. Abresch compares Soph. Œd. Tyr. 1430. τοῖς ἐν γένει γὰρ τὰ γγενῆ μάλισθ' ὁρᾶν κ. τ. λ. γένος ἀμέτερον P. 142. one of our race. See πατρωνύμιος. — origin, descent. γένος μὲν οἶδα E.

396. λέξας χώραν καὶ γένος ib. 414. γένος τοῦμόν ὥς ἔχει 432. γένος for κατὰ γένος by descent. Ἀργεῖαι γένος ἐξευχόμεσθα S. 271. Cf. ib. 269. 275. 318. δι' αἷς τοι γένος εὐχόμεθ' εἶναι τᾶσδ' ἀπὸ γᾶς ἔνοικοι 531. γένος Λυρναῖος P. 316. — offspring. Οἰδίπου γένος S.c.T. 789. Αἰγύπτου γένος S. 330. 722. — a race or family, S.c.T. 127. 795. 815. 934. 969. P. 181. A. 664. 733. 1088. 1547. 1579. C. 1011. S. 16. 146. 198. 492. 528. 579. 583. 588. 626. 797. P.V. 232. 560. 671. τὸ φωτῶν γένος ib. 549. the race of mortals. βροτῶν γένος C. 627. βασιλικὸν γένος P.V. 871. a line of kings. δαιμόνων γένος S.c.T. 218. γυναικῶν γένος ib. 238. Σπαρτῶν γένους 467. the Thebans. Οἰδίπου γένος 636. 783. 1048. Δαΐτου γένος 673. βαρβάρων γένει P. 426. Περσικῶ γένει ib. 508. γένος τὸ Περσᾶν 974. τὸ Πλεισθένους γένος A. 1584. οὐδενὶ σπαρτῶν γένει E. 388. no race of created beings. Γένος Πελασγῶν S. 250. Παμφύλων γένη ib. 547. γένος Αἰγύπτιον 797. — a certain class or quality of persons or things. ἀνδρῶν ξὺν θεοπτύστῳ γένει S.c.T. 586. ἥτις αἶα τοῦτ' ἐπεύχεται γένος τρέφουσ' ἀνατεῖ μὴ μεταστένειν πόνων E. 58. τὸ τῶν δικαίων τοῦτ' ἀπένθητον γένος E. 872.

Γένυς a jaw, S.c.T. 115.

Γεραιός aged, S. 475. P. 152. 257. 668. 690. 818. comp. γεραιτέρα E. 810. — ancient. Πριάμου πόλις γεραιά A. 693.

Γεραρός venerable, as from age. γεραροῖς ἐπίχαρτον A. 704. a favorite with the aged. καὶ γεραροῖσι πρεσβυτοδόκοι γεμόντων θυμέλαι φλεγόντων θ', ὥς πόλις εὖ νέμοιτο S. 653. (666. D.) the meaning here of γεραροῖσι as explained by Pauw, is "senibus venerandis, in quorum gratiam copia ista suppeteret, ut digne sacra facerent:" γεμόντων will then be taken absolutely, "let them be filled with gifts." Abresch quotes some instances of verbs of fulness with a dative, and thus Schütz translates, "ministeriis frequentibus affluant." If,

however, *γεραρά* can mean *sacrifices* or *offerings*, and the reading of the following words is correct, the dative may be governed by *φλεγόντων*, the other verb *γεμόντων* being put *διὰ μέσου*. For *γεμόντων* Bothe proposes *γερόντων*, which would require a further correction in the succeeding words. The other explanation, however, appears the best; *and for the venerable priests, let the altars, etc.*

Γέρας a prerogative, privilege, or honour, P.V. 38. A. 891. C. 255, E. 200. 372. S. 964. plur. *γέρα* P.V. 82. 107. 229. 437.

Γεραιόφρων *thinking as an old man, old*. S. 356. (361.D.) *γεραιόφρων* is here Burgess' conj. for *γεραφρόνων*, the corrupt reading of MSS. and Ald. Rob. Wellauer reads *γεραφρονῶν* as from a verb *γεραφρονεῖν*. *γέρων* ὦν Turn. Steph. vulg.

Γέρων *aged*, S.c.T. 604. P. 718. A. 1602. S. 174. 756. 839. pl. P. 574. A. 319. 570. 1642. — Met. applied to inanimate things, as *γέρων λόγος* A. 730. *an ancient story*. *γέρων φόνος* C. 794. *an ancient murder*.

Γεύεσθαι *to taste*, A. 1195.

Γέφυρα *a bridge*, P. 722.

Γῆ *Earth*, personified, S.c.T. 69. P. 621. 632. S. 301. 867. 869. 876. 878. — *the earth*, P.V. 90. 415. 560. 564. 669. 685. 926. S.c.T. 16. 343. 930. 999. P. 216. *ἐνερθε γῆς* ib. 225. *below the earth*. 218. 526. 586. 616. 825. A. 546. 873. 990. 1519. *ἄνωθεν γῆς* 1561. *above the earth*. *τοὺς γᾶς νέρθεν* C. 39. 123. 146. 276. *κατὰ γῆς* ib. 371. E. 961. C. 468. 578. E. 159. *below ground*. *ὑπὸ γᾶν* ib. 167. 324. P.V. 152. *κατὰ γᾶν* ib. 352. 802. 833. *under ground*. *γῆς ὑπαι'* 395. 989. *μυχὸς γᾶς* 431. (433. D.) *the subterranean recess*, i. qu. *μυχὸς χθόνιος*, see Herm. App. Vig. iii. opposed to the sea, S. 747. 814. 855, P.V. 90. — denoting some particular country, e.g. *γῆν τε καὶ Κάδμου πόλιν* S.c.T. 74. *the Theban land*. Cf. S.c.T. 549. 610. *τηλουρὸν γῆν* P.V. 809. *a distant land*. *πατρώας γῆς* S.c.T. 622. P. 896. A. 526. E. 725. *one's coun-*

try. *σκληρᾶς γῆς* P. 311. *a rugged land*. *ἡ γῆ* P. 778. sc. *Ἑλλήνων*, h. e. *Greece*. *γᾶ πατρώα* 896. *τῆς ἀλούσης γῆς* A. 330. *the captured land*. *διαποντίου γᾶς* C. 347. *a foreign land*. *αὐτόν τε καὶ γῆν* E. 280. *Argos*. *γῆν ἣν Ἀχαιῶν ἄκτορες... ἐνειμαν ἐμοί* 376. *ὦν πόλις, ὦν γῆ* S. 23. Cf. E. 948. *ἐκ γῆς ἤλασεν* 305. Cf. 560. 648. 659. 672. 685. 757. — *Κολχίδος γᾶς* P.V. 413. *Colchis*. *Ἰαόνων γῆν* P. 174. *the land of the Ionians*. *γῆς Ἀσιάδος* 245. *Asia*. *γᾶς Ἀσίδος* 262. *γῆς Ἀχαιίδος* 480. *Achaia*. *γᾶν Ἀσίαν* P. 594. *γῆν Ἑλλάδα* 795. *Greece*. *γῆ Πλαταιῶν* 803. *Plataea*. *Ἰλιάδος γῆς* A. 441. *Troy*. *Ἀερίας γᾶς* S. 71. *Egypt*. — *τὰν σὰν γᾶν* S.c.T. 101. *γᾶς τᾶσδε* S.c.T. 48. 151. Cf. P. 664. 857. A. 531. 605. 1255. 1393. 1565. C. 123. 533. 1038. E. 751. 767. 814. S. 181. 248. 312. 532. 604. 930.

Γηγενής *earth-born, a son of the soil*, S. 247. P.V. 351. 567. 680.

Γηθεῖν *to rejoice*. Dor. *γαθούση φρενί* C. 761.

Γῆθεν *from the earth*, S.c.T. 229. E. 864.

Γηράναι *to grow old*. *νῦν δὲ γηράναι θέλω* C. 895. *I wish to be allowed to grow old*.

Γηραιός *aged*, S. 601. P. 840.

Γηραλέος *aged*, P. 167.

Γῆρας *old age, decay*, A. 1604. Met. *οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος* S.c.T. 664. *this pollution will never pass away*.

Γηράσκειν *to come to old age*. *γηράσκων χρόνος* E. 276. P.V. 983. *time as it goes on. to bring to old age*, aor. *οὐδ' ἐγήρασαν τροφή* S. 718.

Γηρύεσθαι *to speak*, P.V. 78. S. 455.

Γήρυμα *a sound*, E. 539.

Γηρῶν prop. name, A. 844.

Γίγας *a giant*, S.c.T. 406. — *earth-born*, A. 677.

Γίγνεσθαι *to be born, to be gotten or produced*, P. 694. E. 207. 631. C. 202. *γιγνομέναισι λάχνη τάδ' ἐφ' ἡμῖν ἐκράνθη* E. 329. *to us at our birth*. *σέθεν ἐξ αἵματος γεγόναμεν* S.c.T. 129. *κακῶν δ' ἕκατι καγένοντο* E. 71. Met.

ἕως γένοιτο μητρὸς εὐφρόνης πάρα A. 256. — *to come to pass, to take place.* γνώμης ἀπούσης πῆμα γίγνεται μέγα E. 720. Cf. 353. 444. S. 914. S.c.T. 141. A. 1644. ὃ μὴ γένοιτο ib. 5. *which Heaven forbid.* οὕτως γένοιτο 508. *may it be so.* Cf. C. 545. P. 430. A. 20. ἐπεὶ γένοιτ' ἂν ἡλυσις ib. 243. *since it must come.* γένοιτο μολόντος εὐφιλῇ χέρα ἀνακτος οἴκων τῇδε βαστάσαι χερί A. 34. *may it be my lot, etc.* Cf. C. 380. γένοιτο δ' ὥς ἄριστα A. 660. Cf. C. 771. ἀλλὰ μὴ γένοιτό πως 1122. πιστὰ γένοιτο χώρα C. 391. Cf. C. 100. 203. E. 274. S. 449. 773. 1033. A. 884. γένεσθω S. 922. *let it be done.* γένοιτ' ἂν ἄλλα S. 440. *others might be gotten.* — *to become, to turn out, to be.* οὐδ' ἔλκοποιὰ γίγνεται τὰ σήματα S.c.T. 780. οὐ σφάγια γίγνεται καλά 361. πῶς σοι ξύμμαχος γενήσεται 568. Cf. P.V. 319. S.c.T. 421. A. 609. E. 131. S. 471. 774. γενήσομαι P.V. 1005. E. 66. S.c.T. 1036. ἐγενόμην P. 847. S.c.T. 761. γενοῦ S.c.T. 121. 131. A. 99. C. 2. 19. 244. S. 413. 530. γένεσθε S.c.T. 76. P. 167. C. 84. γενοίμην S. 387. 760. γένοιω C. 697. γένοιτο S.c.T. 9. 384. 387. 502. P. 208. 230. A. 338. 1172. 1489. C. 829. E. 288. 522. 554. 640. S. 225. 442. 752. γένωμαι A. 205. S. 330. γένη S.c.T. 659. E. 74. S. 198. γένηται P. 738. A. 1632. P.V. 463. γενέσθαι P.V. 484. S.c.T. 623. P. 214. A. 217. 1503. C. 139. 691. E. 256. 762. S. 289. — *παισι δὲ μᾶλλον γεγένηται C. 373. (379. D.) it has fallen more severely on the children (sc. Orestes and Electra) than on myself.* So Schütz. The Schol. whom Heath follows, improperly refers it to Agamemnon. ἔνδον γενοῦ C. 231. *compose yourself.* Cf. Ter. Andr. ii. 4. *Proin' tu fac apud te ut sies.* ξὺν δὲ γενοῦ, h.e. ξυγγενοῦ 453. *assist me.* τί γένωμαι S.c.T. 279. *what is to become of me?* τί ῥέξω; γένωμαι; sc. τί γένωμαι E. 757. 784. (788. 818. D.). Here, however, γελῶμαι is with great probability conjectured by Tyrwhitt. οὐδ' ἔχω τίς ἂν γενοίμαν P.V. 907. *I know not what would become of me.*

Γιγνώσκειν *to know*, P.V. 104. 309. 377. perf. ἔγνωνκα *I know* P.V. 51. fut. γνώσει A. 781. 1399. 1602. γνώσει τάχα A. 1633. *you shall soon know the consequences.* γνώσεται S. 55. 2 aor. ἔγνων A. 1077. imp. γνῶθι S. 421. — *to form an opinion.* κακός γε μάντις ἂν γνοίη τάδε C. 766. *to resolve, decide,* γνῶθι τίνα πέμπειν δοκεῖς S.c.T. 632. γνῶθι ναυκληρεῖν πόλιν ib. 634. — *to condemn.* i. q. καταγιγνώσκειν. pass. οὐτίνα δημηλασίαν γνωσθεῖσαι S. 7. *not condemned to a public expulsion.*

Γλυκὺς *sweet, agreeable*, A. 1119. P.V. 632. 700. On the latter passage see ὦς.

Γλῶσσα *the tongue*, P.V. 78. 319. 329. 886. 891. S.c.T. 241. 421. 538. P. 398. 583. A. 36. 623. 671. 1000. 1201. 1372. 1612. 1647. C. 307. 557. 574. E. 794. 846. 928. 943. S. 441. 927. 972. δίκας οὐκ ἀπὸ γλώσσης κλύοντες A. 787. *hearing the cause not from mere words of mouth, i. e. deciding according to the truth.* γλώσσης χάριν C. 264. *for talking's sake.*

Γνάθος *the jaw*. Met. P.V. 64. 368. C. 278. 322. πόντου Σαλμυδησία γνάθος P.V. 728. *a gorge of the sea.* Blomf. compares Virg. G. iv. 467. *Tænarías etiám fauces, alta ostia Ditis.*

Γνάμπειν *to bend*, P.V. 997.

Γνάπτειν *to tear piecemeal*, P. 568.

Γναφεύς *a fuller*, C. 749.

Γνῶμα *an opinion*, A. 1325.

Γνώμη *an opinion*, A. 1321. στόματος γνώμην ib. 1454. *the opinion expressed.* σώφρονος γνώμης ἀμαρτεῖν 1649. γνώμης ἀποσφαλεῖσι P. 384. *deceived in their opinion.* παρὰ γνώμην A. 905. 906. S. 449. *contrary to my opinion.* ἀπὸ γνώμης E. 644. *from their real judgment.* — *intelligence, mind,* P.V. 287. 454. 890. γνώμης ἀπούσης E. 720. *if there be want of caution or prudence.* — *will, purpose*, P.V. 525. 542. 869. 1005. P. 710.

Γνώμων *a judge*, A. 1101.

Γνωρίζειν *to make known*, P.V. 485.

Γνωστός *known, acquainted*, C. 691.

Γοᾶσθαι *to lament*, P.1029. pass. γοᾶται κατάπτυστον C.623.

Γόεδνος *mournful*, S.191. adverbially, γόεδνα *mournfully*, P.1013.1020. γόεδνα δ' ἀνθεμίζομαι S.69. (72. D.) is explained by the Schol. τὸ τῶν γόων ἄνθος ἀποδρέπομαι h.e. *I indulge in grief*. ἀνθεμίζομαι (qu.v.) may, however, perhaps better be referred to παρειάν, and γόεδνα be understood adverbially. — *mourning*, γόεδνος ὦν P.996.

Γοερός *melancholy*, A.1149.

Γόης (?) γοήτων νόμον C.809. (819. D.) Blomf. alters this to γοητῶν with Ald. Rob. as from γοητής (?) from γοάω, h.e. *a song of mourners*. γοήτων from γόης *a juggler*, is, according to him, unsuited to the sense of the passage. That γόης may mean the same, as some suppose, sc. *a mourner*, appears very doubtful. The whole passage καὶ τότε δὴ πλοῦτον δωμάτων λυτήριον θῆλυν οὐριοστάταν ὁμοῦ κρεκτὸν γοήτων νόμον μεθήσομεν πόλει, is so obscure and probably corrupt, that it is difficult to decide anything upon it. By πλοῦτον δωμάτων λυτήριον Abresch understands *the riches of the house, which now would be freely dispersed for the good of the people*; Heath more correctly, *divitias ædium in expiationem*, sc. that by liberality they might in some measure atone for their crime. These explanations, however, are nugatory, from the obvious corruption of the words. Blomf. conjectures καὶ τότε ἤδη πολύν. From the expression λυτήριον we may possibly infer that γοήτων νόμον h.e. *a song of enchanters*, is correct. And then (sc. when Mercury shall lend his aid) *we will utter for the sake of the city a loud female strain of enchantment, auspiciously performed to the sound of timbrels, to release the house (from the curse)*.

Γόμος *a cargo*. ἄτης γε μείζω καὶ μεγ' ἐμπλήσας γόμον S.439. (444. D.) This is unintelligible. Butler conj. καὶ μέγ' ἐμπλήσαι γόμον sc. ὥστε.

This affords a tolerable meaning: μείζω referring to ἄλλα, sc. *other possessions, even larger than the loss, so as fully to make up the cargo*. The construction would be rather better if the verses 439.440. were transposed. There can be little doubt, however, that the whole passage is an interpolation, and that γεμίζω (a reading noted by Steph.) is to be read for γε μείζω.

Γομφόδετος *fastened with nails*, S.826.

Γόμφος *a nail*, S.923. S.c.T.524.

Γομποῦν *to fasten with nails*, S.435.

Γόνη *a generation*, P.V.776. P.804.

— *a family, a race*. γονὴ ἀραῖος A.1546. *a succession of curses*.

Γονίας *blowing from a family*. Met. χειμῶν γονίας C.1063. *a family storm, or commotion*. On the names of winds ending in *ίας* and formed from substantives, see Blomf. Gloss. in loc. Schneid. in Lex. less correctly understands γονίας as the gen. of γόνιος, sub. αὔρας.

Γόνος *progeny*, S.308. C.251. — *procreation*. τὸν ἔκτισεν γόνῳ S.163. — On ἄρσενος γόνον C.495. see ἄρσιν. γόνος πλουτόχθων E.906. *a rich produce of the soil*.

Γόνυ *the knee*. κάμπτειν γόνυ *to rest oneself*, P.V.32.396. Met. ἐπὶ γόνυ κέκλιται P.894. *is humbled, thrown down*. γόνατος κονίαισιν ἐρειδομένου A.64. said of *a vanquished combatant*.

Γόος *a mourning cry*, S.c.T.639. 836.899.947.950. P.537.573.683.691. 910.1007.1032. A.57.1049.1420. C.318.327.442. S.109. P.V.33.

Γόργειος *belonging to the Gorgons*. Γοργεῖοισι τύποις E.49. *the figures of the Gorgons*.

Γοργόνειος *id.* P.V.795.

Γοργόνες *the Gorgons*, P.V.801. C.1044. E.48.

Γοργός *terrible*, S.c.T.519.

Γοργῶπις *name of a lake in the Isthmus of Corinth*, A.293.

Γοργωπός *looking terribly*, P.V.356.

Γοῦν *at any rate, at least*, A. 421. 1399. S. 19. in loc. dub.

Γραῖα *aged*, E. 69. 145. — *old, dried*, A. 286.

Γράμμα *a letter*, S.c.T. 416. 628. 642. γραμμάτων συνθέσεις P.V. 548. *combinations of letters*. γραμμάτων ἐν ξυλλαβαῖς S.c.T. 450. *id.*

Γραῦς *an old woman*, E. 38.

Γράφειν *to write*. pass. γέγραπται S. 690. Met. *to write upon the mind*. mid. ἐν φρεσὶν γράφου C. 443. Cf. S. 969. — *to describe, pourtray*, κάρτ' ἀπομούσως ἦσθα γεγραμμένος A. 775. *painted in unseemly colours*. γεγραμμένας δεῖπνον φερούσας E. 50. *painted as carrying off the feast*. See not. ad loc. ed. Linw.

Γραφή *a picture*. πρέπουσα ὡς ἐν γραφαῖς A. 233. *looking as if in a picture*. On ib. 1302. see σπόγγος. In C. 230. (232. D.) εἰς δὲ θηρίων γραφήν, Pauw and Schütz correct ἐν δὲ sc. *et quæ in illis est, ferarum picturam*. Blomf. and Wellauer explain εἰς as referring to ἰδοῦ οἱ βλέπον sc. *look upon it* This is very harsh. Probably εἰς may have the same sense as ἐν, γράφειν εἰς τι being equally good with γράφειν ἐν τινι. The words will then be equivalent to θηρία εἰςγεγραμμένα. Dind. prefers ἡδὲ for εἰς δὲ from Turn.

Γρύψ *a gryphon, a fabulous bird*, P.V. 806.

Γύα *a field*, P.V. 369. 710. Elmsley on Bacch. 13. Heracl. 839. contends that the masc. form γύης is preferable in the Attic writers.

Γύαλον *a low ground, a dale*, S. 545.

Γυιοβαρής *oppressing the limbs*, A. 63.

Γυῖον *a limb*, P. 877. μελαγχίμοις γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν S. 701. *with dark limbs appearing to view from under white garments*.

Γυιοπέδη *a fetter*, P.V. 168.

Γυμνάζειν *to harass*, P.V. 588. A. 526. pass. with acc. P.V. 594. (592. D.) In a somewhat similar construction cf.

Soph. Trach. 1045. συμφορὰς — οἷας οἶος ὧν ἐλαύνεται.

Γυμνός *naked*, S.c.T. 414. Met. *destitute*. γυμνός εἰμι προπομπῶν P. 993.

Γυμνοῦν *to lay bare, to draw forth* (as a sword or spear), S.c.T. 606.

Γυναίκειος *female, belonging to women*. τῷ γυναικείῳ γένει S.c.T. 170. *the female sex*. γυναικείῳ νόμῳ A. 580. *after the manner of women*. γυναικείαν αἰχμάν C. 621. *a woman's rule*. γυναικείων στόλων E. 818. *processions of women*. ἐν γυναικείοις τύποις S. 279. *in forms such as women wear*. γυναικείας πύλας C. 865. *the gates leading to the womens' apartments*. γυναικείοισι δώμασι ib. 36.

Γυναικόβουλος *counselling as a woman*, C. 617.

Γυναικοκήρυκτος *published by a woman*, A. 474.

Γυναικόμιμος *imitating a woman*, P.V. 1007.

Γυναικοπληθής *composed of women*, P. 122.

Γυναικόποινος *avenging a woman*, A. 218.

Γυνή *a woman*, as opposed to a man or otherwise, e.g. ἀνὴρ γυνή τε S.c.T. 179. μέλει γὰρ ἀνδρί, μὴ γυνή βουλευέτω, τᾶξωθεν 182. λόχος παίδων, γυναικῶν E. 981. οὗτοι γυναικας ἀλλὰ Γοργόνας λέγω E. 48. τὰν μὲν βοός, τὰν δ' αὖ γυναικός S. 565. So passim. — *a woman generally*, e.g. S.c.T. 627. and passim. — as a contemptuous epithet. ἀλλ' ἡ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν S. 891. — added to the offices of females. δμῳαὶ γυναικες C. 82. 1044. *handmaidens*. τελεσφόρος γύνη τόπαρχος C. 653. (663. D.) *the mistress of the house*. Here Schütz, from the addition of τις, understands it to mean *a housekeeper*. This Butler rightly refutes, observing that the construction is ἐξελθέτω τις, δωμαίων τελεσφόρος γύνη. βασίλεια γύναι P. 615. *O queen*. In S.c.T. 207. (225. D.) πειθαρχία γάρ ἐστι τῆς εὐπραξίας μήτηρ, γυνή, σωτῆρος, if the reading be correct, γυνή must

be taken, with Brunck, as used instead of the voc. γύναι. Blomf. corr. γύναι. Hermann conj. γονῆς σωτήρος, placing a comma after μή-

τηρ. — *a wife*, A. 16.251.558.592.1481. C. 88. E. 202. P. 152.396.690.

Γυπίας *inhabited by vultures*, S. 777.

Δ.

Δᾶ *O earth*, P.V.567. A.1042.1046. E. 805.836. It is a Doric form of γῆ, upon which the Etymologicon, quoted by Stanley, observes, οἱ Δωριεῖς τὴν γῆν δᾶν λέγουσι, καὶ Δίαν, ὡς καὶ τὸν γνόφον, δνόφον· φεῦ δᾶ οὖν, φεῦ γῆ. The form occurs in Aristoph. Lys. 198.

Δαδάκης proper name of a man, P. 296.

Δαῖναι *to understand*. φροντίσιν δαίς C. 595. ἐδάη λαγοδαίτας πομπούς τ' ἀρχάς A. 122. *he understood the import of them*.

Δαίδαλος *curiously wrought*, E. 605.

Δαίειν *to kindle*, A. 482. C. 851. — *to feed, be food for*, E. 295.

Δαΐζειν *to cleave*. κάρανα δαΐξας C. 390. — *to kill*, A. 201. — *to lay waste, destroy*, S. 664.

Δαϊκτῆρ *piercing*, S.c.T. 899.

Δαϊκτωρ *piercing, excruciating*. δαϊκτορος καρδίας S. 779.

Δαιμονᾶν *to lie under an evil influence, to rave*, C. 559. S.c.T. 992.

Δαιμόνιος *sent from God*, S.c.T. 873. P. 573. βίαν δ' οὐτιν' ἐξοπλίζει τὰν ἄποινον δαιμονίων S. 93. (99. D.) This passage is corrupt, the verse in the antistrophe δυσπαραβούλοισι φρεσίν requiring the penult. of ἄποινον to be short. Hence the reading and explanation of Heath, Schütz, and Pearson are nugatory. Pauw conj. τὰν ἄπονον, but gives an absurd explanation. Wellauer proposes as an emendation, πᾶν ἄπονον δαιμονίων. The sense will then be, *yet he exerts no violence: every act of divine persons being done without labour*.

Δαίμων *a divinity, male or female, opposed to a mortal*. ἐλθεῖν τιν' αὐτοῖς δαίμον' ἢ βροτῶν τινά C. 117.

πάντες οἱ κατὰ πτόλιν δαίμονες τε καὶ βροτοί E. 970. — *a god or goddess generally*, E. 530. ὦ χρυσοπήληξ δαίμον S.c.T. 102. *Mars*. τοῦ χθονίου δαίμονος S.c.T. 505. *Typhon*. in plur. P.V. 85. 199. 229. 492. 663. 921. S.c.T. 77. 92. 157. 193. 218. 497. P. 710. 797. 966. A. 175. 621. C. 212. 430. E. 23. 101. 292. 769. 881. 889. 908. S. 79. 214. 477. 674. 870. 900. ἀποτρόποισι δαίμοσι P. 199. see ἀποτρόπος. τοὺς γῆς ἐνερθε δαίμονας C. 123. *the gods below*. γραίας δαίμονας E. 145. *the Furies*. παλαιὰς δαίμονας ib. 697. *id.* πολιοῦχοι δαίμονες S.c.T. 805. *the tutelar gods of the city*. δαίμονες ἀντήλιοι A. 505. *the gods placed before the doors of houses*. in sing. *a ruling genius, fortune, either good or bad*. As *a good deity*. ὅταν ὁ δαίμων εὐροῇ P. 593. Cf. 594. *a bad deity*, presiding over the destinies of a race, family, etc. S.c.T. 687. 794. 939. P. 337. 346. 464. 507. 711. 831. 875. 885. 904. A. 746. 1148. 1447. 1456. 1461. 1550. — *fortune*, P. 154. 811. A. 1648. 1652. C. 506. — *a deified person*. τὸν δαίμονα Δαρεῖον P. 612. Cf. ib. 633.

Δάιος 1. *hostile*. 2. *wretched*. Herm. on Soph. Aj. 771. observes, that δάιος in the sense of *wretched* has the Doric form even in iambics, but that where it denotes *an enemy*, the common form δῆιος is employed. In lyric passages, he remarks that the Doric form is used for both meanings. This observation appears not quite correct. δάιος occurs in the sense of *enemy* in iambics in S.c.T. 260. λάφυρα δάων, which is the reading of all MSS. and Edd. Here Blomf. against all these reads δῆων. On the other hand, in C. 619. δῆοισιν occurs in a chorus, where the MSS. and Edd. all have

δητίους. Here Herm. and Schütz read δάοισι. In P.V. 352. either sense may be given to the word. It seems then, that nothing can be with certainty decided with respect to the usage of the two words. From δηῖος *an enemy*, we have the verb δηῖόω, and the adjectives ἄδης Soph. Œd. C. 1533. and δηάλωτος. Again, from δάιος *wretched*, comes δαῖόφρων S.c.T. 901. Δάιος in the sense of *hostile*, occurs in P.V. 421. S.c.T. 112. 132. 204. P. 252. C. 423. E. 154. S. 1050. in the sense of *wretched*, in P. 274. 278. 947. All these are lyric passages. Once (see above) in iambics S.c.T. 260. δάων *the enemy*, but in A. 545. δητίων. See Lobeck on Soph. Aj. 784.

Δαῖόφρων *exciting mournful feelings*, S.c.T. 901. from δάιος (q. v.) *wretched*. The vulg. here is δαῖφρων, which the metre, as well as the sense, shews to be wrong; δαῖφρων means either *warlike* or *prudent* (see Buttm. Lexil.), neither of which are applicable here.

Δαῖς *a feast*, A. 712. 1215. 1575. δαῖτες C. 476.

Δαῖς *fight*. ἐν δαῖδι S.c.T. 908. Here the abbreviated form ἐν δαῖ has been adopted from MSS. by recent editors.

Δαιταλεύς *a guest*, P.V. 1026.

Δακνάσθαι mid. v. *to bite oneself, to gnash the teeth in pain*, P. 563.

Δάκνειν *to bite*, P.V. 1011. pass. C. 989. — *to wound, hurt, or vex*, S.c.T. 381. P. 832. E. 608. δεδηγμένω C. 830. (843. D.) *chafed, or irritated* (as a wound). So Blomf. but the reading is uncertain. Schütz considers δεδηγμένω to have an active signification, which is very improbable. Wellauer proposes δόμω for φόνω, it not being the φόνος but δόμος which was ἐλκαίνων and δεδηγμένος. He also observes, that it would hardly be consistent in Ægisthus to make allusion to the *former murder*. Klausen, however, appears right in referring the participles ἐλκαίνοντι and δεδηγ-

μένω to Ægisthus, in which case φόνω τῷ πρόσθεν must be taken as explaining their meaning, sc. *chafed and irritated by the former murder*. The dative δόμοις may then be considered as put ἐκ παραλλήλου, and more particularly explained in what follows with reference to Ægisthus.

Δάκος *a beast or monster*, S.c.T. 540. A. 1205. C. 523. P.V. 584. Ἀργεῖον δάκος A. 798. *the Grecian horse*. On S. 263. see under ἄκος.

Δάκρυ *a tear*, S.c.T. 50. P.V. 641. A. 197. C. 150. δάκρυα S.c.T. 946. δακρύων P.V. 146. S. 573. E. 914. δάκρυσι P. 531. A. 1529.

Δακρύειν [ῡ] *to weep*, A. 70. C. 79. With acc. *to weep for*, A. 1468. 1495. mid. v. S.c.T. 796. The penult. of this verb is long. See Pors. on Med. 1218. who considers C. 79. corrupt. This verse, however, may be written not as an iambic trimeter, but as a dochmiac, sc. στύγος κρατούση | δακρύνω δ' ὑφ' εἰμάτων ματαίοις. So Blomf. Dindorf suggests a different arrangement.

Δάκρυμα *a tear*, P. 131.

Δακρυογόνος *exciting tears*, S. 665.

Δάκρυον *a tear*, A. 261.

Δακρυοπετής *causing tears to drop*, S. 105.

Δακρυσίστακτος *dropping tears*, P.V. 398.

Δακρυτός *mourned with tears*, C. 235.

Δακρυχέειν *to shed tears*, S.c.T. 902.

Δακτυλοδεικτός *pointed out by the finger, conspicuous*, A. 1305. (1332. D.) Here Casaub. conj. δακτυλόδεικτον. Others take δακτυλοδεικτῶν to be a participle, sc. *manum intentans*; so Lobeck Paralip. p. 497.

Δαλός *a torch*, C. 600.

Δαμάζειν *to subdue*, C. 321. οὔτοι οὐ δαμάζεται i.e. δαμάζεται S. 861. (884. D.) *it does not fail to subdue*. pass. P. 271. S.c.T. 320. 747. But here Pauw, with great probability, corrects οὐδὰμ' ἄζεται.

Δάμαλις *a heifer*, S. 346

Δάμαρ *a wife*, P.V. 559.769.837.

Δάμνασθαι *to subdue*, mid. v. P.V. 164. — pass. S. 882. aor. 1. pass. Dor. δμαθέντες P. 872. aor. 2 δαμείς A. 1426. 1474. 1500. P.V. 424. 604. 863. C. 362. πληγείς θεοῦ μάστιγι παγκοίνῳ δάμη S.c.T. 590. by elision for ἐδάμη. So Brunck. δάμη edd. MSS.

Δαναοί *the Greeks*, as descendants of Danaus, A. 66. 145. 1445.

Δαναός *a proper name*, S. 11. 316. 947. 957.

Δάπεδον *a plain*, C. 787. P.V. 831. The former passage is corrupt. In the latter, for δάπεδα (the first syllable of which is short) Porson corrects γάπεδα.

Δάπτειν *to devour or consume*, Met. P.V. 368. pass. 435. 901. — *to tear*, δάπτω παρειάν S. 67.

Δαρειογενής *born of Darius*, P. 6. 141.

Δαρεῖος *proper name*, P. 152, etc. — In P. 643. (652. D.) the oldest editions have the form Δαρειάν, which Brunck and Porson alter into Δαρεῖον. Brunck rightly doubts the form Δαρειάν. What Δαρειάν can be is difficult to say. In P. 653. (664. D.) likewise, we have βάσκε πάτερ ἄκακε Δαρειάν, οἶ, where Pauw reads Δαρεῖ' ἄν', οἶ, i.e. ἀναβάσκε. Schütz in ed. 1. Δαρεῖ' ἄνει, *Dariē redi*, but in his second ed. follows Porson, who retains the vulgate.

Δαρόβιος *long lived*, S.c.T. 506.

Δαρός Dor. *long*. δαρὸν χρόνον S. 511. — δαρὸν adv. *long*, P.V. 651. 942. See under Ἀθάνα.

Δάσκιος *very shady*, P. 308. — *obscure*, S. 87.

Δασμοφορεῖν *to pay tribute*, P. 578.

Δατάμας *proper name*, P. 921.

Δατήριος *dividing*. πατρώων χρημάτων δατήριοι S.c.T. 693. *portending a division of their father's property*.

Δατητής *a divider*. Dor. δατητάς S.c.T. 926.

Δαυλιεύς *of Daulis*, C. 663.

Δαυλός *shaggy, bushy*. Met. *dark, obscure*, S. 87.

Δαφνοφόρος *bearing laurel*, S. 687.

Δαφεινός *bloody, bloodthirsty*, P.V. 1024. C. 599.

Δέ *a conjunction*, generally placed second in a sentence, e.g. φιλανθρώπου δὲ παύεσθαι τρόπον P.V. 11. sometimes third, e.g. τὴν πεπρωμένην δὲ χρὴ αἶσαν φέρειν ὥς ῥᾶστα P.V. 103. more rarely fourth, e.g. ἐν τῷ προθυμεῖσθαι δὲ καὶ τολμᾶν τινα ὁρᾶς ἐνοῦσαν ζημίαν; P.V. 381. It signifies: 1. as opposed to μὲν preceding, *but*, e.g. ἀλγεινὰ μὲν μοι καὶ λέγειν ἐστὶν τάδε, ἄλγος δὲ σιγᾶν P.V. 197. *these things are, indeed, painful to speak of, but it is painful also to keep silence*. 2. Without μὲν expressed, *but, nevertheless*, to express something opposed to what has preceded, e.g. σύμφημ', ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς; P.V. 40, *I assent: nevertheless, how is it possible to disobey the commands of Jupiter?* 3. To carry on the subject, almost equivalent to καί, e.g. ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπον P.V. 11. *that he may be taught to acquiesce in the sovereignty of Jupiter, and to cease from his good-will to men*. 4. With a negative in the clause preceding, it has the force of ἀλλά, *but, on the contrary*, e.g. οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν, δόλῳ δέ P.V. 211. *not by strength nor by violence, but by cunning*. μή τοι χλιδῇ δοκεῖτε μὴδ' αὐθαδία σιγᾶν με, συννοία δὲ δάπτομαι κέαρ ib. 434. *think not it is from pride that I am silent; on the contrary, my heart is rent with care, etc.* 5. In interrogations it is used, 1. to express transition, e.g. ποίου χρόνου δὲ καὶ πέπορθηται πόλις; A. 269. *But how long since has the city been laid waste?* 2. In the first part of an interrogation, referring to something preceding, e.g. κλύεις φθέγμα τᾶς βούκερω παρθένου; πῶς δ' οὐ κλύω τῆς οἰστροδινῆτος κόρης; P.V. 590. *Do you hear the voice of the virgin? Why, how can I help hearing her?* In

P. 326. (which Hermann explains thus, though δὲ is preceded by ἀτάρ, and thus made unnecessary) πόσον τι the reading of Turn. is now adopted. In this construction its usage is very similar to that of γάρ. 6. It is frequently used also without interrogation, to assign a reason, e. g. ἐπαναδίπλαζε καὶ σαφῶς ἐκμάνθανε, σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι P.V. 820. *Repeat the question, etc. FOR I have more leisure than I wish.* Thus P.V. 824. 953. S.c.T. 76. 231. P. 139. 692. etc. Upon this meaning of δέ, Hermann on Viger p. 675. has this observation, "Proprie non magis δὲ pro γάρ, quam apud Latinos autem pro enim dicitur; sed ubi quid in reddenda ratione sic affertur, ut id partem aliquam rei, de qua sermo est, constituat, plane ut in quavis narratione, ubi novum præcedentibus prædicatum accedit, δὲ et autem locum habent, quippe ob id ipsum, quod novum quid accedit, oppositionem quandam fieri indicantes. Hom. Il. ξ. 416. de arbore fulmine icta, τὸν δ' οὐπὲρ ἔχει θράσος, ὅς κεν ἴδῃται, ἐγγὺς ἐών· χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός· *timet, qui prope videt fulmen immitti: grave autem fulmen Jovis est.*" The remarks of the same critic upon the contrary use of γάρ where δὲ might be expected, are also worth quoting. "Observa, non raro γάρ dici, ubi δὲ expectasses. Cujusmodi loci sæpe fraudem fecerunt criticis, ut ad emendationem confugerent: v. c. apud Æsch. A. 767. (739. ed. Well.) τὸ γὰρ δυσσεβὲς ἔργον μέτα μὲν πλείονα τίκτει, σφετέρῃ δ' εἰκότα γέννα. οἰκῶν γὰρ εὐθυδίκων καλλίπαις πότμος αἰεί. Hic pro secundo γάρ fuerunt qui, quod prorsus alienum est, præsertim in tragico, δ' ἄρ' scriberent. Recte vero poeta γάρ posuit, etsi poterat δέ; sed alia, prouti hac aut altera particula utare, conformatio sententiæ est. Si δέ, opposita duo simpliciter commemorantur: *ex impiis factis mala, ex justitia autem felicitas nas-*

citur. Sin γάρ, prior sententia primaria est, altera autem quasi obiter, ut quæ per se vera sit, prioris confirmandæ causa adjicitur: *ex impiis factis mala nascuntur: nam justitia semper bonos fructus habet.* Et sic ubique, ubi γάρ pro δὲ positum videri potest. 7. In answering, or remarking on something preceding, e. g. γένοιτο δ' οὕτως C. 545. *well, may it be thus.* So E. 217. 975. S. 219. For the use of δὲ in replies, with an adversative sense, see Erfurdt on Soph. Œd. Tyr. 380. 8. To express mere apposition, e. g. ἡ κτανοῦσα, ἐμὴ δὲ μήτηρ C. 188. *she who slew him, and who is my mother.* Cf. Elmsl. on Med. 940. So C. 828. (841. D.) where Stanley reads γ'. 9. Where the same word is repeated, to give force to the expression, e. g. δεινὰ λέξαι, δεινὰ δ' ὀφθαλμοῖς δρακεῖν E. 34. παροίχεται πόνος, παροίχεται δὲ κ. τ. λ. A. 553. In this case μὲν very commonly precedes δέ. e. g. βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι, βαρεῖα δ' εἰ τέκνον δαίξω A. 200. 10. Preceded by καὶ with some other word intervening, e. g. καὶ σὲ δ' ἐν τούτοις λέγω, *and I reckon you also among these.* P.V. 975. So P. 149. 538. 765. C. 866. E. 65. 384. S. 791. Porson on Orest. 614. denies that these particles are ever used by the tragic writers in this collocation; but this remark has been refuted by Schäfer ad Long. p. 350. Herm. on Vig. 677. Cf. ad Eum. v. 65. ed. Linw. 11. It is sometimes used in the apodosis of a sentence, especially (as Herm. observes) when the former member is rather long, to distinguish it more clearly from the protasis. Thus in P. 407. (415. D.) according to Wellauer, the protasis is ὥς δὲ παρῆν, and the apodosis is αὐτοὶ δὲ παίωντο κ. τ. λ. *when the mass of ships became crowded together, and they had no means of aiding each other, then they were struck, etc.* Butler here conj. αὐτοὶ θ', which Blomf. follows. The apodosis may, however, more simply

be referred to ἔθραυον πάντα κωπὴν ἡρώων, the protasis terminating at παύονται. Thus, in the apodosis after εἰ. εἰ δ' ἀξυνήμων οὔσα μὴ δέχει λόγον, σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερὶ A. 1031. *if through ignorance you do not understand me, do you THEN make a sign with your hand.* So in E. 845. εἰ μὲν ἀγνόν ἐστὶ σοὶ πειθοῦς σέβας, γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον, σὺ δ' οὖν μένοις ἄν· εἰ δὲ μὴ θέλεις μένειν κ. τ. λ. where the latter δὲ answers to μὲν, the former δὲ being in the apodosis of the first clause. There is a curious instance of δὲ inserted after εὔτε in a long sentence (cf. Herm. on Vig. 676.) in S.c.T. 732. (750. D.) Ἀπόλλωνος εὔτε Λαῖος βία, τρις εἰπόντος ἐν μεσομφάλοις Πυθικοῖς χρηστηρίοις, θνήσκοντα γέννας ἄτερ σώζειν πόλιν, κρατηθεὶς δ' ἐκ φίλων ἀβουλίαις ἐγένετο μὲν μόρον αὐτῷ, where Well. wrongly places a full stop after πόλιν. The whole sentence is in apposition with παραιβασίαν ὠκύποινον in v. 725. In the passage C. 615. many conjectures have been proposed, all of them very unsatisfactory. Wellauer conceives that δὲ is used in the apodosis after ἐπεὶ, and that δυσφιλὲς γάμηλευμα and the other accusatives are governed by τίω, to be understood from v. 620. where it is repeated. The sense would then be, "Since I have mentioned atrocious crimes, so I celebrate, though unseasonably, a hateful marriage," etc. But see under τίειν. Thus after a parenthesis, when the sense has been interrupted, δὲ is introduced, A. 12-16. εὔτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσον τ' ἔχω εὐνήν ὀνείροις οὐκ ἐπισκοπουμένην· (φόβος γὰρ . . ὑπνῷ) ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ κ. τ. λ. *whenever I occupy my couch unvisited by dreams (for—etc.) whenever, I SAY, I think to prevent sleep by song, etc.* So in C. 687. (698. D.) καὶ νῦν Ὀρέστης, (ἦν γὰρ . . πόδα) νῦν δ' ἥπερ κ. τ. λ. Compare Soph. El. 776. where δὲ is similarly used after a long parenthe-

sis. — It is also used in addressing. ὦ Περσέφασσα, δὸς δέ γ' εὐμορφον κράτος. C. 483. Upon this construction see Porson on Eur. Orest. 614.

Δεῖγμα *an apparition, a spectre*, A. 950. Here Scaliger reads δεῖμα, which has been unnecessarily adopted by Schütz and Blomf.

Δεῖδειν *to fear*, ἔδεισα S.c.T. 185. δέδοικα 231. 746. A. 1515. E. 368. P. 737. δέδια P.V. 183. 904. δείσας A. 907. δείσασα S.c.T. 172. E. 38. δείσαντες S. 737. δεδοικώς E. 669.

Δεικνύναι *to shew, display, point out*. δείξω E. 632. ἔδειξα P.V. 456. 480. δειξόν 610. 626. δείξατε S.c.T. 159. C. 978, δειξαι P.V. 170. 916. τὰ πίστ' ἔδειξάτην A. 637. *gave pledges*. πῆματ' ἔδειξάτ' ἐκ φυγᾶς S.c.T. 964. (979. D.) *caused*. This, as the Schol. observes, refers only to Polynices, although the plural is used. στομάτων δείξομεν ἰσχύν C. 710. *exert it*.

Δέλαιος *wretched*, P. 317. P.V. 581. — *pitiful*, C. 510.

Δεῖμα *terror*, P.V. 581. S. 509. 561. 619 — *a thing causing terror*, P.V. 694. P. 206. C. 517. δεῖμα πολιτῶν S.c.T. 1053. *fear of the citizens*. — by periphrasis, δειμάτων ἄχη C. 579. *odious terrors*.

Δειμαίνειν *to fear*. P.V. 41. S. 70. P. 592. (600. D.) Here τις is understood from βροτοῖς. — *to terrify*, E. 494. (517. D.) The construction of this latter passage is, according to Müller, ἔσθ' ὅπου τὸ δεινὸν εὔ καὶ φρενῶν ἐπίσκοπον καθήμενον δειμανεῖ, i.e. *there are cases in which the terrible, sitting in the right place and controlling the soul, will put it in fear*. But it may be better to make εὔ καὶ φρενῶν ἐπίσκοπον the accusative governed by δειμανεῖ, *will terrify a man though he be very circumspect or cunning*. Cf. ἐπίσκοπος. On the active force assigned to δειμανεῖ cf. not. ad loc. ed. Linw.

Δειματοσταγής *dropping with terror* (formed by the analogy of αἵματοσταγής, etc.), C. 829. (842 D.) αἵματοσταγὲς Stanl. probably correctly.

Δειματοῦσθαι *to be frightened*,

δειματούμενοι λόγοι C. 832. *timid words*.

Δεῖν *to want*. τοῦ παντός δέω P.V. 1008. — *impers.* δεῖ, *there is need of*. With gen. of thing, C. 866. E. 94. 793. S. 412. followed by infin. P.V. 872. 877. Cf. S. 402. — With acc. of pers. and gen. of thing. αὐτὸν γὰρ σε δεῖ προμηθέως P.V. 86. — With dat. of person and gen. of thing. ὅτῳ δεῖ φαρμάκων παιωνίων A. 822. — δεῖ *it is necessary, it behoves*. τί ταῦτα πενθεῖν δεῖ; A. 553. 584. C. 541. 575. 604. 657. 661. E. 254. 561. 790. S. 385. 445. P.V. 9. — δεῖσθαι m. v. *to have need of*. ἐρμηνέως ἔοικε δεῖσθαι A. 1033. Cf. E. 696. S. 353. *to desire*. δέομαι ἀντία φάσθαι P. 686. (700. D.) But here δίομαι h. e. *I fear*, should be restored. The Scholiasts give φοβοῦμαι and ὀκνῶ as its equivalents. Cf. δίομαι.

Δεῖν *to bind*, E. 611. P.V. 15.

Δεινός *terrible, formidable*, P. 27. 241. 568. S. c. T. 408. 578. A. 1188. C. 247. 579. E. 34. 100. 124. 224. *august, dread*, P. 58. — *urgent, strong*, (as a motive), P.V. 39. S. 1022. E. 827. — *skilled*, P. 40. with infin. δεινὸς εὐρεῖν ἐξ ἀμηχάνων πόρους P.V. 59. τὸ δεινόν C. 625. E. 668. *that which is terrible*. τὸ δεινόν E. 492. *terror*.

Δεῖπνον *a supper, a meal*, P. 367. A. 136. 1583. E. 51. 108. S. 782.

Δεισὴν ὦρ *fearing a husband*, A. 148.

Δέκα *ten*, P.V. 776. P. 331. 421. A. 1587.

Δεκάς *the number of ten*, P. 322.

Δέκατος *tenth*, A. 40. 490.

Δέκτωρ *one who undertakes or receives*. E. 195. See ὑφίστασθαι.

Δελτογράφος *describing as on a tablet, mindful*, E. 265.

Δέλτοι *tablets*, P.V. 791.

Δελτοῦσθαι *to engrave* (as on tablets). Met. S. 176.

Δελφός *a proper name*, E. 16.

Δέμας *the body*. P.V. 146. 363. 1020. 1053. S. c. T. 504. 524. P. 205. 448. A. 1118. C. 288. S. 297. — *periphr.* μητρῶν δέμας E. 84. *a mother*.

Δεμνιοτήρης *keeping the bed, causing to keep the bed*, A. 53. 1424.

Δενδροπήμων *injuring trees*, E. 898.

Δεξιός *right*. τὸ δεξιὸν κέρας P. 391. *the right wing*. δεξιᾶς χερός A. 1378. *the right hand*. — *lucky, auspicious*, P.V. 487. A. 143.

Δεξιοῦσθαι *to salute with the right hand*. With dat. A. 826.

Δεξιὼν νυμος i. q. δεξιός, *right-handed*. χερσὶ δεξιωνύμοις S. 602. *right hands*.

Δέος *fear*, P. 689.

Δέργμα *a look*, P. 82.

Δέρη *the neck or throat*, A. 320. 849. 1238. C. 562.

Δέρκεσθαι *to see or behold*, P.V. 54. 304. 538. 845. ἐδέρχθης P.V. 546. δέρχθητε 93. 140. δρακεῖν A. 588. E. 34. δέδορκεν P. 968. δεδορκώς P.V. 682. A. 1152. S. 404. Ἄρην δεδορκότων S. c. T. 53. *looking like Mars*, h. e. *fierce*. Opp. to ἀλαός, in the sense of *living* (cf. βλέπειν). E. 312. Cf. ib. 366. κτύπον δέδορκα S. c. T. 99. *I perceive a noise*. See ἄφωνος.

Δέσμιος *having power to bind*. ὕμνος δέσμιος E. 297. (306. D.) 319. 328. (332. 345. D.) "*carmen ligatorium est, ex genere incantationum quo Furiae Orestem, se quasi constricturas et in potestatem suam redacturas esse, minitantur*." Schütz. Stanley quotes a passage from Synesius. ἐγὼ γέ τοι καὶ ἐπώδ' οἶδα καὶ καταδεσμούς καὶ ἐρωτικὰς κατανάγκας αἷς οὐκ εἰκὸς ἀντίσχειν οὐδὲ πρὸς βραχὺ τὴν Γαλάτειαν.

Δεσμός *a chain*, P.V. 6. 113. 141. 154. 176. 507. 772. 1008. C. 975. *imprisonment* P.V. 97. A. 1604. pl. δεσμούς P.V. 523. δεσμά P.V. 52. 511. 993. This is one of those nouns which, being masculine or feminine in the singular, allow the plural to be neuter. Porson on Med. 494. cites as instances of this, δίφρος, δίφρα, κύκλος, κύκλα, κέλευθος, κέλευθα, δεσμός, δεσμά, σῖτος, σῖτα, in addition to which Blomf. Gl. P.V. 6. cites τράχηλος, ἐρετμός, τάρταρος, ῥύπος, μηρός, μόχλος, πυραὶ or πυρά. So Mœris, p. 127. Δεσμά, οὐδετέρως, Ἀττικῶς. δεσμοί, ἄρσενικῶς, Ἑλληνικῶς.

Δέσμωμα *a chain-work*, P. 731.

Δεσμώτης *chained*, P.V. 118.

Δεσπόζειν *to be master*, P.V. 208.
With gen. δεσπόσειν Ζηνός P.V. 932.
Met. *to understand*, A. 529. Cf. δεσ-
πότης. — *to be owner of*, C. 186.

Δέσποινα *a mistress*, P. 345. C. 530.

Δεσπόσιος *of or belonging to a mas-
ter*, S. 825.

Δεσπόσυνος *belonging to, or like a
master*, C. 930. P. 579.

Δεσποτεῖν *to rule as a master*,
pass. δεσποτεῖσθαι *to be tyrannised
over*, C. 101. τὸ δεσποτούμενον and βί-
τος δεσποτούμενος E. 501. 666. *the con-
dition of one under despotic authority*.

Δεσπότης *a lord or master*. P. 165.
A. 1013. 1198. C. 151. 759. 862. E. 60.
voc. δέσποτα P. 1006. C. 155. Met.
δεσπότης μαντευμάτων S. c. T. 26.
skilled in divinations. The biblical
student may compare the expression
תִּלְמִדָּה לַעֲבָדָה Gen. xxxvii. 19. In P.
655. (665. D.) the construction, as
Blomf. observes, is Δέσποτα, φάνηθι,
ὅπως κλύης . . . ἄχῃ δεσπότου, the
former referring to Darius, the latter
to Xerxes. Wellauer wrongly com-
pares it with ὦ πιστὰ πιστῶν v. 667.
— In plural, signifying only one
person, A. 32. C. 52. 80.

Δεῦρο *hither*, P.V. 827. P. 521. A.
273. 1631. 1652. C. 136. 177. 665. E. 460.
735. 993. S. 946. δεῦρο ἐξοκέλλεται S.
433. *what it comes to is this*. δεῦρ'
ἐποπτεῦσαι i. e. δεῦρ' ἐλθόντα ἐποπτεῦ-
σαι C. 576. (583. D.) — δεῦρ' αἰεί E. 566.
ever up to this time. Upon this
phrase, Porson on Orest. 1679. ob-
serves, "Hæc vox δεῦρο, quæ ple-
rumque locum significat, hic de tem-
pore ponitur. Mixta quodammodo
notione sumitur, in Heracl. 850.
τὰ πὸ τοῦδ' ἤδη κλύων λέγοιμ' ἂν ἄλ-
λον, δεῦρο δ' αὐτὸς εἰσιδών." He then
cites many instances of the same
construction, q. v. ποῖ δὴ με δεῦρο
ἤγαγες; A. 1109. *what is this place
whither you have brought me?* πρὸς
δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν
A. 1322. *to call to the citizens to come
hither to the house to the rescue*.

Δεύτερος *second*, C. 8. 203. E. 3.

Γηρυὼν ὁ δεύτερος A. 844. *a second
Geryon*. δευτέραν πεπληγμένος (sc.
πληγὴν) A. 1318. δευτέροις διώγμασι
E. 134. *by a second pursuit*. τὸ δεύ-
τερον A. 1052. *a second time*. δεύτερον
adv. *in the second or next place*, P.
215. 392. 1066.

Δέχεσθαι *to receive or accept*, S. c. T.
283. A. 203. C. 292. δέξεται P.V. 862.
E. 871. ἐδέξω A. 1519. δέδεγμαι E. 854.
δέδεκται C. 333. δεχοίμην E. 219. δέξαι-
το C. 559. E. 407. S. 27. δέχου E. 227.
823. δεξάσθω S. 216. δέξασθε A. 507.
δέξασθαι A. 587. δεδεγμένη E. 602.
C. 739. — *to admit*. ἄντλον οὐκ ἐδέξατο
S. c. T. 778. — *to understand*. εἰ μὴ
δέχει λόγον A. 1030. δεχομένοις λε-
γεις θανεῖν σε A. 1638. *we are glad to
hear you speak of your death*. ὄρκον
δέχεσθαι in E. 407. (429. D.) means, to
receive an oath on the part of the
accuser that oneself is guilty, opposed
to ὄρκον δοῦναι. Butler's note on this
passage is worth quoting: "Hic et
in seqq. multa sunt ex re forensi
petita. ὄρκον διδόναι non ad Miner-
vam spectat, quæ jusjurandum in
quod juret Orestes, concipiat, ut nos
Anglice dicimus, *to give him the oath*,
to administer the oath to him, quod
est apud Græcos ἐξάρχειν ὄρκον, sed
ad Orestem, qui jurejurando suo se
purgat, et sic offert jusjurandum
innocentiæ suæ accusatoribus, et
contra ab illis jusjurandum reatus, ut
ita dicam, *accipit*. Quod hic δέξασ-
θαι ὄρκον, id alibi λαβεῖν ὄρκον. "Ορ-
κον διδόναι est igitur ejus qui jurat,
non ejus qui jusjurandum imponit.
Eur. Supp. v. 1231. ὄρκια δῶμεν τῷδ'
ἀνδρὶ πόλει τ'. Chorus scilicet pro-
mittunt seque et Adrastum juratu-
ros ut nunquam bellum inferant
Atheniensibus. Theseus autem ὄρ-
κον λαμβάνει. Cf. v. 1186. ἄλλ'
ἀντὶ τῶν σῶν καὶ πόλεως μοχθη-
μάτων Πρῶτον λάβ' ὄρκον· τόνδε δ'
ὀμνύναι χρεὼν "Αδραστον· οὗτος κύ-
ριος, τύραννος ὢν, πάσης ὑπὲρ γῆς
Δαναίδων ὀρκωμοτεῖ. Hic patet τὸν
δόντα ὄρκον Adrastum esse, τὸν λα-

βόντα vel δεξάμενον, Thesea. Sic Iph. Taur. v. 735. ὄρκον δότω μοι τάσδε πορθμεύσειν γραφάς. Hic ὄρκον δίδωσιν is qui jurat, Orestes, non quæ jusjurandum exigit, Iphigenia." See also under διδόναι.

Δή a conjunction, often bearing much the same signification with ἤδη. Denoting present time, e.g. περαίνεται δὴ κοῦ ματᾶ τοῦργον τόδε P.V. 57. *is already being done.* ἐνταῦθα δὴ ib. 850. δὴ νῦν S.c.T. 167. With past tenses, e.g. μάχης γὰρ δὴ κεκύρωται τέλος C. 861. ὥπται πάλαι δὴ καὶ βεβούλευται τάδε P.V. 1000, joined with νῦν and τότε. νῦν δὴ A. 536. τότε δὴ S. 566. δὴ τότε S.c.T. 196. ἔστε δὴ P.V. 455. 659. *until at last.* With future tenses, e.g. τοῦτο δὴ σαφηνιῶ P.V. 227, ἐς τὸ λοιπὸν εἴ τι δὴ λῶν πέλοι P. 578. τότε δὴ C. 806. in loc. dub. With this is connected its use with the imperative in exhortations, for, as Zeunius on Vig. viii. 5. xv. (qu. v.) observes, "qui hortatur, is suadet, ne quid differatur." e.g. εἶα δὴ φίλοι λοχῆται A. 1634. ib. 1636. ἄγε δὴ A. 767. ἄκουε δὴ P.V. 633. πρὸ ἐδὲ δὴ ἄχθρων, ὦ Ζεῦ, θεός C. 779. Also in asking questions, e.g. ποῖ δὴ πατεῖς; C. 721. So τί δὴ; P.V. 118. etc. πῶς δὴ; A. 529. etc. ποῦ δὴ; C. 887. πότε δὴ; C. 709.— Καὶ δὴ is used as equivalent to ἤδη. e.g. καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὑπο S. 494. *ere now many a one has killed,* etc. or to express that something is already done, which is required to be done, e.g. τάδε φράσαι δίκαια Διόθεν κράτη B. καὶ δὴ πέφρασμαι S. 432. *consider,* etc. B. Well, I have considered already. So P.V. 54. 75. S.c.T. 455. S. 502.— to express a supposition of the speaker, καὶ δὴ δέδεγμαι τίς δέ μοι τιμὴ μένει; E. 854. *well, suppose I have received it? what honour?* etc. καὶ δὴ θυρωρῶν οὔτις ἂν παιδρᾶ φρενὶ δέξαιτο C. 558. *suppose none of the door-keepers should admit me.* It is also an illative particle, signifying, *therefore, then,* e.g. τοιοῦσδε δὴ σε Ζεὺς ἐπ' αἰ-

τιάμασιν αἰκίζεται P.V. 255. So P.V. 216. 298. P. 224. 482. It is in this case often preceded by μέν, e.g. τοιαῦτα μέν δὴ ταῦτα P.V. 498. Cf. P. 196. 374. 404. by γε μέν, e.g. ἐγὼ γε μέν δὴ τήνδε πλανῶ χθόνα S.c.T. 569. Cf. A. 647.— As an affirmative particle, *indeed, in truth,* e.g. πέποιθα δὴ S.c.T. 503. αἶ, αἶ, κακῶν δὴ πέλαγος ἔρρωγεν μέγα P. 425. ἰὼ δὴ κατ' ἄστυ P. 1027. Cf. S. 320. etc. It is thus joined to adjectives, etc. to increase their force, e.g. δυσπόλεμον δὴ γένος τὸ Περσῶν P. 974. πολλὰ δὴ E. 139. κακῶν ὑψιστα δὴ κλύω τάδε P. 323, μόνον δὴ P.V. 423. αἰὲ δὴ P.V. 42. οὐ δὴ που P.V. 1066. *assuredly not.* ἦ δὴ C. 731. *of a surety.* Cf. S. 270. A. 1186. It is also joined to the relative, to express something certain and readily to be admitted, e.g. ὅθεν δὴ γένος ἡμέτερον S. 15. *whence, as is well known, is our descent.* δαίμονες, οἳ δὴ Κάδμου πύργους τοῦσδε ῥύεσθε S.c.T. 805. etc.— Used ironically, καὶ δοκεῖτε δὴ ναίειν ἀπενθῇ πέργαμα P.V. 957. *and ye think, forsooth,* etc. So A. 1616. ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει h. e. *as though, forsooth,* etc.

Δηάλωτος *taken by the enemy,* S.c.T. 73.

Δῆγμα *a bite,* A. 765. 1136.

Δῆθεν *forsooth.* P.V. 202. 989. This particle is used ironically when something is spoken of as being the pretended, not the real, object or thought of any one. Blomf. compares Thucyd. 1.127. 3.110.

Δήϊος (see δάϊος) *an enemy,* A. 545. ἐπ' ἀνδρὶ δηΐοισιν ἐπικότῳ σέβας C. 619. in l. corr. Wellauer explains, *one odious to his enemies on account of his dignity.* See τίειν.

Δήλιος *Delian,* E. 9. Cf. ann. ad loc. ed. Linw.

Δηλοῦν *to narrate, make clear,* C. 834. P. 511.

Δημηγόρος *haranguing the people, spoken in public,* S. 618.

Δημηλασία *public expulsion,* S. 6. Here Tyrwhitt conj. δημηλασίαν to avoid the elision of ι in οὔτιν'. So

Lobeck on Soph. Aj. 802. (qu. v.) δημηλασία vulg.

Δημήλατος *publicly expelled*. φυγή δημήλατος S. 609. *exile inflicted by the people*.

Δημοπληθής *ample as public wealth*. κτήνη τὰ δημοπληθῆ A. 128. See κτήνος.

Δῆμιος *public*. ἱερῶν δημίων S. 168. δώματα τὰ δῆμια S. 935. βωμοῖς τοῖς δημίους E. 625. τιμᾶν δαμιᾶν 808. 839. Here, however, δαναιᾶν seems to be the true reading, as conj. by L. Dindorf. ἔλκος τὸ δῆμιον A. 626. opposed to δόμων, as the *public* part of the evil. φρενὸς δαμίας C. 55. *the public mind*. μαστίκτωρ δάμιος E. 156. *a public scourger or executioner*. — τὸ δῆμιον S. 365. 680. *the commonwealth or government*.

Δημόθρους *attended with popular clamours*. δημόθρους ἀναρχία A. 857. φήμη δήμοθρους A. 912. *popular report*. δήμοθρους ἀράς A. 1383. 1387. *public curses*.

Δημόκραντος *made or confirmed by the people*, δημοκράντου δ' ἀρᾶς τίνει χρέος A. 445. (458. D.) *it (sc. φάτις) performs the office of (h. e. is like to) a curse made by the people*. So Blomf. Some refer τίνει χρέος to Agamemnon.

Δημόπρακτος *id.* S. 920.

Δημορριφής *hurled by the people*. δημορριφεῖς ἀράς A. 1559.

Δῆμος *the people*, S. c. T. 997. 1035. P. 718. S. 834. 596. 619. ἄνευ δήμου S. 393. *without consent of the people*. δήμου κρατοῦσα χεὶρ S. 599, *the popular majority*. λευστήρα δήμου μόρον S. c. T. 181. *a death by stoning inflicted by the people*.

Δήν *long*. τοὶ δ' ἀνὰ γᾶν Ἀσίαν δὴν οὐκ ἔτι Περσονομοῦνται P. 576. *are not much longer to live under the law of the Persians*. Cf. Hom. Il. A. 416. ἐπεὶ νύ τοι αἶσα μίνυνθά περ οὔτι μάλα δὴν.

Δηναῖος *ancient*, P. V. 796. 914.

Δηξίθυμος *torturing the heart*, A. 723. Upon similar expressions to this, see Burm. on Prop. iii. vi. 27.

who quotes P. 157. καὶ με καρδίαν ἀμύσσει φροντίς.

Δήποθεν *surely, in every way, from whatever point of view*, a particle used like δήπου to strengthen an asseveration, C. 623.

Δήποτε A. 563. *at length*.

Δῆρις *contention or strife*, S. 407, νίκην δῆριος A. 916. *a victory in a dispute*.

Δῆτα *truly, indeed*, a particle used 1. to strengthen an asseveration, command, wish, etc. e. g. οὐ δῆτα P. V. 347. 772. *no indeed*. So S. c. T. 795. P. 949. C. 1017. With imperative, μὴ δῆτα P. V. 1077. With opt. expressing a wish, ἴδοιτο δῆτ' ἄνατον φυγὰν ἱκεσία Θέμις S. 354. ἢ δῆτα S. c. T. 652. *most surely*. With relative, οἱ δῆτ' ... ὤλοντο S. c. T. 111. ἦν δῆτ' ... ἔνειμαν E. 377. ἰὼ δῆτα alas! alas! P. 1028. 2. To strengthen an interrogation, as τί δῆτα μέλλεις; P. V. 639. *why, pray, do you delay?* Cf. 749. A. 1237. 1259. S. 298. ποῖ δῆτα; C. 1071. πότερα δῆτα; S. c. T. 91. ποῦ δῆτα; C. 903. πῶς δῆτα; A. 608. 1184. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων; C. 216. — Where the same word is repeated, e. g. δι' εὐωνύμων τετυμμένοι. τετυμμένοι δῆτα S. c. T. 871. *yes, struck indeed!* Cf. S. c. T. 860. 916. 967. S. 297. 213.

Διά with gen. denoting motion, across or through. στείχει ἴουλος διὰ παρηίδων S. c. T. 516. *the down is growing over his cheeks*. βέβακεν ῥίμφα διὰ πυλᾶν A. 395, *she is gone through the gates*. Cf. S. c. T. 545. 870. A. 412. C. 54. 444. E. 75. S. 251. 490. 542. 546. 1006. — *in*, implying the idea of passing through. βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος S. c. T. 575. φλέγει λαμπὰς διὰ χερῶν ib. 415. Cf. 495. πότερα τοξουλκὸς αἰχμὴ διὰ χερὸς γ' αὐτοῖς πρέπει; P. 235. ἱκετηρίας ἔχουσαι διὰ χερῶν S. 190. — denoting interval of space. μεταξὺ ἀλκὰ δι' ὀλίγου τείνει πύργος ἐν εὐρεὶ S. c. T. 744. *leaving only a narrow separation*. — *interval of time*. διὰ μακροῦ χρόνου P. 727. *at a long distance of time*. — *duration*

of time. δι' αἰῶνος P.969. C. 26. E. 533. *throughout life, for ever.* δι' αἰῶνος μακροῦ S.577. τὸν δι' αἰῶνος χρόνον A.540. *the whole time of life.* —denoting the *instrumental cause.* διὰ θεῶν S.c.T.215. *by the blessing of the gods.* δι' ὧν (sc. κτεάνων) αἰνομόροις, δι' ὧν νεῖκος ἔβα S.c.T.886. δι' ἃς τοι γένος εὐχόμεθ' εἶναι γᾶς ἀπὸ τᾶσδε S.531. With anastrophe, φρυκτωρῶν διὰ πεισθεῖσα A.576. —denoting the *manner of an action.* διὰ δίκας πᾶν ἔπος ἔλακον C.776. (787. D.) *with justice.* So Pauw conj. for the corrupt διαδικάσαι. διὰ τέλους P.V.273. E.64. *completely, from beginning to end.* διὰ παντός id. P.V.283. C.849. E.932. So Heath in C.1014. (1019. D.) for the vulg. διὰ πάντ'. τὸν πᾶσι θεοῖς δι' ἀπεχθείας ἐλθόντα P.V.121. *who incurred their hatred.* διὰ μάχης ἤξω τέλους S.470. *engage in the issue of battle.* —With accusative, denoting *through, or across.* στρατὸς περᾶ κρυσταλλοπῆγα διὰ πόρον P.493. Cf. S.c.T.475.838. C.1014. S.14.848. *in,* implying the idea of *passing through.* οἶκτος οὐτις ἦν διὰ στόμα S.c.T.51. *there was no expression of sorrow in their mouths.* λέγει τοῦτ' ἔπος διὰ στόμα ib.561. In S.c.T.188. διὰ στόμα has been altered by Schütz into διαστόμια, q. v. —denoting the cause to which a thing is owing. διὰ τὴν λίαν φιλότητα βροτῶν P.V.123. δι' ἔριν αἰματόεσσαν A.682. δι' αἵματα C.64. δι' ὄργαν E.936. δι' ἄμόν γάμον S.99. *to obtain my alliance.* διὰ Ἰαόνων χέρας P.555. *through the prowess of the Iomans.* —separated by tmesis from its verb. διὰ χερί ποτε λαχεῖν κτήματα S.c.T.771. So, perhaps, in P.532. διὰ μυδαλέοις δάκρυσι κόλπους τέγγουσι, but here Pors. joins διαμυδαλέοις. So M. —δίαι poetically for διά. διαὶ γυναικός A.436. διαὶ Διός A.1464. διαὶ βίου C.602. διαὶ Δίκας 632. With anastr. κακῶν δίαι A.1104. γυναικὸς δίαι A.1428. Αἰγίσθου δίαι (see φιλόξενος) C.645.

Διαβοᾶν to exclaim, shriek out.

subj. παντάλαν' ἄχη διαβοᾶσω P.630.

Διάγειν to pass through. βίοτον εὐαίωνα διήγαγες P.697. to conduct. πόλιν ὀρθοδίκαιον πρέψετε διάγοντες E.949. (995. D.) *ye will gain distinction by conducting the state on right principles of justice.* Abresch compares the constr. πρέψετε διάγοντες with ἀγγέλλων πρέπει A.34. and πρέπουσ' ἔχοντες 1195. Here, however, Hermann is probably correct in reading καὶ γῆ καὶ πόλις ὀρθοδίκαιοι πρέψετε πάντες διάγοντες. In P.661. (675. D.) τί τάδε, δυνάτα, δυνάτα, περὶ τᾶ σᾶ δίδυμα διάγοιεν ἁμάρτια πάσα γᾶ σᾶ; the reading is corrupt, and various conjectures have been proposed. Turn. whom Pauw, Heath, Brunck, and others follow, reads διανοιεν. Blomfield proposes δι' ἄνοιαν, but alters the whole passage. If we adopt this emendation (δι' ἄνοιαν) and suppose δυνάτα to be equivalent to δυνάστα, the passage may, perhaps, be explained thus: *What, O prince, is this double penalty for error arising from folly, concerning (or affecting) thy land, even the whole of thy land? ἁμάρτιον* (cf. A.523.) *is the penalty of error.* The error lay in Xerxes' undertaking the expedition δι' ἄνοιαν cf.736. πῶς τὰδ' οὐ νόσος φρενῶν εἶχε παῖδ' ἐμόν; and the double penalty was the destruction both of the fleet and army, cf. 714. ναυτικὸς στρατὸς κακῶθεις πεζὸν ὤλεσε στρατόν. Only one of these calamities, viz. that of the ships, is alluded to in the passage, because, as Pauw observes, the spirit of Darius presents itself, and prevents any more being said.

Διαγιγνώσκειν to decide. διαγινῶναι δίκην E.679.

Διάδετος fastened through. διάδετοι γενύων χαλινοί S.c.T.115.

Διαδοχή a succession, A.304.

Διάδοχος succeeding to. With gen. P.V.462.1029.

Διαδρομή a hurrying through, a ravaging, S.c.T.333.

Διάδρομος *running about, hurried.*
 διαδρόμους φυγὰς S.c.T. 173.

Διαθρύπτεσθαι *to be luxurious or
 spoilt.* πλούτῳ διαθρυπτομένων P.V.
 893.

Διαί i. q. Διά q. v.

Διαίνειν *to moisten* sc. with tears. It
 is used rather curiously in P. 995. (1038.
 D.) δίαινε δίαινε πῆμα h. e. *weep for
 the misfortune.* In this passage some
 defend the anapæst in the second
 place, as in a lyrical passage, others
 suppose a synizesis of *ιαι*. Dindorf
 thinks the ε of the former word may
 have been dropped by apocope (Præf.
 ad Poet. Sc. Gr. p. vi). The former
 opinion is the more probable, cf.
 Soph. Aj. 692. ἔλυσε γὰρ αἶνον
 ἄχος ἀπ' ὀμμάτων Ἄρης, where
 Herm. rejects γάρ. See also under
 ἐπιβοᾶν.—Mid. v. διαίνεσθαι *to weep*,
 P. 254. 996. διαίνου ὅσσε ib. 1021.

Διαῖξις a proper name, P. 957.

Διαιρεῖν *to decide*, with acc. διαι-
 ρεῖν δίκας E. 450. διαιρεῖν τοῦτο πρᾶγ-
 μα ib. 466. with περί, *to decide con-
 cerning.* διαιρεῖν τοῦδε πράγματος
 πέρι E. 600.

Διαίρεσις a decision. ἐν διαίρεσει
 E. 719. *in the decision.*

Διαῖσσειν *to penetrate.* ἄχῳ ἄν-
 τρων διῆξεν μυχόν P.V. 133.

Δίαίτα a mode of life, P.V. 488.

Διακληροῦν *to assign respectively
 by lot*, S. 956. Cf. under ἐπί.

Διακναίεσθαι *to be torn piecemeal,
 to be worried.* pass. P.V. 94. 539.—*to
 shiver*, A. 65. “κναίνειν est vellicare,
 ut fullones pannum, ab antiqua for-
 ma κνάω, κνήμι, unde κνήθω, κνάπτω,
 et similia.” Bl. Gl. in P.V. 94.

Διάκονος a servant or messenger,
 P.V. 944.

Διακρίνεσθαι *to separate after a
 contest*, S.c.T. 866. (886. D.) Stanley,
 Hermann, and Butler, however, re-
 ject these two verses, which are, as
 Blomf. observes, evidently derived
 from the Schol. διήλλαχθε. ἡ διαλ-
 λαγή ὑμῶν οὐκ ἐπὶ φιλίας γέγονεν, ἀλλ'
 ἐπ' ἀναιρέσει τοῦ σιδήρου.

Διαλαγχάνειν *to divide by lot*,

S.c.T. 798. separated by tmesis, ib.
 771.

Διαλγής *piercing with grief*, C. 66.

Διαλλακτήρα *reconciler*, S.c.T. 891.

Διαλλάσσειν *to reconcile*, pass.
 S.c.T. 864.

Διαμαθύνειν [ῡ] *to level with the
 ground*, A. 798.

Διαμείβειν *to pass over, to traverse.*
 διαμεῖψαι δωμάτων στυγεράν ὁδόν
 S.c.T. 316. *to set out from their homes
 upon a hateful journey.* Mid. v. id.
 πολλὰ βροτῶν διαμειβομένα φύλα S.
 538. In P.V. 285. (284. D.) ἤκω δο-
 λιχῆς τέρμα κελεύθου διαμειψάμενος
 πρὸς σέ, Προμηθεῦ, the word διαμειψά-
 μενος is not to be joined with τέρμα,
 as Schütz construes it, but with
 κέλευθον understood from κελεύθου.
 See Wunderl. Obs. Critt. p. 185.

Διαμπάζ *right through*, with gen.
 P.V. 65. S. 543. 923.

Διαμπερές adv. *right through.* διαμ-
 περές οὗς ἵκετο C. 374. *passed right
 through my ear.* From διαναπείρω.

Διαμυθολογεῖν *to give utterance in
 speech to a thing*, P.V. 891.

Διαμφίδιος *different*, P.V. 554. (555.
 D.) Hesych. explains it, ἄλλοιον, δια-
 παντὸς κεχωρισμένον· ἀμφὶς γὰρ χω-
 ρίς. See Buttman's Lexil. in ἀμφίς.
 διαμφίδιον in this passage refers to τὸδ'
 ἐκεῖνο in v. 555. *the altered strain
 approached me, this and that* (namely)
which, etc. Schol. A. τότε γὰρ γαμοῦντί
 σοι τὸν ὑμέναιον ἤδομεν, νῦν δὲ δυστυ-
 χοῦντί σοι θρήνον. The pronouns τὸδ'
 ἐκεῖνο both answer disjunctively to τὸ
 διαμφίδιον μέλος. The words ἐκεῖνό
 θ' ὅτ', as is commonly read with
 Brunck, are corrected from the cor-
 rupt readings of MSS.

Διάνοια *mind, feeling*, A. 771. E.
 940. S. 101. S.c.T. 813. εἶη δ' ἀγαθῶν
 ἀγαθὴ διάνοια E. 967. *may they
 preserve a grateful sense of benefits
 received.*

Διανταῖος *piercing right through.*
 ξίφος διανταίαν οὐτᾶ sc. πληγὴν C.
 631. *inflicts a piercing wound.* Cf. S.c.T.
 876. διανταίῳ βέλει C. 182. διανταῖα
 Μοῖρα E. 320. *all-pervading, efficacious.*

Διαπάλλειν to assign by casting of lots. χθόνα ναίειν διαπήλας S.c.T. 713. having assigned them by lot land to occupy.

Διαπερᾶν to cross over. σὺ τοίνυν οἶσθα διαπερῶν S.c.T. 978. (990. D.) Schütz refers διαπερῶν to the expedition of Polynices, cf. v. 908. οἶσθα referring to the preceding line. Thou, O Polynices, understandest it by coming hither, sc. how powerful the Fury is. Pauw, with the Schol. refers it to death. διαβὰς διὰ τῆς μοίρας, *trajiciens Acheronta*. Blomf. prefers this.

Διαπεύθεσθαι to ascertain, A. 781.

Διάπλοος sailing hither and thither. διάπλοον καθίστασαν ναυτικὸν λεών P. 374. kept them constantly engaged in sailing about. διάπλοος is here employed as an adjective.

Διαπονεῖσθαι to be administered, A. 19.

Διαπόντιος across the sea, C. 347.

Διαπορθεῖν to destroy, P. 700.

Διαπράσσειν to act or execute. περὶ ἀνθρώπων διαπράσσουσι E. 913. ἐπ' ἔργοις διαπεπραγμένοις C. 728. — to destroy or kill, C. 867. P. 254. 509. C. 1002.

Διαπρέπειν to be conspicuous, P. 968.

Διαρκεῖν to last through, have permanent effect, S.c.T. 824.

Διαρραίειν to destroy utterly. pass. P.V. 236.

Διαρροθεῖν to inspire by clamour, διερροθήσατ' ἄψυχον κάκην S.c.T. 174.

Διαρρύδην so as to flow away. Dor. οὐ διαρρύδαν C. 65. so that it cannot flow away.

Διαρταμεῖν to make by tearing piecemeal. διαρταμήσει σώματος μέγα ῥάκος P.V. 1025.

Διασπαράττειν to tear in sunder, P. 191.

Διαστοιχίζεσθαι to arrange or order, P.V. 230.

Διαστόμιον the bit of a bridle, S.c.T. 189. (206. D.) This is Schütz's reading of the passage. The vulg. is διὰ στόμα, which is inadmissible on account of the metre. See however Dind. Ann. in loc.

Διαστρέφειν to alter or pervert, S. 994.

Διάστροφος distorted, changed, P.V. 676.

Διάτεγγειν to moisten, according to some in P. 532. disjoined by tmesis. διαμυδαλέοις Pors. conj. See under διὰ sub. fin.

Διατέμνειν to cut through, to traverse, S. 540.

Διατίμᾶν to honour, (in loc. dub.) S.c.T. 1038. (1047. D.) In this passage Wellauer's explanation seems, if any, to be the true one. He considers οὐ διατετίμηται as equivalent to a simple verb. Antigone then will reply to the question σὺ τιμήσεις τάφω; will you honour him by sepulture? — Why not? has he ever yet been not-honoured (i. e. dishonoured) by the gods? to which the herald replies, οὐ, i. e. he was not dishonoured, πρίν γε κ. τ. λ. For this use of the negative, cf. S. 861. (But see δαμάζειν.) Dind. considers the verse corrupt.

Διατομή a cutting asunder, slaying, S.c.T. 917.

Διατόρος penetrating, piercing, P.V. 76. 181. Met. E. 536.

Δίαυλος a double race, i. e. where they ran to a certain point and then back to the starting point. Used by Metaph. A. 335. of the expedition to Troy, where it was necessary, not only to reach Troy, but also to return home in safety.

Διαφέρειν to tear in sunder, C. 66.

Διαφθείρειν to destroy, A. 596. 1239. pass. P. 102. — to weaken or alter, γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ A. 906.

Διαφθορά destruction, distortion, P.V. 646.

Διδάσκαλος a teacher, P.V. 391. E. 269. With gen. of thing taught and dat. of pers. διδάσκαλος τέχνης βροτοῖς P.V. 110. a teacher of arts to mortals. Cf. S.c.T. 555. πράγματος διδάσκαλος E. 554. the setter forth of the case. ἔμοιγε χρώμενος διδασκάλῳ P.V. 322. if you take my opinion. οὐδ'

ἐμοῦ διδασκάλου χρῆζεις ib. 374. *you do not need me to instruct you.*

Διδάσκειν *to instruct, inform*, P.V. 196.382. C.116. E.409. S.514. With doubl. acc. E.571. τίνα καιρόν με διδάσκεις; S.1046. *what do you advise me as proper?* In A.1605. (1621.D.) δεσμός δὲ καὶ τὸ γῆρας αἶ τε νήστιδες δύαι διδάσκειν ἐξοχώταται φρενῶν ἱατρομάντεις, the order is thus, δεσμός αἶ τε νήστιδες δύαι ἐξοχώταται φρενῶν ἱατρομάντεις (εἰσί) διδάσκειν καὶ τὸ γῆρας h.e. *can teach even old age.* pass. *to be taught.* διδάσκεσθαι βαρὺ τῷ τηλικούτῳ A.1602. Cf. E.266. S.286. P.V.10. τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα ib.637. *let her be informed of the rest of her sufferings.* In A.529. (543.D.) πῶς δὴ διδαχθεὶς τοῦδε δεσπόσω λόγον; the note of interrogation is perhaps better placed after πῶς δὴ; Mid. v. *to learn.* ταῦτα τοῖς κακοῖς ὁμιλῶν ἀνδράσιν διδάσκεται Ξέρξης P.739.

Διδόναι *to give.* δίδωμι P.V.782. δίδωσι E.7. δίδοι S.988. imp. δίδου P.V.781. S.c.T.124. δέδωκα P.V.444. ἔδωκε P.447. E.812. ἔδοσαν A.1308. δός P.V.584.824. C.473.483.774. δότε E.918. δίδοιεν S.684. δοίης S.c.T.242. δοίη C.876. δοῖεν S.c.T.404. δώσειν P.V.339. δοῦναι E.407. διδόντες P.827. διδόντων ib.286. δούς P.V.828. δόντες S.74. pass. δέδοται S.1024. δοθέντα E.371. With infinitive, *to grant*, as δός σωφρονεστέραν πολὺ μητρὸς γενέσθαι C.138. *grant that I may become.* So S.74. S.c.T.400. A.1308. E.31. C.18.796. This is sometimes omitted, thus Διόθεν τῇδε τελευτᾶν C.305. sc. δότε. δίκας δοῦναι *to give satisfaction or redress.* δίκας ἄτερ πημάτων δίδοιεν S.684. δίκην δοῦναι S.714. *to suffer punishment.* δ.δ. ἀμαρτίας P.V.9. *to pay the penalty of a crime.* So ἄποινα δώσων τῇσδε μωρίας χάριν A.1655. ὅρκον δοῦναι *to offer to take an oath.* ὅρκον οὐ δέξαιτ' ἄν, οὐ δοῦναι θέλοι E.407. So Schütz. Herm. εἰ δοῦναι θέλοις. See Butler's note on this passage quoted under δέχεσθαι, and cf. not.

ad loc. ed. Linw. ψυχῇ διδόντες ἡδονήν P.827. *gratifying the desires.*

Διδυμάνωρ [ᾱ] concerning two men, S.c.T.831.

Δίδυμος double P.990. C.781. S.c.T.764. On P.668. see διάγειν.

Διεκπερᾶν *to cross from one place to another*, P.477.

Διέπειν *to administer, conduct*, P.106. E.892.

Διερός moist. τὸ διερόν E.253. blood. Hence Homer calls a living being, διερός βροτός Od. Z.201.

Διέρχεσθαι *to go through or relate*, P.V.876.

Δίεσθαι *to pursue.* μετὰ με διόμεναι S.799. ἐπὶ τὸν διόμεναι E.337, *pursuing after.*—*to administer or execute.* ἀτίετα διόμεναι λάχη E.363. Also *to fear.* Thus in P.686. Dindorf reads δίομαι h.e. *vereor.* This certainly suits the sense of the passage far better than δέομαι, unless, which is very uncertain, the latter word occurs in the same sense. Dind. refers to Buttm. Gramm. vol. 2. p.147. ed. sec.

Δίζησθαι *to seek or endeavour*, with inf. S.801.

Διήκειν *to go through* A.463. S.c.T.882. On διῆκε in P.497. see διιέναι.

Διηνεκῶς continuously, through the whole extent, A.310.

Δίθηκτος two-edged, P.V.865.

Δίθρονος having two thrones, an epithet applied to two equal kings. διθρόνου καὶ δισκήπτρου τιμῆς A.44. in apposition to Ἀτρειδῶν. δίθρονον κράτος ib.109.

Διιέναι *to send through, cause to penetrate.* ἡλίου κύκλος μέσον πόρον διῆκε P.497. (505.D.) sc. αὐγὰς, understood from αὐγαῖς preceding. The Schol. rightly explains it δαελθεῖν ἐποίησε, *caused them to penetrate.*

Δικάζειν *to judge of, decide upon*, E.449. S.227.912. *to adjudge, give sentence.* δικάζεις φυγὴν ἐμοί A.1386. *you give me sentence of banishment.* τοὺς δικάζοντας E.571. *the judges.*

Δίκαιος just, righteous, S.c.T.580. 587.592.608. A.1586. C.76.660. E.410. 521.645.872. S.159.432. πρόσω δικαίων

E.392. sc. ἐστὶ, *it is far from being just.* — δικαίων ὧν ἐπραξάμην πόλιν A.786. *the just punishment which I exacted of the city.* τὸ δίκαιον *right, justice.* παρ' ἐαυτῷ τὸ δίκαιον ἔχων Ζεύς P.V.187. Cf. S.c.T. 1065. S.73. 401. C.306. τὸ μὲν δίκαιον τοῦθ', ὅσον σθένει, μαθεῖν ... πιφαύσκω E.589. (619. D.) h. e. as Butler translates it, "*vos igitur hortor, ut hoc jus quantum valeat discatis, ut consideretis quam justum sit quicquid Orestis suasero, qui nihil dixerim nisi quod ab ipso Jove profectum fuerit.*" τὰ δίκαια S.c.T. 1063. *principles of justice.* δίκαιόν ἐστι *it is just.* κατ' ἄλλα πόλλ' ἐπεικάζει δίκαιον ἦν S.241. ἐστὶ is sometimes omitted, as ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα P.V.614. Cf. E.695. — δίκαιος εἶναι *to be right, fitting.* κόσμος οὔτε πρὸς θεῶν ἀγάλλματα φέρειν δίκαιος E.55. *one not right to bring, i.e. which it would not be right to bring.*

Δικαιοῦν *to try or prove.* δικαιοθεῖς A.382. *when brought to the proof.*

Δικαίως *justly, properly,* S.c.T. 400. A.366.782.887.1369. E.281.585.848.851.979. Elliptically, σύ τ' εἰ δικαίως (sc. ἐπραξα) εἴτε μή, κρίνον δίκην E.446. (468. D.) ἀλλ' εἰ δικαίως εἴτε μὴ τῇ σῇ φρενὶ δοκεῖ τὸδ' αἶμα ib.582. (612. D.) sc. πεπραχθαι. δικαίως ἔχειν E.149. *to be right.* κλύειν δικαίως ib.408. *to have a character for justice.*

Δικαστής *a judge,* A.1395. E.654.713. With gen. δικαστάς τῶνδε E.81. *judges of these things.* φόνων δικαστάς E.461. In C.118. δικαστής *a judge* is opposed to δικηφόρος *an avenger.*

Δικεῖν aor. 2. *to cast away,* C.97.

Δίκη *the goddess Justice,* e.g. Δίκη δ' ἄρ' εἶναι φησι S.c.T.268. Δίκας βωμόν A.373. E.511. τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην A.1407. *justice, the avenger of my child.* Cf. A.241.749.885.1517.1589.1593. C.142. (see ἀντικατακαίνειν) 146.242.309.454.490.636.937. E.487.491.534.755.782. S.338.390.690.

Δίκη *justice,* E.477.499. S.379. δίκην παραβάντες A.763. *transgressing justice.* Cf. A.1654. ἄνευ δίκας A.451. *unjustly.* Cf. C.1023. E.524. πέρα δίκης P.V.30. *beyond what is just.* δίκας πλέον E.157. βία δίκας S.425. *in spite of justice.* δίκης ἄτερ S.894. *unjustly.* διὰ δίκας C.632.776. (see διὰ) *with justice.* σὺν δίκῃ S.c.T.426. E.580. *justly.* ἐν δίκῃ A.1598. id. δίκαν ἀπαιτῶ C.392. *I demand justice,* τῇ δίκῃ φρουρουμένη E.209. *guarded religiously.* But cf. not. ad loc. ed. Linw. τῆς δίκης ἐπάξια E.262. *a punishment consonant with justice.* Upon the passage S.c.T.566. (584. D.) μητρός τε πηγὴν τίς κατασβέσει δίκη; much has been written. In the first place, the alteration of τε into δέ, which Brunck, Porson, Schütz, and Blomf. adopt, (so B.) appears probable, there being not so much a connection (as Wellauer supposes) between μητρός τε κ.τ.λ. and πατρίς τε κ.τ.λ. in the next line, as an opposition of μητρός δέ to the four preceding lines. [This opposition, however, does not necessarily require δέ. The construction may be explained as an asyndeton. Cf. not. ad Eum. 645. ed. Linw.] μητρός πηγὴ may be explained to mean either πηγὴ αἵματος h.e. *the fountain of a mother's blood,* or πηγὴ δακρύων *the source of a mother's tears.* If the former be preferred, the sense will be, *What justice (of cause) shall quench the fountain of a mother's blood, i.e. prevent its rising in vengeance against you?* not as Butler explains it, sc. *What justice is it which would take the life of a mother?* for thus the force of the sentence is lost, which is to shew the consequences of such an act, cf. v.568. πῶς σοὶ ξύμμαχος γενήσεται; If the latter sense of μητρός πηγὴ be adopted, it will mean, *What justice of cause will quench the fountain of a mother's tears?* i.e. *How should a mother rejoice at evil done her, although justly?* or, as Butler well

translates it, *An credis patriam tuam bello quamvis jure sibi illato lætaturam?* The meaning of the whole passage is, "As the murder of a mother (or the causing her grief) though justly, can never do good to the author of it, so you must not expect the aid of your country if you invade her thus." μητὴρ is not put for one's country, as Wellauer says, but compared to πατρίς in the next verse. It cannot be denied, however, that both the above explanations of μητρὸς πηγὴν are harsh. Schütz's emendation is elegant and probable: μητρὸς δὲ πηγὴ τις κατασβέσει δίκην; *matris vero cæsæ vindictam num fons aliquis extinguet?* Shall any fountain quench the avenging justice of a murdered mother? Wellauer denies that μητρὸς δίκη could be used thus. It is, however, so used in A. 1407. μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην, referring to the murder of Iphigenia. — In S. 1057. (1072. D.) καὶ δίκαι δίκας ἔπεσθαι, Heath reads καὶ δίκαι, and translates *et ut id quod justum est justa etiam sequi possint, effectum est.* πάρα in v. 1059. will then be for πάρεστι. If δίκαι, not δίκαι be read, the meaning must be καὶ δίκαι (ἐστὶ) δίκας κ.τ.λ. and πάρα must be joined with θεοῦ, *it is right that justice should attend us by deliverance from God agreeably to our prayers.* — a cause or suit, as δίκης γενέσθαι τῇσδ' ἐπήκοος μένω E. 702. φόνου δίκας E. 450. an indictment for murder. αἵματος δίκην E. 652. 772. ὀφλεῖν δίκην A. 520. to lose a cause. κρίνειν δίκην E. 446. to decide a cause. εἰσάγειν δίκην E. 552. to bring it into court. κυρῶσαι δίκην ib. 609. to settle a cause Cf. 551. ὅπως ἂν εὖ καταγνωσθῇ δίκη 543. that it may be rightly decided. διαγνῶναι δίκην 679. to decide a cause. μὴ τυχοῦσα τῆς δίκης 689. having lost it. τέλος δίκης 234. the issue of a cause. οὐχ ἔχουσα τῆς δίκης τέλος 699. losing the issue of the cause. ἐκπέφυγεν αἵματος δίκην 722. been acquitted on a charge of murder. κραί-

νειν δίκας C. 455. to decide a suit. δίκας κλύειν A. 787. to hear a cause. δίκας ἐποπτεύσει E. 215. preside over the trial. κάκεῖ δικάζει τὰμπλακήμαθ', ὡς λόγος, Ζεὺς ἄλλος ἐν καμοῦσιν ὕστατας δίκας. S. 228. (230. D.) where ὕστατας δίκας is put in apposition to δικάζει τὰμπλακήματα h.e. decides upon offences with a final decision. So E. 221. (231. D.) δίκας μέτειμι τόνδε φῶτα h.e. I will sue this man in judgment. μάρτυς ἐν δίκῃ C. 981. a witness at a trial. δίκας δοῦναι S. 684. to submit to judicial arbitration. ἰσόψηφος δίκη D. 762. a decision where the votes are equal. — a judicial sentence, a punishment. τοῦ δίκην πάσχεις τάδε; P.V. 617. as the punishment of what do you suffer thus? ἔχει δίκην C. 984. he is punished. ἔμολε δίκαι C. 923. καρανιστῆρες ὀφθαλμωρύχοι δίκαι E. 178. the punishment of beheading and cutting out the eyes. δοῦναι δίκην S. 714. to suffer punishment. ἁμαρτίας δοῦναι δίκην P.V. 9. to be punished for sin. Of E. 468. (492. D.) νῦν καταστροφὰι νέων θεσμίων εἰ κρατήσῃ δίκαι τε καὶ βλάβαι τοῦδε μητροκτόνου, two meanings may be assigned: either, *Now are there violent overthrowings, or revolutions of new laws* (i.e. as Wakefield says, *quibus originem dant novæ leges*, better perhaps, *overthrowings of the old and introductions of new*, cf. μεθάρμοσαι τρόπους νέους P.V. 309,) *if the cause and guilt* (i.e. the unrighteous cause) *of this matricide shall prevail*; or, secondly (as proposed by Stanley in his MS. emend. of his version), *Now is the overthrowing of new laws* (i.e. of those of Apollo and Minerva, younger gods), *if the accusation and punishment of this matricide shall take effect.* This is very well in itself, but, as Butler observes, does not agree so well with what follows. πρόσφατοι δίκαι C. 793. fresh punishment. In C. 59. (61. D.) for ῥοπή ἐπισκοπεῖ δίκαν, Turn. reads δίκας, which recent edd. follow, making it the genitive after ῥοπή. So Schol.

This seems almost necessary to qualify ῥοπή. Wellauer, however, is of opinion that δίκαν or even δίκας is the accusative after ἐπισκοπεῖ, coll. E. 219. δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει Θεά. But cf. ῥοπή. — δίκη ἐστί, the same as δίκαιόν ἐστι. δίκη γάρ ἐστι φωτὸς ἀρχηγού τῖειν γυναῖκα A. 250. *it is just*. ἐστὶ is omitted, S.c.T. 848. A. 785. λέγειν ὅπου δίκη E. 267. *to speak where it is right to do so*. — δίκη in the acc. is also used in the sense of *like, after the fashion of*, as δίκη σελήνης A. 288. Cf. S.c.T. 85. A. 3. 224. 477. 706. 893. 953. 1020. 1064. 1152. 1154. 1202. 1271. 1419. 1451. C. 193. 200. 440. 522. 1044. E. 26. 111. 151. 871. S. 403, etc. On this Blomf. observes, "Forte primaria vocis δίκη significatio erat *imago, similitudo*. Unde δίκηλον *imago*."

Δικηφόρος *an avenger*, A. 511. 1559. C. 118. opposed to δικαστής *a judge*.

Δίκτυον *a net*, C. 499. 993. Met. δίκτυον Ἀτης P.V. 1080. *a net of woe*. τέτρωται δικτύου πλέω λέγειν A. 842. *he has received more wounds, so to speak, than there are holes in a net*.

Δίλογχος *armed with two spears*, Met. *two-fold*. δίλογχος ἄτη A. 629. (643. D.) This refers to the *two-fold calamity*, viz. public and private, in apposition to the whole sentence.

Δίμοιρος *shared by two, two-fold*. δίμοιρα πάθη S.c.T. 832. τὸ δίμοιρον αἰνῶ S. 1056. *I prefer what is partly good and partly bad* (sc. exile) *to that which is wholly bad* (sc. to marry my cousin).

Δινεῖν *to wheel about*, S.c.T. 444. *to brandish*, ib. 472.

Δίνη *a whirlpool*. Met. E. 529. ἀνάγκης δίνειν P.V. 1054. δίναις κυκλούμενον κέαρ A. 969. *whirled round in violent commotion*.

Διογενής *born of Jove*, S.c.T. 120. 283. 510. S. 625.

Δίοδος *a path or orbit*, P.V. 1052.

Διόθεν *from Jupiter, derived from Jupiter*, P.V. 1091. S.c.T. 146. A. 457. S. 432. τιμῆς Διόθεν A. 43. *an office*

held from Jupiter. Διόθεν τῇδε τελευτᾶν C. 304. sc. δότε, *grant that by the will of Jupiter these things may end thus*.

Διοιχνεῖν *to pass through*, E. 305.

Διόκτυπος *sun-burnt*, S. 146. (155. D.) But here Wellauer has very ingeniously restored ἡλιόκτυπον for ἡ διόκτυπον.

Διολλύναι *to destroy*. Mid. v. *to perish*. διωλόμεσθα S. 885. διώλλυτο P. 475. διόλωλε ib. 582.

Δίοπος *a ruler or inspector*, P. 44. Cf. Hom. Il. B. 207. ὥς ὅγε κοιρανέων διέπε στρατόν.

Διορίζειν *to assign separately*, P. V. 438. *to define or explain*, ib. 487.

Διόρυσθαι *to rush through*, S. 547.

Δῖος *belonging to Jupiter*. βούλευμα τὸ Δῖον P.V. 622. τὸ Δῖον ὄμμα ib. 657. φρένα Δίαν S. 1043. *the mind of Jupiter*. στόμα τὸ Δῖον P.V. 1035. Δῖον πόρτιν S. 41. 309. *Erephus born of Jupiter*. So ἔρμα Δῖον S. 575. — *divine*. δῖος αἰθήρ P.V. 88. δίαν χθόνα S. 4. δῖον σκοπόν S. 636. In P. 263. (271. D.) for ἐπ' αἶαν δίαν Ἑλλάδα χώραν Blomf. from Lamb. MS. (δαῖαν) reads δάαν. Well. approves this, observing that it is scarcely consistent in a chorus of Persians to call Greece αἶαν δίαν. A may, as he remarks, easily have been omitted after a preceding Δ. δῖον πάμβοτον ἄλσος S. 553. h. e. *Ægypt* διε Πελασγῶν S. 945. *most illustrious of the Pelasgi*. Upon this word the Etym. M. quoted by Blomf. Gl. P.V. 88. remarks, ὥσπερ ἀπὸ τοῦ Χῖος Χῖος, οὕτω καὶ ἀπὸ τῆς Διὸς γενικῆς Δῖος, καὶ κράσει τῶν δύο ἢ εἰς ἓν Δῖος.

Διόσδοτος *given from Jupiter* S.c.T. 929. E. 596. In A. 1364. Pors. reads Διοσδότῳ γάνει, where Διὸς νότῳ is usually read. See γάνος.

Δίπαις *having two sons*, S. 314. — *proceeding from two children*. δίπαις θρήνος C. 332.

Δίπλαξ *a double surface*. In P. 269. (277. D.) πλαγκτοῖς ἐν διπλάκεσι, the meaning is obscure. Some,

as Schütz, explain it of *the planks of the ships*, upon which the bodies were floating. Butler, however, properly remarks, that it is not *dead bodies*, but *living men* who would thus cling to the planks. Moreover, the exclamation of the Chorus answers to what is stated by the messenger, vv. 264-5. *πλήθουσι νεκρῶν ... Σαλαμῖνος ἄκται πᾶς τε πρόσχωρος τόπος*, where there is no mention of *planks*: to which the Chorus replies, *λέγεις κ. τ. λ.* Blomfield, following the remark of Schol. A. *πλαγκτοῖς ὡς ἂν εἴποι τις διαύλοις: τὰ γὰρ κύματα ἐγχεῖται καὶ ὑπονοσθεῖ*, interprets both words of *the ebbing and flowing surface of the sea*. The observation of Schol. B. however, guides us to a better meaning. *Διπλάκεσσι. διπλαῖς ἄκταις Σαλαμῖνος καὶ τῆς γῆς*. Taking it in this sense, it answers precisely to the statement of the messenger quoted above: by *γῆς* is understood the *adjacent continent*. So Heath explains *διπλάκεσσι*, only that he understands the *two shores* to be those of *Attica and Argolis*. The difficulty now lies in the word *πλαγκτοῖς* as applied to shores. Heath understands it to mean *quassatus, verberatus*, and quotes from Hesych. *πλαγχθέντες, πληγέντες*. Butler also understands it to mean the same as the compound *ἀλίπλαγκτος* in Soph. Aj. 596. which he explains *mari allisa, mari circumflua*. Here however, Hermann has adopted the reading *ἀλίπλακτος*. It seems very doubtful whether *ἀλίπλαγκτος*, and much more *πλαγκτός*, can mean this. It may be better to understand *πλαγκτοῖς* in its simple sense, and refer it to the *restless aspect of the two shores, as they are agitated by the ebb and flow*. Dind. conceiving that *δίπλακες* will not bear either of the meanings above assigned to it, observes, “*δίπλακες dicuntur (sc. trabes) quatenus ex duobus lignis*

sunt compactæ.” Cf. *θαλασσόπληκτος* and *πλαγκτός*.

Διπλοῖζειν to double, A. 810. This verb is a trisyllable in the Attic writers. Cf. Pierson's note on Mæris s. v. *οἰστός, δισυλλάβως, Ἀττικῶς*. Pierson compares *οἷς, φθοῖς, καταπρόιζεται, διπλοῖδα, Εὐβοῖδα*, (Soph. Trach. 74) *διπλοῖδιον* and *ἡμιδιπλοῖδιον, νοῖδιον, βοῖδιον, προχοῖδιον, ροῖδιον, γραιῖδιον, οἰζυρός, οἰζύς*. Cf. also Porson on Eur. Med. 634.

Διπλοῦς double. S. 614. 987. S. c. T. 625. 956. P. 161. 706. A. 316. C. 919. 926. *two. διπλᾶς ὁδοῦς* P. V. 952. *διπλοῖσιν ἐμβρύοις* E. 905. *διπλαῖ μέριμναι* S. c. T. 831. *διπλᾶς χειρωναξίας* C. 750. — *διπλᾶ ἔτισαν Πριαμίδαί θάμάρτια* A. 523. *the penalty for crime which the Priamidae have paid is double*. — *διπλῇ μάστιγι* A. 628. (642. D.) this is probably to be interpreted of *fire and sword*, the two weapons which war usually wields for destruction. Bothe explains it of the *public and private calamity* referred to. Cf. *δίλογχος*. Blomf. understands it to mean merely *vehemente flagello*, i. e. *having two thongs*, and compares C. 373. Soph. Aj. 244. *χώρας τὴν διπλὴν τυραννίδα* C. 967. *the two princes of the country*. The force of *διπλῆς* in C. 369. (375. D.) is explained by Schütz, “*Alterum flagellum est cogitatio eum qui propulsare hæc mala posset (Agamemnonem) jam terra conditum esse: alterum vero hæc, eorum qui nunc imperant, Clytæmnestræ et Ægisthi, manus haud puras esse ab abominandis hisce facinoribus e quibus ortæ sint hæ calamitates.*”

Δίπους two-footed. S. 872. A. 1231.

Διρκαῖος of Dirce, S. c. T. 289.

Δίρκη Dirce, name of a fountain, S. c. T. 255.

Δίρρυμος having two poles, i. e. drawn by four horses, P. 47. from *ρύμος the pole of a chariot*, derived from *ρύω to draw*. Hesych. explains *ρύμός τοῦ ἄρματος τὸ ἐκτεταμένον*

ξύλον παρὰ τοῖς ἵπποις ἕως τοῦ ζυγοῦ μέσον ἀπὸ τοῦ ἄξονος.

Δίς twice, P.169.429. A.1357. S.c.T.560. ἑκατον δίς P.335. two hundred.

Δίσκηπτρος having two sceptres, A.43. epith. of two sovereigns. See δίθρονος.

Δισσοί two. dual, δισσώ S.c.T.798. pl. δισσούς P.V.959. C.854.—different. λήμασι δισσούς A.121. (122. D.) Here Lobeck on Aj.151. conj. λήμασι πιστούς, doubting whether δισσός is used in the sense of different. So Dind. It is evident, however, that the words δύο and λήμασι δισσούς are intended to stand in apposition to each other, denoting that they were two, not only numerically, but two also in temper. So Blomf. Well.

Δίνυγρος wet through. Met. κήδεα δίνυγρα πημάτων S.c.T.972. steeped as it were in calamities.

Διφρηλάτης a charioteer, E.151.

Δίφροντις divided in opinion, C.194.

Δίφρος a chariot, P.190.

Δίφνιος double, two. διφνίοισι Τανταλίδαις A.1447. the two descendants of Tantalus.

Δίχα separately, A.315.—δίχα ἐστί it is different. ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα P.V.927. how much they differ. Cf. A.1342.—apart from. δίχα ἄλλων A.735.—except. δίχα γε Διός P.V.162.—beside. τῶν λελεγμένων δίχα C.767.—without. πυρὸς δίχα S.c.T.25. ἄρσενος δίχα A.835.

Διχῇ at two points. διχῇ ἀντίπορον γαῖαν ὀρίζει S.539. (544.D.) Here Schütz interprets διχῇ of the Thracian and Cimmerian Bosphorus, both of which he supposes Io to have crossed.

Διχόθεν from two parts, in two ways. ποιμανόριον ἐλαύνει διχόθεν P.76. by land and by sea.

Διχορρόπως in a doubtful manner. οὐ διχορρόπως without doubt, certainly. S.600.960. A.789.1245. μὴ διχορρόπως ἰδεῖν A.340.

Διχοστατεῖν to stand apart, be separate A.314.—With gen. E.364.

Διχόφρων discordant, hostile, S.c.T.881.

Διχῶς in two ways, C.902.

Διψᾶν to be thirsty. ὁδοιπόρῳ διψῶντι A.875. Elmsley reads διψῇ τις from διψᾶν in C.745. (756.D.) for ἡ λιμός, ἡ δίψη τις, ἡ λιψουρία ἔχει, alleging that δίψη for δίψα is not more Greek than γλώσση for γλώσσα. Dindorf, however (Præf. ad Poet. Scen. Græc. p. xxvi), quotes similar forms, as πρύμνη, τόλμη, although he agrees with Buttmann in rejecting δίψη. Wellauer retains δίψη on account of the harsh ellipsis which Elmsley's correction requires. Blomf. follows Elmsley. Buttm. conj. ἡ δίψ' εἴ τις.

Δίψη (?) thirst, an unusual form for δίψα. See prec.

Δίψιος thirsty, A.481. C.183.

Δίψος thirst. δίψει πονοῦντες P.476. δίψει τε λιμῶ τε P.483. In both these passages, Blomf. has δίψη, which he considers as earlier Attic. In the former passage M. has δίψη.

Δίωγμα a pursuit, E.134.

Διωγμός id. S.1031. On S.139. see under ἀσφαλίας.

Διώκειν to urge on. ἄρμα διώκων P.84. διώκων πομπίμους χνόας ποδῶν S.c.T.353. διώκουσ' ἦλθον ἄτρυτον πόδα E.381.—absolutely, to hurry on. ἐπὶ πόλιν διώκων S.c.T.89.—to pursue, A.383. διώκει παῖς ὄρνιν E.126. 217.242. pass. C.287. to prosecute or avenge. διώκειν ἔριν αἵματηράν C.467. (474.D.) anonym. conj. for vulg. αἰῶν' ἀναιρεῖν. ὁ διώκων E.553. the prosecutor.

Δμωή a maid-servant, A.882. C.82. 1044.

Δμωῖς id. C.708. S.330.955. S.c.T.345.

Δνοφερός gloomy, P.528. E.357. καὶ νιν ἐλευθερίως λαμπρῶς τ' ἰδεῖν φίλοις ὄμμασι δνοφεράς καλύπτρας C.798. (811.D.) Here by δνοφεράς καλύπτρας Butler understands the interior of the palace where the treasures were kept, and where Ægisthus and Clytæmnestra might fly for

concealment. So Heath. Schütz explains it of the house of Agamemnon *overclouded with woe*, comparing v. 50. ἀνήλιοι βροτοστρυγεῖς δνόφοι καλύπτουσι δόμους, δεσποτῶν θανάτοις. The former meaning assigned to δνοφεράς καλύπτρας is certainly very harsh; and Schütz's appears better suited to the sense of the passage. It may be better, however, by a slight alteration, to read δνοφεράς καλύπτρας in the genitive. So Schol. Herm. conj. ἐκ δνοφεράς καλύπτρας. This Blomf. adopts. λαμπρῶς and δνοφεράς will then be opposed; and the prayer will be, *that the house being rescued from oppression, may look brightly with friendly eyes upon him* (sc. Orestes), *from the dark veil which now overshadows it*. Other meanings have been suggested, but none appear very satisfactory. Dind. suspects an interpolation in v. 797.

Δνόφος *gloom*, C. 51.

Δοκεῖν *to think, to be of opinion*. abs. τό τε γάρ με, δοκῶ, ξυγγενές οὕτως ἐσαναγκάζει P.V. 289. *methinks*. With infin. referring to the same person, ὡς ἐγὼ ὀρόκουν ὀρᾶν P. 184. Cf. P.V. 957. P. 468. A. 411. (see εὔτε) C. 227. 520. S. 821. referring to a different subject, with acc. Ἡλέκτραν δοκῶ στείχειν C. 16. P.V. 434. 743. S.c.T. 597. A. 577.—*to think or propose to do anything*. τίνα πέμπειν δοκεῖς; S.c.T. 632. *whom do you propose to send?* ὅταν αἰδέειν ἢ μινύρεσθαι δοκῶ A. 16. *when I have a mind to sing*. ἐπεὶ δοκεῖς τάδ' ἔρδειν καὶ λέγειν A. 1633. *since you choose to act and speak thus*.—*to seem*, opposed to εἶναι, *to be*. οὐ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλει S.c.T. 574. With εἶναι added. τὸ δοκεῖν εἶναι προτίοντες A. 762. (788. D.) *preferring the semblance of being*, unless προτίοντες can govern εἶναι, as equivalent to ἢ τὸ εἶναι, which Herm. denies.—*to seem*, h. e. *to be matter of opinion*. ὡς ἐμοὶ δοκεῖ S.c.T. 351. *as it seems to me*. τί σοὶ δοκεῖ; C. 988. ἐμοὶ δοκεῖν P. 242. *in my opin-*

ion. See Matth. Gr. Gr. 545.—With infin. *to seem, to appear*. μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχῃ; P. 336. *do we seem to have been inferior?* Cf. P.V. 314. 385. 386. 737. 961. P. 177. A. 404. 771. 814. 910. 1186. 1211. 1319. 1575. C. 261. 860. S. 320. 412. elliptically, τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τάδ' ἤνυσεν; A. 909. sc. ποιῆσαι. εἰ δικαίως εἴτε μὴ τῇ σῇ φρενὶ δοκεῖ τόδ' αἶμα E. 583. sc. πεπράχθαι.—δοκεῖ *it seems good, it is decreed*. ὅταν κείνῳ δοκῇ P.V. 258. *when it is his pleasure*. δόξει δὲ πῶς; P.V. 259. εἰ δοκεῖ σοι ταῦτα A. 918. *if such be your pleasure*. ἐμοὶ δ' ὅσον τάχιστα γ' ἐμπεσεῖν δοκεῖ A. 1323. *my opinion is, to rush in*. τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει S.c.T. 1016. *such is the decree*. Cf. ib. 999. 1011. S. 600. δοκοῦντα καὶ δόξαντα S.c.T. 996. *the decree passed and now existing*. So with allusion to this, μὴ δοκησάτω τινί S.c.T. 1027. μηδέ τῷ δόξῃ πάλιν 1031. *let no one decree the contrary*.—perf. Μοῦσαν στρυγεράν ἀποφαίνεσθαι δεδόκηκε E. 299. pass. δήμου δέδοκται παντελῇ ψηφίσματα S. 596. *have been passed*.

Δόκιμος *illustrious, notable*. With inf. δόκιμος εἶργειν P. 86. *illustrious enough to keep off*.

Δοκίμως *vigorously, heartily*, P. 539. Blomf. compares δόκιμον ὕμνον Pind. Nem. iii. 11.

Δολιόμητις *crafty in counsel*, S. 731.

Δόλιος *crafty, cunning*, P.V. 569. A. 158. C. 715. 943. (in loc. corr.)—*effected by craft*, A. 1474. 1504.

Δολιόφρων *crafty-minded*, C. 935.

Δολιχός *long*, P.V. 281.

Δολόμητις *craftily counselled*, P. 93.

Δόλος *craft*. P. 353. C. 218. pl. δόλοι E. 809. 840. σὺν δόλῳ P. 761. *by craft*. δόλῳ P.V. 213. C. 549. S.c.T. 38. id. δόλοις C. 875.—δόλος οὐδεὶς μὴ ἔκ φρενὸς ὀρθῶς με λιγαίνειν S.c.T. 854. *there is no deception as to my complaint being real*. οὐ δόλον φέρει A. 860. *involves no deceit*.

Δολοῦν *to use craft*, A. 1619. μὴ δολώσαντος θεοῦ ib. 264. *if God has not deceived us*.

Δολοφόνος *craftily killing*, A. 1100. an epithet of the vessel in which Agamemnon was slain.

Δόλωμα *a crafty act*, C. 998.

Δόμος *a house or family*, e.g. S.c.T. 436. and passim. δόμοι pl. *id.* A. 1282. and passim. λινορραφῆς δόμος S. 128. *a ship*. βᾶτε δόμῳ (?) E. 986. See βαίνειν. With periphr. εἴμ' ἐς δόμων μέλαθρα A. 932. δόμοισι καὶ σώμασι πεπλαγμένους S.c.T. 877. *smitten in their households and families*. δόμοις for ἐν δόμοις, *in the house, at home*, P. 233. A. 27. 836. 839. C. 858. 872. S.c.T. 260.—*of the temples of the gods*, etc. A. 565. (578. D.) (Here Valck. on Eur. Phœn. 88. conj. θεῶν for θεοῖς in the preceding line, to avoid what is called the *Schema Colophonium*. Blomf. seems to take this view of θεοῖς, referring in its defence to Brunck on Ant. 862. δόμοις, however, is not constructed with θεοῖς, but is put, as Well. observes, for ἐν δόμοις. Peile quotes A. 27. S.c.T. 260. as instances of similar construction. Cf. also C. 703). S.c.T. 260. E. 60. 176. 196. 198. 546. 639. δόμοις Ἐρεχθέως *ib.* 817. δόμων τῶν Λοξίου 35. δόμος Δίκας 491.

Δομοσφαλῆς *overthrowing a house*, A. 1515.

Δόναξ *a reed*, P. 486. *a pipe*, P. V. 574.

Δόξα *opinion*, A. 266. C. 762. *fancy*. ὀνειρόφαντοι δόξαι A. 410. Here Herm restores the form δόκαι (δοκαί Dind. from Arcad. p. 106. 21.) as better suited to the metre. δόξαι C. 1049. οὐκ εἰσὶ δόξαι τῶνδε πημάτων 1047. *these sufferings are no fancies*.—*resolution*. ψυχῆς εὐτλήμονι δόξη P. 28. δόξα is thus put for *valour* in Pind. Pyth. i. 92. ὀπιθόμβροτον αὐχῆμα δόξας. So εὐδοξία Nem. 111. 40.

Δοξάζειν *to fancy, to think*, with inf. A. 659. with part. δοξάσει τις ἀκούων ὅπα S. 58. *he will fancy he hears*. With acc. πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω; C. 831. εὐξύμ-

βολον δοξάσαι C. 168. *easy matter for conjecture*.

Δορίγαμβρος *causing war by her marriage*, A. 672.

Δορικανῆς *killed or killing by the spear*. δορικανεῖ μόρῳ S. 965. *death by the spear*.

Δορικμῆς *slain by the spear*, C. 360.

Δορίκρανος *armed with a pointed head*, P. 144. This is the older reading. More recent edd. have δορυκράνου from Turn.

Δορίμαργος *raging with the spear*, S.c.T. 668.

Δορίπονος *oppressed by war*, S.c.T. 153. δορίπωνα κακά S.c.T. 610. *the evils of such oppression*.

Δορίτμητος *slain by the spear*, C. 343.

Δόρυ *a spear*, πάταγος οὐχ ἐνός δορός S.c.T. 99. 329. 381. 438. 942. 1007. P. 296. 312. 715. A. 111. 1120. E. 736. 743. δορός ἄγραν S.c.T. 304. *the spoil of the spear*. ξυναυλία δορός *ib.* 821. *a combat*. δορός ἀντηρέτας 981. *one opposing with the spear*. μάχη δορός A. 427. λελειμμένον δορός A. 503. *spared by the spear*. πολέμιον δορύ S.c.T. 198. 398. *the spears of the enemy*. δορός νικηφόρον E. 747. *victorious with the spear*. δορὶ ἀλοῦσα S.c.T. 567.—*a ship*. κί' ἐς δόρυ S. 832. κρατούντων τῶν ἐπὶ ζυγῶ δορός A. 1601. (see ζυγός) ἐπ' ἄλλην ἄλλος ἵθυνεν δόρυ P. 403. In S. 128. λινορραφῆς δόμος ἅλα στέγων δορός ἀχείματόν μ' ἔπεμπε, the comma (according to Stanl. Pauw, and Butler,) is to be placed after δορός, h.e. ἅλα στέγων δορός, *keeping the sea out of the ship*. Schütz joins δορός with ἀχείματον, and explains it, *belli tempestatem quæ nobis imminet ab Ægypti filiis haud expertam*. This is much to be preferred. In S. 985. (1007. D.) πολὺς δὲ πόντος οὖν ἐκληρώθη δορί, which is not intelligible, Heath suggests οὐνεκ' ἠρόθη, and with πόντος supplies another verb. *Let us not endure those things, to avoid which much labour (was endured) and much sea traversed by us*. Cf.

Virg. *Æn.* ii. 780. iii. 495.—γομφοδέτῳ δορί, in a corrupt passage S. 826. (846. D.) This is explained by Abresch of the ship, *quæ tota clavis firmissime compacta*. Heath more correctly observes, “γομφόδετον δόρυ idem valet ac apud Homer *Il.* A. 245. 246. σκῆπτρον ἥλοισι πεπαρμένον.” So Schütz, who remarks, “agitur de violentia, qua Danaïdes in navem coactus sit Præco, agendo, trahendo, trudendo, *lanceæ ictibus vulnerando*.” Herm. conj. γομφοδέτῳ δὲ δόρει διώλου. On the form δόρει as used by the tragics, see Herm. on Soph. *Aj.* v. 1035. *Æd.* Col. 626. (where cf. not. ad loc. ed. Linw.) 1316. 1388.

Δορύζενος *a friend in war, one sworn to aid and protect another*, A. 854. C. 555.—*pertaining to such an one*. δόμους δορυζένους C. 901.

Δορυπαγής *compacted with timbers*, S. 724.

Δορύπαλτος *brandishing the spear*. χερὸς ἐκ δορυπάλτου A. 116. *on the right hand*, the spear being brandished with that hand.

Δορυσθενής *mighty with the spear*. δορυσθενής ἀνὴρ C. 157. a prosopopœia for *iron*.

Δορυσόος or Δορυσσόος *brandishing the spear*, S. 179. 963. σάγαις δορυσόοις S. c. T. 118. *military*. Blomfield on this passage contends that this word is always written with σσ, and, therefore, reads here δορυσσοῖς, but Well. rightly observes, that the poets were at liberty to use the shorter form, as in θεόσυτος for θεόσσυτος.

Δορυτίνακτος *shaken with spears*, S. c. T. 140.

Δορυφόρος *spear-bearing*, C. 758.

Δόσις *a gift*. γὰρ δόσις S. c. T. 343. *the produce of the earth*. δόσις ἐκ Διός A. 986. *bounty from Jupiter*. In a bad sense, δόσιν κακὰν κακῶν κακοῖς P. 998. see κακός.—σὺν θεῶν δόσει C. 771. *by the blessing of the gods*. γενέθλιος δόσις E. 7. *a birth-day gift*. δαιμόνων δόσιν E. 908. *the bounty of the*

gods. In C. 93. (95. D.) ἀντιδοῦναι τοῖσι πέμπουσιν τάδε | στέφη, δόσιν τε τῶν κακῶν ἐπαξίαν, Herm. Obs. Critt. p. 62. reads δόσιν γε (which Stanley had conjectured), to avoid what he considers the awkward position of τε. Well. observes that ἀντιδοῦναι is put absolutely, h. e. without an object, and is to be repeated with δόσιν sc. *to make a recompense to those who send these crowns, and such a recompense, etc.* This may, perhaps, be accepted as a tolerable explanation in a passage which evidently appears corrupt.

Δοτήρ *a giver*. πυρὸς βροτοῖς δοτήρα P. V. 615. *the giver of fire to mortals*.

Δουλεία *slavery*, S. c. T. 235. A. 350.

Δούλειος *enslaved*, S. c. T. 305.—*slavish*, S. c. T. 453. 775.

Δουλεύειν *to be a slave*. P. V. 929. With dat. ζεύγλαισι δουλεύοντα P. V. 461. *obedient to the yoke*.

Δούλη *a female slave*, A. 1299.

Δούλιος (the forms δούλιος and δούλειος are frequently interchanged in MSS.) *servile, slavish*. ζυγὸν δούλιον S. c. T. 75. A. 927. 1199. P. 50. σπεῦσαι τι τῶν δούλιος φέρει φρήν S. 594. (599. D.) Here Stanl. conj. βούλιος, so Heath, Schütz, Dind. Wellauer, however, observes, that δούλιος φρήν seems to refer to mortals, *who implore as vassals the aid of their sovereign Jupiter*. δουλία περ ἐν φρενί A. 1054. *in the mind of a slave*. δούλιον ἐσαγον αἶσαν i. e. ἄγον ἐς δούλιον αἶσαν C. 75. See εἰσάγειν.

Δοῦλος *a slave*, A. 1008. 1015. P. 238. 731.

Δουλοσύνη *slavery*, S. c. T. 107.

Δουλοῦν *to enslave*, S. c. T. 236.

Δουλόφρων *servile-minded*, S. 731.

Δοῦπος *a noise*, C. 370.

Δουρίκλυτος *celebrated in war*, P. 85.

Δουρίπληκτος *stricken by the spear*, λάφυρα δουρίπληκτα S. c. T. 260. (278. D.) *spoils gotten in the brunt of war*. Porson on Hec. 482. proposes δουρίληθ', which Schütz and Blomf. have adopted. Dind. conj. δουρίπηχθ', and

also considers that a serious interpolation has crept into the whole passage, εὖ ξυντυχόντων... θεοῖς. See Dindorf. annot. in loc.

Δοχμόλοφος *wearing a sloping crest*, S.c.T. 109.

Δράκαινα *a she-dragon*, E. 124.

Δρακονθόμιλος *crowded with dragons*, S. 264. (267. D.) So Bothe. δράκονθ' ὄμιλον vulg.

Δρακοντόμαλλος *having snakes instead of hair*, P.V. 801.

Δράκων *a dragon, a serpent*, P. 82. S.c.T. 273. 363. 485. C. 520. 1046. S. 506. Met. C. 1043.

Δράμα *an act*. ἐξεύχεται τὸ δράμα τοῦ πάθους πλεόν A. 515. *boasts that the achievement overbalances the suffering*.

Δράμημα *a running, a hasty gait*, P. 243. For an account of the swiftness of Persian messengers, cf. Herod. viii. 98. and see Æsch. Ag. 273. On the two forms δρόμημα (which some MSS. have in this passage) and δράμημα, see Lobeck on Phryn. p. 618. who decides against Blomf. that either form is correct.

Δράν *to do or act*, abs. Καπανεύς ἀπειλεῖ δρᾶν παρεσκευασμένος S.c.T. 422. τοῦ δρῶντός ἐστι καὶ τὸ βουλευσθαι περί A. 1332. ἐπειδὴ δρᾶν κατώρθωσαι φρενί C. 505. Cf. P.V. 941. C. 1005. E. 581. S. 375. 500. δράσαντι παθεῖν C. 311. sc. ἔστι or μένει, *the criminal must suffer*. Wunderlich Obs. Critt. p. 83. observes that, placed thus absolutely, δρᾶν is peculiarly applied to the *commission of crime*. — With acc. δρᾶν ταῦτ' ἀνάγκη P.V. 72. Cf. ib. 663. 746. S.c.T. 1049. A. 1029. 1326, 1618. 1639. C. 546. 869. 886. E. 128. 156. 693. 766. — With acc. of the person, δράτω πόλις (δράτω τι πόλις Elms. on Med. 1224. δράτω τε Cant.) καὶ μὴ δράτω τοὺς κλαίοντας Πολυνείκην S.c.T. 1058. *let the city do aught to them or not*. τὴν πολυκλαύτην Ἰφιγένειαν ἀνάξια δράσας A. 1508. *having used her unworthily*. (But see Ἰφιγένεια.) κακῶς δρᾶν *to inflict injury*, P. 799. εὖ δρᾶν *to confer benefits*, E. 830.

Δράσιμος *that which is to be done*. ἀνὴρ ἄκομπος, χεῖρ δ' ὀρᾷ τὸ δράσιμον S.c.T. 536. *his hand perceives what is to be done*. Stanl. compares Soph. Phil. 95. γλῶσσαν μὲν ἄργόν, χεῖρα δ' εἶχον ἐργάτιν.

Δρασμός *a flight*, P. 352. 362.

Δραστήριος *effectual, active*, S.c.T. 1032.

Δρέπεσθαι mid. v. *to gather*. Met. *to shed* (as blood), S.c.T. 700.

Δριμύς *bitter, severe*, A. 1483. C. 386.

Δροίτη *a bath*, A. 1521. C. 993. E. 603.

Δρόμος *a running, a race, or course*, S. 305. pl. P.V. 840. A. 119. ἔξω δρόμου φέρομαι P.V. 885. ἐκ δρόμου A. 1218. δρόμου ἔξωτέρω C. 1018. πυνθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου C. 507. *it is not out of the right course, is not improper*. δρόμῳ P. 203. *swiftly*. δρόμοισι S. 799. *id.* τοὺς ὑπερμήκεις δρόμους γυμνάζεται P.V. 593. *she is harassed in these long courses*. ἐν δρόμῳ (δρόμῳ om. ἐν, Heath. Musgr.) προστιθεῖς μέτρον C. 785. *putting an end to his course*.

Δρόσος *dew*, A. 327. 547. 1363. ποντία δρόσος E. 864. *the water of the sea*. — Met. δρόσοι A. 139. *the young of an animal*. Cf. Hom. Od. I 222. χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι, Χωρὶς δ' αὖθ' ἔρσαι. Etym. Αἰσχύλος ἐν Ἀγαμέμνονι τοὺς σκυμνοὺς τῶν λεόντων δρόσους κέκληκε.

Δρῦς *an oak*. αἱ προσήγοροι δρύες P.V. 834.

Δύη *calamity, distress*, P. 971. 1004. P.V. 179. 511. 523. 748. S.c.T. 210. A. 1122. C. 437. E. 532. νήστιδες δύαι A. 1605. *the pangs of hunger*. μητροφόνους δύας E. 258. *punishment for a mother's murder*.

Δύιος *miserable*, S. 809.

Δύναμις *power, influence*. δύναμιν πλούτου A. 754. ὧν ἂν δύναμις ἡγεῖσθαι θέλῃ P. 170. *in whatsoever my ability may enable me*.

Δύνασθαι *to be able*, P.V. 326. 916. ἡδυνήθην 206. — *to have influence*, E. 910. S. 1017.

Δυνάστης *a prince*, A.6. Metaphorically applied to the *larger heavenly bodies*. See ἀντολή.

Δυνάτης *a prince*, voc. δυνάτα P. 661. in loc. dub. *O prince*. See διάγειν.

Δυνατός *possible*, A.97.

Δύνειν (aor. δύναι) *to set. δύνοντος ἡλίου* S.252. *to sink*, as a ship. οὐκ ἔδν δόμος A.983. Met. of the end of life. βίου δυντός ib. 1094. — *to put on*, Met. ἀνάγκας ἔδν λέπαδνον A.211. *he put on the collar of necessity*.

Δύο *two*, P.177. A.121. C.205. S.c.T.460. δυοῖν S.c.T.938. It is used with dual and plural nouns, as δυοῖν στρατευμάτοιιν P.706. C.302.932. 1043. E.406. P.V.780. S.c.T.904. γνωμῶν δυοῖν P.V.869. δυοῖν μiasμάτων E.570. In the former passage some MSS. have γνῶμαιν, and in the latter Elmsley (Eur. Med. 798.) recommends μiasμάτοιιν, alleging that δυοῖν is never joined by the Attics with the plural substantive. This is also the opinion of Buttmann. See Gr. Gr. vol. i. p. 282. Well. retains the plural. In P.V.780. Blomfield and Schütz adopt δυεῖν as the more Attic form. δυοῖν is, however, as Well. observes, the reading of the majority of the MSS. in this and in most other places.—ἐν δυοῖν ζευκτηρίαν sc. γαῖν P.722. (736. D.) which is also a marginal reading in Ask. for ἐν.

Δύρεσθαι *to bemoan*, P.V.271. P.574. the same as οἰδύρομαι. Blomf. on P.V.191. compares κέλλω and οκέλλω, μόργνυμι and ὁμόργνυμι, σταφίς and ὁσταφίς.

Δυσαγκόμιστος *irrecoverable*, E.252.

Δυσάγκριτος *difficult to decide upon*, S.119.

Δύσαγνος *impure*, S.732.

Δυσάδελφος *unhappy in one's brothers*, S.c.T.852.

Δυσαιανής *calamitous*, P.273.

Δυσαλγής *woeful*, A.1137.

Δυσάλωτος *difficult to be seized*, P.V.166.

Δυσάνωρ [ā] *connected with evil men*. γάμον δυσάνωρα S.1050. *a marriage with a detested man*.

Δυσάρεστος *difficult to appease*, E.888.

Δύσαρκτος *difficult to be governed*, C.1020.

Δυσανλία *badness of lodging*, A.541.

Δυσαχής *grievous*, E.140. So Rob. Here the vulg. has δυσαχθές, contrary to the metre. Hermann strikes out ὦ before πόποι.

Δύσβατος *sorrowfully trodden*, P.1026. 1030. (1069. 1073. D.) Pauw rightly explains this, *Terra Persica δύσβατος nunc est mihi, eamque tristis nunc calco pede tristi*. So Schol. οὐχ ὥς σκληρὰν καὶ δύσκολον εἰς ἔμβασιν, ἀλλ' ὥς ἐπὶ κακῷ καὶ δυστυχίᾳ βαινομένην τῷ Ξέρξῃ. Brunck, comparing the v.l. δύσβατος in A.B. and δυσβάϊκτος B. in v. 1030. with the gloss δυσθρήνητος in the same, conj. δυσβάϊκτος. So Pors. Schütz, Blomf. Lachm. This, however, violates the metre, if Wellauer be right in supposing that the epode is divided into pairs of verses, each verse resembling the one following it.

Δυσβάϊκτος *mournfully uttered*, P.566.

Δυσβουλία *evil counsel*, A.1591. S.c.T.784.

Δυσδαίμων *unhappy*, P.915. S.c.T.809. 909. P.V.604. In A.329. (336. D.) for ὥς δυσδαίμονες ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρονην, Stanley reads ὥς δ' εὐδαίμονες. This Pauw and Butler approve. Schütz explains the vulg. *like poor persons*, i.e. *persons who have nothing to guard*. This is very harsh. Abresch explains ὥς by ὥστε, and translates, *so that, poor wretches* (as referring to miseries before incurred), *they will sleep the whole night without the fatigue of keeping guard as before*. This seems nearly correct. It would be better, however, to understand ὥς *in which manner*, sc. πάγων δρόσων τ' ἀπαλ-

λαγέντες. Herm. conj. ὥς δὲ δαίμονες. So Dind.

Δυσδάκρυτος *to be miserably mourned*, A. 430.

Δυσδάμαρ *unhappily married*, A. 1292.

Δύσεδρος *sitting for destruction, an evil visitant*, A. 726.

Δυσεκλύτως *inextricably*, P.V. 60.

Δύσελπις *without hope*, C. 407.

Δυσευνήτωρ *a bad bedfellow*. δράκοντας λεχέων (see λέχος) δυσευνήτορας S.c.T. 275. (292. D.) *dangerous occupants of its nest*. Here many MSS. and Ald. Rob. Turn. have δυσευνήτειρα. δυσευνήτορας M. Steph. Schol. A. Hence Blomf. δυσευνάτορας. This seems necessary, not only to the sense, but to the metre; it requires, however, the change of δράκοντας for δράκοντα δ' in v. 273.

Δυσεύρετος *difficult to discover*, P.V. 818.

Δυσήλιος *sunless*, E. 374.

Δυσθέατος *horrible to be looked on*, S.c.T. 963. P.V. 69. 693.

Δύσθεος *impious*, A. 1572. C. 45. 189. 518. S. 417.

Δύσθροος *mournfully sounding*, P. 628. 904. 1032.

Δυσίατος *incurable*, A. 1074.

Δύσις *the setting of a star*, ἀμφὶ Πλειάδων δύσιν A. 800. h.e. *about the beginning of November*. See Stanley's note on P.V. 456.

Δύσκαπνος *sullied with smoke*, A. 750.

Δυσκατάπαυστος *not to be stayed*, C. 463.

Δυσκέλαδος *mournfully sounding*, S.c.T. 849.

Δύσκηλος *incurable*, E. 789.

Δυσκλής *disgraceful*, P.V. 241. P. 436.

Δύσκριτος *hard to interpret*, P.V. 484. A. 954. *difficult to discern*. δυσκρίτους δύσεις P.V. 456. On this passage Herm. (Obs. Critt. p. 18.) observes that the epithet δυσκρίτους is no more applicable to δύσεις than to ἀντολάς. He therefore adopts a reading found in Stob. ecl. 1. 2. τὰς

τε δυσκρίτους ὁδούς. Wellauer justly disapproves this correction.

Δυσκρίτως *unintelligibly*, P.V. 665.

Δυσκύμαντος *caused by violent waves*, A. 639.

Δύσλεκτος *unpleasant to be spoken*. δύσλεκτα φίλοισι P. 688. *things hard for friends to speak*.

Δύσλοφος *difficult to bear*, P.V. 933. From λόφος *the neck*.

Δύσλυτος *difficult to be loosened*, P.V. 192.

Δυσμαθεῖν *to be unable to recognize*, C. 223.

Δυσμαθής *hard to understand*, A. 1228.

Δύσμαχος *difficult to conquer*, P.V. 923. — *difficult*, A. 1542.

Δυσμενής *hostile*, S. 264. — *an enemy*, S.c.T. 348. δυσμενεῖς S.c.T. 216. *the enemy*. With dat. εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς A. 1166.

Δυσμή *setting*. δυσμαὶ Ἡλίου φθινασμάτων, i. e. Ἡλίου φθίνοντος P. 228. (cf. Herm. App. Vig. iii.) *the sunset*. Here Pauw, whom Blomf. and Dind. follow, reads φθινάσμασι from a remark by Eustathius that Æschylus called ἡλίου δύσις by the name φθινάσματα. Well., however, observes rightly, that this is equally true if the vulg. be retained; and for such circumlocutions refers to Erfurdt on Soph. Ant. 420. See also Pors. Hec. 298.

Δυσμήτωρ *pertaining to an evil mother*. Dor. δυσμάτορος κότου S. 65. *the wrath of an evil mother*.

Δυσμηχανεῖν *to have no means, to be unable*, with inf. A. 1333.

Δύσμορος *wretched*, S.c.T. 819.

Δυσοδοπαίπαλος (from παίπαλος *rugged*) *throwing difficulties in the way*, E. 365.

Δυσοίζειν (οἷζω, οἶ) *to cry with fear at any thing, to dread*. οὔτοι δυσοίζω, θάμνον ὥς ὄρνις, φόβῳ A. 1289.

Δύσοιμος *leading by an unlucky way*. C. 933.

Δύσοιστος *hard to be borne*, P.V. 693. C. 734. δύσοιστα πολίταις πάθον E. 757. 784. (789. 819. D.) *I have*

suffered such treatment as the citizens shall find redound to their discomfort.

Δυσόμιλος of evil presence, or company, a bad visitor, A. 726.

Δυσόμματος blind, E. 366.

Δύσορμος affording a bad anchorage, P. 440. epith. of the island of Psytaleia. Stanl. compares Virg. Æn. xi. 23. — detaining unpleasantly in harbour, A. 186.

Δύσορνις unlucky, S.c.T. 820.

Δυσπάλαιστος difficult to be wrestled with, invincible, S. 463. C. 681.

Δυσπάλαμος difficult to manage, irresistible, E. 809. 840.

Δυσπαλάμω without help, in a desperate situation, S. 847.

Δυσπαλής hard to struggle with, E. 529.

Δυσπαράβουλος obstinate, incapable of being advised, S. 100.

Δυσπαράθελκτος hard to be soothed or intreated. μένει τοι Ζηνὸς ἰκταίου κότος δυσπαράθελκτοις (so Pors.) παθόντος οἴκτοις S. 381. (386. D.) The wrath of Jupiter ἰκταῖος awaits those who are hard to be prevailed upon by the complaints of a sufferer.

Δυσπαραίτητος hard to be prevailed upon, inexorable, P.V. 34.

Δυσπαρήγορος hard to be appeased, E. 362.

Δύσπεμπος hard to be dismissed, A. 1163.

Δυσπετῶς with difficulty, P.V. 754.

Δυσπήμαντος (vulg. δυσπήματος) E. 459. (481. D.) causing grievous calamity. In this passage, as it stands in the vulg. τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα μένειν, πέμπειν δὲ δυσπήματ' ἀμηχάνως ἐμοί, the word δυσπήματ' is evidently corrupt. Bentl. rightly corrected δυσπήμαντ'. The meaning of the passage is doubtful, and has given rise to many conjectures. Herm. reads τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα, μένειν | πέμπειν τε, δυσπήμαντ' ἀμηχάνως ἐμοί, i.e. such is the state of this case; either alternative, for them to remain, or for me to dismiss them, (is) so fraught with peril that I am unable to act. Well.

objects to this, that μένειν and πέμπειν are thus said of different persons; and that it refers only to the Furies, whereas this being the summing up of the deliberation, both parties ought to be mentioned. He proposes ἄμφω μὲν μένειν, but his explanation is forced. Butl. proposes τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα, μένειν | πέμπειν τε δυσπήμαντ', ἀμηχάνως ἐχει, i.e. either alternative, for the Furies to remain, or for them to produce grievous mischief (sc. by not being allowed to stay) is fraught with difficulty. Schütz appears to come nearest to the truth; he retains δέ, and reads τοιαῦτα μὲν τὰδ' ἔστιν ἀμφοτέρα μένειν, πέμπειν δὲ δυσπήμαντ' ἀμηχάνως ἐμοί, which he translates, "utramque partem (Furias et Orestes) manere, utramque autem dimittere sine offensione haud licet." This translation of the last verse, however, is incorrect. He is right in referring ἀμφοτέρα to both parties, and making the opposition to be between ἀμφοτέρα μένειν and πέμπειν δέ, but not so, in also explaining πέμπειν of both. The general meaning of the passage appears to be, for both to remain at once is impossible, yet to dismiss either is fraught with difficulty. The second clause, πέμπειν δὲ δυσπήμαντα, refers only to the Furies, of whom in v. 454. he says, αὗται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον. The danger of dismissing Orestes is implied (for an instance of the omission of one of two things referred to see under διάγειν P. 661. and Pauw's note). Following, therefore, Schütz's reading, but placing the comma after δυσπήμαντα, we may refer ἀμηχάνως ἐμοί (sc. ἐχει) to both clauses, and translate such, indeed, is the case: for both parties to remain (is not in my power to effect), yet to dismiss those who may cause such grievous woe (cf. v. 455-7.) is also impossible for me. There is no occasion, with Well., to change the neuter ἀμφοτέρα into ἄμφω (see

Blomf. Gl. Pers. 1.) If any emendation were to be admitted, we should prefer Butler's ἀμηχάνως ἔχει. Perhaps it may be not amiss to subjoin a translation of the passage from v. 448. (470. D.) to shew the connexion of the whole. Minerva is expressing *the difficulty* of deciding whose side to take, a difficulty arising from the fact, that Orestes, *although* a murderer, *yet* could not at once be dealt with *as such*, being now purified; whereas, on the other hand, if he were *not* so dealt with, the most grievous results might be expected from the wrath of the Furies. She cannot, however, refrain, *notwithstanding the admitted difficulty of deciding*, from expressing a feeling in favour of Orestes; and this she does when she has only stated one part of the difficulty, sc. that concerning himself. The verse ὅμως δ' ἄμομφον ὄντα σ' αἰροῦμαι πόλει, would, as Well. observes, naturally come after v. 457. where both parts of the difficulty have been stated; but if we bear in mind that the ὅμως here refers not only to verses 451, 452. but to the *whole difficulty* (v. 448.) felt by Minerva, *notwithstanding which* she expresses this partiality for Orestes, we shall not have occasion to alter its position. The whole passage may be thus rendered: *for a mortal to decide upon this matter, would be impossible; even for myself it is hardly right to determine hastily in so difficult a case of homicide, especially as you, though you have committed murder, are nevertheless come here as a purified suppliant (yet notwithstanding this difficulty I prefer you, since you are without offence towards the state, h. e. have no tendency to do it mischief); but on the other hand, these are of a sort which it is not easy to dismiss, and if they do not obtain a successful issue, the venom of their spirits falling on the ground (will prove) in after-time a severe calamity*

to the country. Such, indeed, is the case: for both parties to remain is impossible, yet I cannot well dismiss those who may be causes of such dire woe: since, however, it has come, etc. [The reader is referred to some further emendations and illustrations of this whole passage in not. ad loc. ed. Linw.]

Δύσπλανος *wretchedly wandering*, P.V. 611. δυσπλάνοις ἀλατείαις *ib.* 902. *wretched wanderings.*

Δυσπολέμητος *difficult to conquer*, S. 637.

Δυσπόλεμος *unhappy in war*, P. 974.

Δυσπόνητος *attended with pain, severe.* δυσπόνητε δαῖμον P. 507. The word occurs Œd. Col. 1610. Blomf. needlessly suspects that the true reading here is δυσπάλαιστε.

Δύσποτμος *unhappy*, S. 302. P.V. 119. 198. S.c.T. 795. — *causing unhappiness*, S.c.T. 801.

Δυσπότμως *unhappily*, P. 264.

Δύσποτος *affording a horrid drink*, E. 256.

Δυσπράγειν *to be unhappy, to fare ill*, A. 764.

Δυσπραξία *unhappiness, evil estate*, P.V. 968. E. 739.

Δυσσέβεια *impiety.* πρὸς δυσσεβείας ἦν ἐμοὶ τόδ' ἐν φρεσὶ C. 693. *I regarded it as an act of impiety.*

Δυσσεβεῖν *to be impious*, E. 870.

Δυσσεβής *impious*, A. 212. 736. comp. S.c.T. 580.

Δυσσεβία *impiety*, E. 506.

Δυστέκμαρτος *difficult to comprehend*, P.V. 495.

Δυστερπής *unpleasant*, C. 275.

Δύστηνος *unhappy*, P. 282. 455. 873. S.c.T. 1023. P.V. 659. A. 638. δύστηνον θέρος A. 1640. *a miserable harvest.*

Δύσκλητος *hard to be borne*, A. 1552.

Δύστονος *mournful, pitiable*, S.c.T. 971. 988. C. 462.

Δυστυχεῖν *to be unhappy*, P.V. 345. 506. S.c.T. 464. δυστυχοῦντων S. 334.

Δυστυχής *unhappy*, E. 759. 786. πολλὰ δυστυχῇ τε πράσσει S.c.T. 321.

fares wretchedly in many ways. τὸ δυστυχές C. 900. *misery.* εἰ δὲ δυστυχῇ sc. ἐστὶ τὰ πράγματα A. 1301. (1328. D.) Here Pors. reads δυστυχεῖ. Blomf. δυστυχοῖ.

Δυστυχῶς *unhappily*, A. 1645.

Δύσφατος *of evil sound*, A. 1123.

Δυσφημεῖν *to utter ill-omened sounds*, A. 1048.

Δυσφιλής *odious*, A. 1205. 1625. C. 615. 1054. E. 54. τὸ δυσφιλέες θεοῖς C. 628. *an act odious to the gods.*

Δυσφορεῖν *to be impatient, or troubled*, S. 508. With ἐπί, ἐπ' ἄλγει δυσφορῶν S. c. T. 762.

Δύσφορος *intolerable*, A. 833. E. 350. S. 814. Comp. S. c. T. 639. ὕβριν δύσφορον S. 798. *intolerable in insolence.*

Δυσφρόνως *unadvisedly*, P. 544.

Δύσφρων *mournful, vexatious*, A. 808. — *evil-disposed, hostile*, A. 594. S. 506. γάμου δύσφρονος S. 389. *an odious marriage.* — *rash, thoughtless*, S. c. T. 836. πόθεν τὸ δύσφρον τοῦτ' ἐπὴν στύγος στρατῶ; A. 533. (547. D.) Here στρατός certainly cannot signify *the aged citizens left at home*, or as Well. (whom Scholef. follows) says, *populus*, as opposed to the army come from abroad: στρατός is used for the army in vv. 524 and 530, and must surely mean likewise in this passage *the army returned from Troy*. The Chorus had been expressing its grief at the absence of the army, which grief arose from a feeling as well of their danger abroad as of the evil produced thereby at home; and hence they regarded the expedition with feelings of disgust. The Chorus having then strongly expressed their *mournful anxiety* for its return, the Herald imagines that there is some reason for this, and asks, *Whence did this gloomy feeling of dislike attach to the army?* The aversion here expressed was felt towards the army, not *as men*, but as the abettors of a cause which had produced, and was likely to produce, such mischief. This explanation is suggested by

Klausen, and (although the expression ἐπὴν στρατῶ is not without awkwardness) is much better than that of Blomf. who, placing the comma after ἐπὴν, translates, *unde tibi hæc animi sollicitudo quam aversatur exercitus?* Emper, in Zimmerm. Diar. A. 1135. p. 627. quoted by Dindorf, has an observation worthy of attention: "Scribendum φρενῶν, quæ vox quum omissa esset, e priore exercitus mentione parum caute στρατῶ supplevit librarius." Cf. στρατός. — τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα βροτοῖς πιφαύσκων εἶπε τὰς δὲ νῶν νόσους κ. τ. λ. C. 276. (278. D.) Of this obscure passage several meanings have been proposed. Lobeck on Soph. Aj. v. 757. conj. μηνίματα for μειλίγματα, which he considers unintelligible. Blomf. translates δυσφρόνων μειλίγματα *calamitates, quibus inimici gaudere possint*. To this interpretation Klausen justly objects, but himself proposes a worse. Schütz and Well. explain δυσφρόνων μειλίγματα *pænas ad placanda Erinnyum numina irata propter intermissam occisi Agamemnonis ultionem*, and by τὰ μὲν ἐκ γῆς understand *terræ sterilitatem*. It seems, however, very harsh to refer δυσφρόνων thus put generally, to the Furies in particular. Scholefield's explanation seems upon the whole the best, viz. "*quæ enim e terra oriunda hominibus morbos levant malignos (nam morbos e sequente νόσους intelligitur) hæc nobis contra denunciavit morbos fore, h. e. creatura esse: nempe lichenas,*" etc. In this case we may either read τάσδε, with Turn. Steph. or δὲ may be emphatic in the apodosis. For the change to the feminine in τάσδε from the neuter μειλίγματα, as referring to the noun νόσους following, cf. P. V. 755.

Δυσχείμερος *wintry, tempestuous, severe*, P. V. 15. Metaph. δυσχειμέρους ἄτας C. 269. Cf. P. V. 748.

Δυσχερής *disagreeable, disgusting*. S. 563. P. V. 804.

Δύσχιμος *cold, chilly, severe.* δύσ-

χιμοι κέλευθοι P.559. δυσχίμου πλημ-
 μυρίδος C. 184. δράκοντα δύσχιμον
 S.c.T. 485. Cf. Virgil. Ecl. iii. 93.
Frigidus, O pueri, fugite hinc, latet
anguis in herba. Bl. Gl. P. 573. says,
 "a vetere radice χίος *frigus*, unde
 χίμετλον. Recentiores scribebant
 χεῖμα." See Elmsley's note on
 Bacch. 15. where he discards the
 form δύσχειμος as well as μελάγχει-
 μος from the Attic writers. See also
 Blomf. on P. 573. (ed. Bl.)
 Δωδώνη *Dodona*, P.V. 661. 832.
 Δωδωναῖος of *Dodona*, S. 255.
 Δῶμα a house, a family. e. g. δῶμα
 κοσμήσει πατρός S.c.T. 461. So pas-
 sim. δώματα *id.* πῶς πατρῶα δώμα-
 τα λιπεῖν ἔτλητε; S. 322. and pas-
 sim. a temple, E. 170. 734. S. 288.
 δώμασι for ἐν δώμασι C. 703.
 Δωματῖτις domestic. δωματῖτιν
 ἐστίαν A. 942.
 Δωματοῦν to house. δεδωμάτωμαι
 S. 936. I have had houses built for me.
 Δωρεά a gift, a boon, P.V. 338. 619.
 Δωρεῖσθαι to give. μέγ' ὠφέλημα
 τοῦτ' ἐδωρήσω βροτοῖς P.V. 251.—to
 present with. δυοῖν λογοῖν σε θατέρῳ
 δωρήσομαι *ib.* 780.
 Δώρημα a gift, a boon, P. 515. A.
 929. E. 380. P.V. 629.
 Δωρικός *Dorian, Grecian*, opp. to
 Περσικοῖς P. 179.
 Δωρίς *id.* Δωρίδος λόγῃς ὑπο P. 803.
 Δῶρον a gift, S.c.T. 607. A. 91. 902.
 C. 175. 512. 609.

E

"E an exclamation of surprise or
 sorrow, S. 134. 143. P.V. 580. 601. 605.
 744. S.c.T. 135. 139. 142. 309. 321. P.
 938. A. 1085. C. 778. 856.

"Ea *id.* P.V. 298. repeated, P.V.
 114. 565. 690. ἔα, ἔα μάλα C. 857.

"Εάν *if*, with conj. P.V. 326. 379.
 S.c.T. 224. A. 1398. 1652. S. 607. ἐάν
 μή P.V. 1016. *unless*. ἐάν περ P. 521.
if so be that.

"Εἴαν to let alone, P.V. 332. to allow,
 with inf. 384. οὐκ εἴαν S.c.T. 360. 538.
 to forbid, prevent.

"Εαυτοῦ of himself.—παρ' ἐαυτῷ
 P.V. 186. in his own hands. τὸν ἑαυτῆς
 ἄθλον *ib.* 704. her own suffer-
 ing (see ἑαυτῆς). κηδεῦσα, καθ' ἐαυτόν
 892. to marry in one's own rank.

"Εβδομαγέτας Dor. S.c.T. 782.
 a seventh leader. Here, however, ἐβ-
 δομαγέτης should probably be re-
 stored from one MS.

"Εβδομος seventh, S.c.T. 264. 613.
 696. 782. P. 764. πύλαις ἐβδόμαις
 S.c.T. 118. (125. D.) the seventh gate,
 not the seven gates, as some translate
 it, and as Thom. Mag. who quotes
 this passage, asserts. On this pas-
 sage Valck. observes, "septem duces
 non stabant ad septem portas, sed

adstabant portarum septimæ, forsan
 in vicino Jovis Altissimi templo,
 κλήρω λαχόντες, sortiti quam quis-
 que de septem portis sibi haberet
 tuendam. Nondum ad suam quem-
 que stationem missos liquet ex v. 290.
 (264. ed. Well. 282. Dind.)"

"Εγγαιος born in the land, P. 886.
 in the country. εἰ κυρεῖ τις οἰωνοπόλων
 ἔγγαιος S. 57.

"Εγγενής indigenous, attached to a
 family or race, C. 459. S. 326. θεοὺς
 τοὺς ἐγγενεῖς S.c.T. 564.

"Εγγονος a descendant, A. 364.
 But here the form ἑκγονος is to be
 preferred. So Schol. and suprascr.
 in T.

"Εγγράφειν to inscribe, mid.v. P.V.
 791. pass. S. 924. On C. 688. see
 under καλός.

"Εγγύη a surety. ἐγγύην θήσει E.
 858. give a surety.

"Εγγύθεν near. With gen. S.c.T.
 958. C. 839.

"Εγγύς near, S.c.T. 59. E. 65. With
 gen. P. 672. ἐγγύτατα γένους S. 383.
 very near of kin.

"Εγείρειν to raise up, arouse, A.
 290. E. 135. ἐγρηγορέναι to be wake-
 ful.—ἐγρηγορὸς φρούρημα E. 676. a

watchful guard. ἐγρηγορὸς (so Pors. ἐγρήγορον vulg. There is a similar variation in the MSS. in E. 676.) τὸ πῆμα γένοιτ' ἄν A.337. *the calamity would not sleep or cease.* See ἀναμπλάκτης.

Ἐγκατασκήπτειν *to hurl down upon*, P. 506.

Ἐγκατιλλώπτειν *to laugh at* E. 113. From ἴλλω.

Ἐγκελεύειν *to order*, P.V. 72.

Ἐγκονεῖν *to hasten*, P.V. 964.

Ἐγκοτεῖν *to be angry at*, C. 41.

Ἐγκοτος *angry*, C. 387. 911. 1050.

Ἐγκρατής *powerful*, P.V. 55.

Ἐγχειρίδιος *held in the hand*, S. 21.

Ἐγχλίειν [ῖ] *to insult*, S. 892.

Ἐγχος *a spear*, P. 236.

Ἐγχρίμπτεσθαι *to approach*, S. 771. in loc. corr.

Ἐγχώριος *living in the country, native*, S. 277. 487. 512. 595. 897. — *presiding over it as a tutelar god.* θεῶν ἐγχωρίων S.c.T. 14. A. 784. 1629. S. 477. 515. 686. κάρτα δ' ἐστ' ἐγχώριος S.c.T. 395. *he is indeed a native.*

Ἐγὼ *I*, P.V. 14. and passim. ἐμοῦ 167. passim. μοῦ 134. passim. ἐμοί 96. passim. μοί 16. passim. ἐμέ 141. passim. μέ 92 passim. νῶν C. 232. 277. ἡμεῖς S.c.T. 1060. passim. ἡμῶν 685. passim. ἡμῖν P.V. 193. passim. ἀμίν Dor. E. 329. ἄμμι S.c.T. 141. ἡμᾶς P.V. 196. passim. ἔγωγε A. 31. S.c.T. 569. E. 683. ἔμοιγε P.V. 322. A. 861. ἔμεγε P.V. 1055.

Ἐδανός *edible, for eating*, A. 1381.

Ἐδνον *a marriage present*, P.V. 958.

Ἐδος *a seat or place.* ἐπτάπυλον ἔδος S.c.T. 149. *Thebes.* ἀκρόπολιν τίμιον ἔδος S.c.T. 223. — *a shrine.* θεῶν ἔδη P. 396. In periphrases, Ἰκάρου ἔδος P. 862. *Icarus.* Ἀσίας ἔδος P.V. 410. *Asia.*

Ἐδρα *a seat*, P.V. 201. P. 458. E. 41. plur. P.V. 389. A. 117. — *of the shrines or temples of the gods*, A. 582. E. 11. 772. 817. 852. S. 341. 408. 418. 489. 496. — *a place of settlement.* Ἀμαζόνων ἔδραν E. 655. In P.V. 201. the Ionic

form ἔδρης occurs in some MSS. Dindorf quotes, as similar errors of transcription, ὀλιγοδρανίην P.V. 547. ἀμπλακίης ib. 562. Ἰναχείης S. 592.

Ἐδρανον *id.* S. 96. 832. P. 4.

Ἐδῶλιον *id.* πωλικῶν ἔδωλιων S.c.T. 436. νυμφικῶν ἔδωλιων C. 69.

Ἐζεσθαι *to occupy a seat*, E. 3.

Ἐθειρα *hair*, P. 1019. C. 173.

Ἐθέλειν *to be content or willing*, P.V. 177. 1069. A. 1550. — *to wish*, P. 765. C. 690.

Ἐθνος *a nation*, P. 43. 56. *a company of persons*, E. 344.

Ἐθος *a habit*, A. 710.

Εἰ *if*, a conditional particle, joined in the protasis of sentences with the tenses of the indicative, optative, and, very rarely, the subjunctive of verbs. I. With the indicative present, followed by the same in the apodosis. ὦδ' ἔχει λόγος γυναικός, εἴτις ἀξιοῖ μαθεῖν A. 1646. Cf. C. 661. E. 210. (with the verb omitted in the apodosis, P. 786. A. 1212. E. 488.) — by indic. fut. εἰ κυρεῖ τις πέλας. . δοξάσει S. 57. Cf. P.V. 343. — by the aorist, A. 1301. — by the imperative, εἰ δ' ἔχεις εἰπεῖν ὃ τι λοιπὸν πόνων, σήμαινε P.V. 686. Cf. P.V. 821. S. 361. E. 31. — by opt. λέγοιτ' ἄν, εἰ τι δεῖ C. 657. Cf. A. 329. C. 201. E. 845. S. 382. — by fut. infin. S.c.T. 500. — with the verb of the pres. ind. omitted, εἰ ῥητόν, φράσον P.V. 767. sc. ἐστί cf. P.V. 818. 980. (The passage εἰ δ' εὐτυχῇ, τί χαλᾷ μανίων; P.V. 1059. is corrupt, see εὐτυχής.) A. 1281. εἰ δὲ δυστυχῇ A. 1301. (sc. ἐστί τὰ πράγματα, see δυστυχής) S. 938. — II. With the future indic. followed by the same in the apodosis, εἰ σε μάρψει ψῆφος, ἀλλ' ἐρεῖς τάχα E. 567. Cf. S. 879. A. 1311. S.c.T. 180. — by the pres. σφε χρή τελευτῆσαι μάχῃ, εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου S.c.T. 600. by aorist, S. 467. by opt. in constr. obliq. P. 349. — by imperat. ἀλλ' εἰ τι δράσεις. . τῶνδε μὴ σχολὴν τίθει A. 1029. — by optat. with ἄν. εἰ ὦδε τραχεῖς καὶ τεθηγμένους λόγους ρίψεις, τάχ' ἄν σου κλύοι Ζεύς P.V. 311. III. With

perf. indic. followed by pres. ind. εἰ . . . μόνον τὸν αὐτῆς οἶσθα . . . πῶς πατεῖς; A. 1269.—by opt. with ἄν, εἴ τι κακῶν ἄκος οἶδε πλέον, μόνος ἄν θνητῶν πέρας εἴποι P. 623.—by imperat. εἰ πάντ' εἴρηκας, ἡμῖν αὖ χάριν δός P. V. 823. elliptically, εἴ που πάλαι (δέδεχθε) παιδροῖσι τοισίδ' ὄμμασι δέξασθε βασιλέα A. 506.—with 2 aor. ἀλλ' εἴτι φλαῦρον εἶδες P. 213. IV. With the imperfect indicative, followed by the imperf. ind. with ἄν in the apodosis, stating a possibility which was not realised, εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν . . . τάχ' ἄν τὰδ' ἦν S. c. T. 644. Cf. A. 843. 996. 1368. elliptically, ὥσπερ εἰ παρεστάτεις A. 1174. sc. ὥσπερ ἄν ἔλεγες.—by the aorist with ἄν in apod. εἰ τοξοτενχεῖς ἦτε, κάρτ' ἄν ἦκασα S. 285.—by perf. τραυμάτων εἰ τόσων ἐτύγχανεν . . . τέτρωται δικτύου πλέω λέγειν A. 840. V. With the aorist indic. followed by imperf. with ἄν, εἰ ὑπ' Ἰλίου κατηναρίσθης, πολύχωστον ἄν εἶχες τάφον C. 341. elliptically, τί δ' ἄν δοκεῖ σοι Πρίαμος, εἰ τὰδ' ἦνυσεν; A. 909. sc. ποιῆσαι.—with apod. omitted, εἰ γάρ μ' ὑπὸ γῆν ἦκεν. . . νῦν δέ κ. τ. λ. P. V. 152. VI. With optative, followed by the same with ἄν in the apodosis, εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς P. V. 981. Cf. S. c. T. 4. 385. 532. P. 421 776. A. 336. 1019. 1367. 1644. C. 103. E. 398. S. 735. 903.—with pres. εἰ πάντα δ' ὥς πράσσοιμ' ἄν, εὐθαρσῆς ἐγώ A. 904. sc. εἰμί. See ἄν. Cf. A. 1012. ὅμως ἄμεινον, εἰ βραδύνοιεν βοῇ, ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτε S. 711.—by imperf. ὥς εἰ μόνον φευξοίαθ' Ἕλληνες κακόν, πᾶσι στερέσθαι κρατὸς ἦν προκείμενον 361. Cf. P. V. 476.—With the apodosis omitted, μόχθους γὰρ εἰ λέγοιμι καὶ δυσανλίας A. 541. Cf. 549. VII. With subj. μηδ' εἰ στράτευμα πλεῖον ἢ τὸ Μηδικόν P. 777. εἰ προδῶ σφ' ἐκῶν E. 225. εἰ κρανθῇ πρᾶγμα τέλειον S. 86. εἴ που τι μὴ τοῖον τύχη 395. In all these places the MSS. and Edd. have εἰ. In the first passage Brunck, Pors. Schütz, Blomf. read ἦν. So

in E. 225. ἦν for εἰ is read by Pors. Schütz, Herm. in conformity with Dawes' canon that εἰ cannot be constructed with the subj. Dawes, accordingly, in P. 777. (791. D.) reads μηδ' εἰ . . . εἴη for μηδ', . . . ἦ τὸ M. This canon is called in question by Herm. Obs. Critt. P. 77. and also on Soph. Aj. v. 491. where he reads εἰ θάνης. Compare also his note on Œd. T. 199. where he disapproves Elmsley's conjecture ἦν . . . ἀφῆ as being better suited to prose style, and observes, that Elmsley himself appears to retract it on Bacch. 203. 858. See his note also on Ant. 706. On Viger, however, p. 663. he expresses a different opinion, discarding the use of εἰ with the subj. from the Attic writers, but retaining it in Œd. T. 199. as a lyrical passage. It would appear on the whole that εἰ was, though sparingly, joined with the subj. in Attic Greek, although the uncertainty of the readings renders it difficult to form a decided opinion. See, besides the authorities already quoted, Wunderlich Obs. Critt. p. 196. Matth. Gr. G. 525. 7. 6. Bernhardt Synt. p. 398.—εἰ is also used in the sense of ἐπειδὴ, *since*. ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας λύοι A. 918. οὐ γάρ συ παῖς τε κᾶτι τοῦδ' ἀνούστερος, εἰ προσδοκᾷς κ. τ. λ. P. V. 990. For καὶ εἰ *although*. ἐγὼ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' οὐνεκα θέλοιμ' ἄν κ. τ. λ. P. V. 345. εἰ πρόσπαια μὴ τύχοι κακά A. 338.—in wishing, αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος S. c. T. 242. Cf. Virg. Æn. vi. 187.—to denote *future time*. ὥς, εἰ μελαίνης νυκτὸς ἵξεται κνέφας, Ἕλληνες οὐ μενοῖεν P. 349. *when night should come*. Cf. C. 564. Virg. Æn. v. 54. *Si nona diem mortalibus alnum Aurora extulerit*, etc.—in indirect interrogation, *whether*. ὅρα νυν, εἴ σοι ταῦτ' ἀρωγὰ φαίνεται P. V. 999. Cf. S. c. T. 642. A. 464. 604. E. 137. 558. 580. περίφοβόν μ' ἔχει τάρβος ἐτητύμως, πολυδρόμου φυγᾶς ὄφελος εἴ τι μοι S. 718. *I am alarmed as to whether*, etc.—*if perchance, in case*. ποῖ φύγωμεν Ἀπίας

χθονός, κελαινὸν εἴ τι κεῦθός ἐστί που; S. 759. γόεδνα ἀνθεμίζομαι... τᾱσδε φυγᾱς... εἴ τις ἔστικηδεμών.—elliptically, in interrogation, ἀλλ' εἰ δρᾱκόντων δυσφρόνων ἐχθίοσιν; S. 506. (511. D.) sc. ἐκδώσετε; *but what if?* etc. Here Stanley unnecessarily reads Ἀλλ' ἦ κ.τ.λ. For εἴτε, preceding εἴτε, *whether...or*. εἰ ξὺν λοχίταις εἴτε καὶ μονοστιβῆ C. 757. Cf. E. 446. 582.—εἴ τις i. q. ὅστις *whosoever*. ὅψει δὲ κείτις ἄλλος ἤλιτεν βροτῶν E. 259. — καὶ εἰ or κεί *although*. κεί στόμαργός ἐστ' ἄγαν S.c.T. 429. Cf. C. 296. followed by ὅμως. κεί στένεις κακοῖς ὅμως P. 287. C. 113.—With neg. εἰ μὴ *if not, unless*. δίδαξον ἡμᾶς εἴ τι μὴ βλάπτει λόγῳ P.V. 196. Cf. 670. 765. A. 338. 990. 1030. 1058. 1110. 1212. 1281. C. 180. 271. E. 445. 847. P. 154. S. 994. S.c.T. 98. 178. S. 242. 395. 456. 467. 870. 902. P. 776. With past time, κατ' ἄλλα πόλλ' ἐπεικάσαι δίκαιον ἦν, εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν S. 242. ὡς ὄντ' ἀναστατῆρα Καδμείας χθονός, εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορί S.c.T. 1007. On the omission of *αν* in the former clause, see Wunderlich *Obss. Critt.* pp. 173. 174. — εἰ δὲ μὴ, hypothetically negating a previous statement. εἰ δὲ μὴ (sc. οὕτως ἔσται), παρ' εὐδείπνοις ἔσει ἄτιμος C. 477. θήλεια γὰρ φρήν, εἰ δὲ μὴ, τάχ' εἴσεται 303. εἰ δὲ μὴ... Ζῆνα τῶν κεκμηκότων ἰξόμεσθα S. 145.—εἰ with the opt. occurs in A. 857. (883. D.) as answering to a noun in the preceding sentence. ἀμφίλεκτα πῆματα προφωνῶν, τόν θ' ὑπ' Ἰλίῳ σέθεν κίνδυνον, εἴτε δημόθρους ἀναρχία βουλήν καταρρίψειεν. There is a somewhat similar construction in Thucyd. iii. c. 1. εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε Πλαταιῶν, καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι.

Εἶα interj. *up!* εἶα δὴ A. 1634. 1636. *up now!*

Εἶδεν (inus. in pres.) *to see*. The present occurs only in the mid. in the sense of *to resemble*. εἶδομέναν τοκεῦσι A. 748. *like its parents*. The

other forms in use are 2 aor. act. εἶδον e. g. P. 212. imperat. ἴδε S. 345. opt. ἴδοιμι e. g. S. 834. subj. ἴδωσι S. 478. ἴδῃ C. 978. (ἴδῃς in the sense of *περι-ἴδῃς*, h. e. *suffer, allow*, S. 418.) ἴδεῖν P. 411. ἴδεῖν is frequently added as an expletive to verbs, adjectives, adverbs, etc. πρέπουσι... ἴδεῖν S. 701. εὐφεγγῆς ἴδεῖν P. 379. ἄνδρα τεύχηστην ἴδεῖν S.c.T. 626. μὴ διχορρόπως ἴδεῖν A. 340. Cf. P. 77. 206. 390. P.V. 238. C. 142. 174.—ἰδῶν P.V. 352. Mid. v. aor. 2. εἰδόμην P. 175. imper. ἰδοῦ C. 245. ἰδέσθω S. 97. ἴδοιτο S. 207. etc. ἰδῶμεθα E. 137. ἰδέσθαι S.c.T. 403. ἰδού, adverbially. ἰδού, ἰδού A. 1095. The defective tenses of this verb are supplied from ὁράω and ὅπτομαι.

Εἰδέναι *to know*. The following forms occur, p. m. οἶδα *I know*, e. g. P.V. 640. οἶσθα C. 515. etc. οἶδε P. 623. etc. plur. ἦσαν P.V. 449. (restored by Pierson on Mæris for ἴσαν. See below) imp. ἴσθι P. 423. etc. ἴστω C. 594. ἴστε P. 207. opt. εἰδείην S. 286. subj. εἰδῆς C. 433. εἰδῆ P.V. 826. εἰδῶμεν C. 877. inf. εἰδέναι A. 1164. 1342. 1344. C. 679. part. εἰδώς S.c.T. 68. etc. εἰδότι P.V. 1042. εἰδότα S. 723. εἰδυνῖαι P.V. 1078. εἰδότας A. 1375. εἰδυνῖαισι P.V. 439. fut. mid. A. 475. The fut. mid. occurs in a passive sense, C. 303. (305. D.) εἰ δὲ μὴ, τάχ' εἴσεται, *it will soon be known*. See under ἄγειν. It is used absolutely, e. g. οὐδεῖς, σάφ' οἶδα, μὴ μάτην φλυσαι θέλων P.V. 502. with accus. e. g. οὐκ οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν A. 597. with ὅπως. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαι με χρή P.V. 643. ὅπη. οὐ γὰρ οἶδ' ὅπη τελεῖ C. 1017. ὡς. οἶδεν, ὡς σφεχρὴ τελευτῆσαι μάχῃ S.c.T. 599. ὅς. οὐς μὲν γὰρ τις ἔπεμψεν, οἶδε A. 423. ὅστις. οὐκ οἶδα βουλῆς ἥστινος τυχῶν λέγω A. 1331. ὅθεν. οὐκ οἶδεν ὅθεν πληγαὶ βιότου E. 892. οἶος. οὐκ οἶδεν οἶα γλῶσσα... λέξασα... τεύξεται A. 1201. εἰ. εἰ δ' ἐτητύμως, τίς οἶδε A. 465. ἦ... ἦ. εἰδῶμεν, ἦ νικῶμεν, ἦ νικῶμεθα C. 876. (890. D.) But here εἰ νικῶμεν Turn. Steph. which may be correct. But cf. not. ad *Æd.* Col. 80. ed.

Linw. ὅτι. οἶδ' ὅτι τραχύς...Ζεύς P.V. 186. 283. with ὅτι omitted. εὖ γὰρ ἴστε, παῖς ἐμὸς...θαυμαστὸς ἂν γένοιτ' ἀνὴρ P. 207. with ὥστε. οὐκ οἶδεν οὐδεὶς, ὥστ' ἀπαγγέλλειν τορῶς A. 618. without ὥστε. οἶσθα σημῆναι τορῶς P. 471. with inf. εὖ τοδ' ἴσθι, μηδέπω μεσοῦν κακόν P. 472. Cf. 329. 423.—With acc. of participles referring to another subject, ἴσθι ἀνδρὸς φίλου πῶλον εὖνιν ζυγέντα C. 782. Cf. 406. 1653. C. 232. E. 213. With nom. referring to the same subject, ἴσθι μοι δώσων ἄποινα A. 1655. Cf. S.c.T. 978. P.V. 826. A. 666. 1275. In S. 908. (930. D.) the reading of the MSS. εἰδῶς is to be preferred to that of Turn. εἰδῆς, the words καὶ γὰρ...ἕκαστα being parenthetical.—Upon the form ἦσαν for ἦδεισαν Pierson quotes some excellent remarks of the Etymologicon, where it is observed that from ἦδειν, ἦδεις, ἦδει comes the dual ἦδειτον, ἦδείτην, which by syncope of the diphthong ει and change of δ into σ became ἦστον. The plural is ἦσμεν for ἦδαιμεν, ἦστε for ἦδαιτε, and ἦσαν for ἦδαισαν. This last is restored by him in P.V. 449. οὐτε πλινθυφεῖς δόμους προσείλους ἦσαν. Likewise in A. 1070. κλέος σου μαντικὸν πεπυσμένοι ἦμεν, Pors. and Blomf. read ἦσμεν.

Εἶδος *appearance*, S.c.T. 489.

Εἶδωλον *a form*. εἶδωλον Ἄργου P.V. 567. *an image*, εἶδωλον σκιᾶς A. 813. (839. D.) *an image, a shadow of a shade*, i. e. *a thing utterly unsubstantial*. Cf. εἶδωλ' ἡ κουφήν σκιάν Soph. Aj. 126. νεκρὸν ἡ καπνοῦ σκιάν Phil. 934. σκιᾶς ὄναρ ἄνθρωπος Pind. Pyth. iii. 95. In this passage the old punctuation was εἰδῶς λέγοιμ' ἂν. εὖ γὰρ ἐξεπίσταμαι, ὁμιλίας κάτοπρον, εἶδωλον σκιᾶς δοκοῦντας εἶναι κάρτα πρενμενεῖς ἐμοί, where λέγοιμ' ἂν is referred to what precedes, *expertus loqui possum*: ὁμιλίας κάτοπρον and εἶδωλον σκιᾶς being considered as epithets of the persons referred to in the next line. In this case the former epithet must mean, as Blomf.

expresses it, *imaginem et speciem familiaritatis*. λέγοιμ' ἂν is, however, much more properly referred to what follows, cf. A. 720. 870. S.c.T. 357. etc. It is better to make εὖ γὰρ ἐξεπίσταμαι ὁμιλίας κάτοπρον a parenthesis, and connect λέγοιμ' ἂν with εἶδωλον σκιᾶς κ. τ. λ. *I can assert from experience (for well am I acquainted with the mirror of familiarity, i. e. as Casaubon expresses it, scio uti consuetudine ceu speculo ad explorandos animos hominum) that they who seem so friendly to me are but the shadow of a shade, i. e. wholly insincere*. This is by far the best explanation: κάτοπρον is not *an image*, as Blomf. translates it, but the *mirror* in which the image is viewed.

Εἶεν *well, come, be it so*, C. 646. 708. E. 235. It is a spondee in C. 646. A similar instance occurs Arist. Pac. 663. εἶεν. ἀκούω. ταῦτ' ἐπικαλεῖς; μανθάνω.

Εἶθε *would that!* with indic. of past time. εἶθ' ἐμ' ἐδέξω A. 1519. εἶθ' εἶχε φωνήν εὐφρονα C. 193. with ὄφελε. εἶθ' ὄφελεν, Ζεῦ, κάμει. . θανάτου κατὰ μοῖρα καλύψαι P. 879.—with opt. of future time. εἶθε γὰρ θεοὶ τοῦσδ' ὀλέσαιεν ἐν γᾶ S.c.T. 548.

Εἰκάζειν *to compare or liken to*. with dat. E. 49. C. 624. Here, for the vulg. εἶκασεν M. Guelph. have ἦκασεν h. e. ἦκασεν. On this point of orthography, see Pierson on Mæris, p. 182. Valck. on Phœn. 165. and cf. ἐξεικάζω, προσεικάζω. — *to conjecture*. S.c.T. 338.—*to discern by conjecture*. οὐκ ἔχοιμ' ἂν εἰκάσαι τάδε C. 511. Ἀμαζόννας κάρτ' ἂν ἦκασα ὑμᾶς S. 285. *I should have guessed that ye were Amazons*.

Εἰκασμα *an image*, S.c.T. 505.

Εἶκειν *to yield*, S. 199. with dat. P.V. 320. A. 1041.

Εἰκῇ *at random, heedlessly*, P.V. 448. 887.

Εἰκός (part. neut. of εἰκέναι) *fitting, likely, meet*. εἰκός sc. ἐστί. *it is meet*. τὸν τεκόντα εἰκός εἰδέναι C. 679. Cf. A. 561. 572. E. 185. *it is likely*

εἰκὸς δὲ πράξειν ἄνδρας ᾧδ' ἀντιστά-
τας S.c.T. 499.

Εἰκότως *meetly, fittingly*, S. 398.
with dat. ἀπουσία εἰκότως ἐμῇ A. 889.
as befits my long absence.

Εἰκὼν *an image*. εἰκὼ acc. (as from
a nom. inus. εἰκώ. Cf. Valck on Phœn.
457.) S.c.T. 541.

Εἰκώς part. of εἰκέναι S. 280. See
εἰκέναι.

Εἰλίσσειν *to roll or wheel*, P.V.
1086. 1094.—Mid. v. *to roll* (intransi-
tively), P.V. 138.

Εἶμα *a garment*, A. 1356. δακρύω
δ' ὑφ' εἰμάτων C. 79. *muffled up in my
robes.*—*a coverlet or carpet*. A. 895.
934. 937.

Εἰμαρμένος *assigned* (lit. by lot)
appointed, a perf. pass. of μείρεσ-
θαι, which occurs only in the middle
and passive forms, from an inus. act.
form μείρω *to assign by lot*. θήσει
εἰμαρμένα A. 887. *will arrange in the
appointed manner.*

Εἶν for ἐν S. 850. in loc. corr.

Εἶναι *to be*, as the logical copula,
εἰμί P.V. 14, etc. εἶ P.V. 698, etc. ἐστί
P.V. 50, etc. ἐστόν C. 205. ἐσμέν S.c.T.
498, etc. ἐστέ E. 386, etc. εἰσί P.V. 378,
etc. ἦσθα A. 1184. C. 241. 355. ἦν P.V.
756, etc. ἔσκε Ion. P. 648. ἦτε A. 528,
etc. ἦσαν P.V. 677, etc. ἔσει S.c.T. 68,
etc. ἔσται P.V. 189, etc. ἔσσεται P. 120.
(see below) ἴσθι C. 145, etc. ἔστω E.
519, etc. In A. 368. (378. D.) ἔστω δ'
ἀπήμαντον, κ. τ. λ. Blomf. objects
to Butler's translation, *sit mihi vero
quod tutum sit*, etc.; because in that
case, he says, a tragic writer would
have said not ἔστω, but εἶη or γένοι-
το. He also observes, that the
construction would then require τὸ
ἀπήμαντον. That the former objec-
tion is not valid, may be seen by
comparing S. 750. 669. (ed. Well.
quoted by Butl. ap. Peile.) With re-
spect to the latter, Peile is correct
in remarking that ἀπήμαντον is the
predicate and not the *subject*, the
real nominative being *a man's condi-
tion*, or some such expression, sug-
gested by τὸ βέλτιστον. ἔστε S.c.T.

163. etc. εἶην S.c.T. 170. etc. εἶης
P.V. 981. εἶη S.c.T. 652. etc. εἶεν S.
182. ᾧ P. 678. etc. ῇ P. 777. etc. εἶναι
P.V. 217. etc. ἔσεσθαι P.V. 837. ᾧν
P.V. 62. etc. οὔσα S.c.T. 183. etc. ὄντι
P.V. 308. ὄντα P.V. 985. etc. ὄντες A.
636. ὄντας P.V. 441. etc. ὄντα n. p. S.
54. etc. — With genitive, denoting
office or duty. ἀνδρῶν τὰδ' ἐστί S.c.T.
212. οὔτοι γυναικὸς ἐστὶν ἰμείρειν
μάχης A. 914. τοῦ δρῶντος ἐστί καὶ
τὸ βουλευσάι περὶ 1332. οὐκ ἂν Ἀρ-
γείων τόδ' εἶη 1650. — denoting ori-
gin, *to be born of*. ᾧν ἐλευθέρου
πατρός C. 902. γένος τὸ δὴ Ζηνὸς
ἐστὶν ἀληθῶς S. 580. — denoting pro-
perty, *to belong to*. Τροίαν Ἀχαιῶν
οὔσαν A. 260, κάρτα δ' εἰμί τοῦ πατρός
E. 708. *I am quite on the side of the
father.* — With the dative, signifying
to have, equivalent to ἔχειν with the
nom. ἀργύρου πηγή τις αὐτοῖς ἐστί
P. 234. *they have a well-spring of
money.* Cf. P.V. 297. 734. S.c.T. 208.
603. P. 168. A. 1177. C. 92. 1049. S. 371.
490. 507. 929. — Containing the predi-
cate, denoting *to be, to exist*. ἐστὶν
θάλασσα A. 932. *there is a sea*. ἐστὶν
πόλις Κάνωβος P.V. 848. *there is a
city Canopus.* Cf. P.V. 477. 762. 771.
S.c.T. 199. 535. 660. 664. 931. S. 204. 617.
710. 759. 935. 952. P. 164. 441. 439. 483.
721. 789. 802. A. 67. 164. 264. 371. 940.
1081. 1272. 1279. C. 501. 507. 864. 872.
E. 581. 615. 618. 706. 653. In A. 705. (723.
D.) for the corrupt ἔσχ', Casaub.
conj. ἔσκε (cf. P. 661.) which Blomf.
and Well. adopt. Dind. conj. ἦστ'.
— with infin. *to be lawful, or pos-
sible*. οὐκ ἐστί *it is not lawful or pos-
sible*. φθογγὰς ἀκούειν ἐστί A. 316.
Cf. P.V. 759. 1057. πολυπλάνητα ἦν
ιδεῖν. . ὀρέγματα C. 419. τοῖς τοιούτοις
οὔτε κρατῆρος μέρος εἶναι μετασχεῖν
C. 290. οὐκ ἐστί λαθεῖν ὄμματα φωτός
A. 770. Cf. P. 100. In P. 411. (419. D.)
θάλασσα δ' οὐκ ἔτ' ἦν ιδεῖν the con-
struction is different; the meaning
being either, as Pauw explains it,
*mare non amplius erat mare facie
et vultu: maris facies interierat*, or
else as Heath renders it, *mare non*

amplius existebat, quod ad visum attinet. The former is better, the allusion seeming to be to the wrecks and bodies covering the whole surface of the sea and destroying its natural appearance. Joined in periphrasis with the present participle, ἐστὶ . . παρόν P.V.785. ἦν προκείμενον P.363. ἐστὶν ἐμπνέων A.657. φεύγων . . ἐστὶν C.134. ἔστ' ἀναγκαίως ἔχον 237. αἰδόμενός τις ἔστω E.519. with the perf. part. ἦν τεθνηκώς A.843. ἔσται δεδορκώς A.1152. ἐστὶ . . διαπεπραγμένα P.254. ἦν τεταγμένος 373. ἐστὶν ἐξεργασμένον 745. ἦσθα γεγραμμένος A.775. ἐστὶ . . κεκτημένη 1020. ἦμεν . . πεπυσμένοι 1069. (Cf. εἰδέναι s. fin.) ἦν τετμημένος C.196. ἐστὶν . . προστεταγμένον E.199. ἐστὶν ἐσφραγισμένος E.792. ἐστὶν ἡξιωμένα S.485. ἐστὶν ἐγγεγραμμένα 924. with part. aor. γηρυθεῖς ἔσει S.455. — with part. and article, τίς οὖν ὁ λύσων σ' ἐστίν; P.V.773. αὐτὸς ἦν ὁ μαρτυρῶν E.785. τίς ἦν ὁ θέλξας; S.566. — with relative pronoun, οὐκ ἔστιν ὅστις C.170. *no one.* οὐκ ἔστιν ὅτῳ P.V.291. *to no one.* Cf. 991. οὐκ ἔσθ' ὅπως A.606. *by no means.* In P.120. (121.D.) for ἔσσεται, which is the vulg. reading, Blomf. in order to avoid the poetical form ἔσσεται adopts Burney's conjecture ἄσεται. So Dind. In a lyrical passage, however, like the present, this objection seems to be of no force, as similar licences are continually occurring. Blomfield places a stop after πόλισμα, and refers ἄσεται to the words which follow. Wellauer joins μὴ πύθεται 117. and πέσῃ 123. in construction, taking καὶ τὸ Κίσιον πόλισμα . . ἀπύων as a parenthesis, of which the latter clause is in the nominative absolute. This does not appear to be necessary, as μὴ may in this sense be joined with the future indicative, no less than with the subjunctive (see Matth. Gr. Gr. 519.7), nor is the transition from the subj. to the fut. ind. without a parallel. e. g. Arist. Eccl. 495. μὴ καὶ τις ἡμᾶς ὀψεται χήμῳ ἴσως κατείπη.

Choeph. 262. σιγᾶθ' ὅπως μὴ πεύσεται τις, ὃ τέκνα, γλώσσης χάριν δὲ πάντ' ἀπαγγείλῃ τάδε. Κένανδρον ἄστυ is not the nominative in apposition to πόλις, but the accusative after πύθεται, πόλις referring, as Abresch remarks, to the country generally. The whole sentence from v.114. may be thus translated: — *Thus is my gloomy bosom torn with alarm, alas! on account of this Persian host, lest the country should learn that the great city of Susa is bereft of its heroes, and the Cissian town should cry responsively to the intelligence, (alas! the female multitude crying, alas!) and a rending should be made of their linen vestments.*

Εἵνεκα (poet. for ἔνεκα) *on account of.* παντὸς εἵνεκα S.185. τοῦδ' εἵνεκα P.V.345. In the former passage Heath, and in the latter Brunck, read οὔνεκα.

Εἰπεῖν *to say, speak, or tell.* aor. 1. εἶπας P.V.775. P.292.784. A.889. S.337.499. S.c.T.788. aor. 2. εἶπον C.677. E.586.608. S.393. εἶπε A.124. 198.376.601. C.277.655.666. imper. εἶπέ P.V.345.595. P.470.685. A.120. 133.154.603.905. C.671.905. E.557. opt. εἶποις C.834.994. εἶποι S.c.T.896. P.624. conj. εἶπω A.1470.1496. C.86.1070. εἶπῃς E.842. εἶπη S.305. εἶπητε P.V.1075. inf. εἰπεῖν P.V.686. 878. S.c.T.905. P.700. A.358.1295. 1346. C.568. E.414.516. S.973. part. εἰπών A.658. S.897.899. εἰπόντος C.412. εἰπούσα C.845. — With part. τεθνεῶτ' Ὀρέστην εἶπέ C.671. *say that Orestes is dead.* ὥς εἰπεῖν ἔπος P.700. *to be brief.* ταύτην τοιαύτην εἶπον E.608. *as such I have described her.* — *to bid.* τρίς εἰπόντος . . σώζειν πόλιν S.c.T.728. Cf. S.499. — *to call.* σωτήρ, ἢ μόρον εἶπω; C.1070. Cf. ib. 412. (418. D.) But here εἰπόντες appears to be interpolated from the Schol. τί δ' ἂν φάντες conj. Bothe, which is probably correct. — ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα P.292. *what you have said is a great joy to my house.*

Εἴπερ *if, provided that, seeing that*, with pres. ind. S.c.T. 665. P. 789. A. 1020. C. 221.645.492. with imperf. C. 196. S. 339. with perf. or aor. P.V. 610. A. 29.908. C. 515. E. 417. with fut. A. 1222. with opt. S. 919.

Εἴργειν *to exclude, keep off*, S.c.T. 100. P. 89. with gen. *to ward off from*, S.c.T. 485. A. 1306. S. 37. with dat. in the same sense. εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ S.c.T. 398. pass. εἴργεσθαι, *to be kept from*, C. 907. with ἀπό S. 61. On the accentuation of this word, and the difference between εἴργειν and εἴργειν, see Lobeck on Soph. Aj. v. 753.

Εἰρήνη *peace*, P. 755.

Εἷς *one*. εἷς ἅπαντας ἀνθ' ἑνὸς τὸδ' ἔργον ἦν S.c.T. 1041. Cf. S.c.T. 525. P. 247. 305. 423. 749. 947. S. 920. A. 491. 626. C. 514. 297. 546. E. 559. 941. It is used also with superlatives and words of a like force to heighten the meaning, e.g. εἷς ἀνὴρ πλείστον πόρον ἐχθροῖς παρασχών P. 319. *having given them by far more trouble than any one else*. Matth. Gr. Gr. 461. compares the Latin phrase *unus omnium maxime*. Lobeck on Soph. Aj. 1343. comp. Virg. *Æn.* ii. 246. *Cadit et Rhipeus justissimus unus qui fuit in Teucris*. He also refers to Valck. on Herod. vi. c. 127. Bentl. on Hor. A. P. 32. (qu. v.) Thus Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πόλιν ὑμνοῖτο S.c.T. 6. Ἐλένη μία τὰς πολλὰς τὰς πάνυ πολλὰς ψυχὰς ὀλέσασα A. 1431. Cf. v. 1444. οὐχ εἷς *many*. πάταγος οὐχ ἑνὸς δορός S.c.T. 99. on this phrase see Blomf. Gloss. in loc. Schäf. ad Greg. p. 55. πολλοὶ εἷς ἐν συμπιτνοῦσιν ἴμεροι C. 297. *coincide*. ἐξ ἑνὸς ῥόθου P. 749. *with one impulse*.

Εἷς=ἐς (See Dind. on Arist. Ach. 242. and cf. not. ad Soph. *Œd.* T. 78. ed. Linw.) *into, to*. With verbs signifying or implying motion towards any thing, place, or person, e.g. τὴν σιδηρομήτορα ἐλθεῖν ἐς αἶαν P.V. 302. Cf. P.V. 1. 2. 150. 387. 495. 649. 661. 692. 724. 815. 847. 967. 1023. 1030. 1052. 1076. S.c.T. 30. 190. 222. 424. 842. 980.

P. 2. 66. 99. 179. 218. 226. 371. 386. 477. 484. 522. 619. 622. 776. 1025. A. 389. 424. 719. 825. 885. 931. 940. 1249. Cf. 1548. C. 3. 213. 452. 665. 669. 701. 900. 901. 925. E. 11. 56. 342. 437. 813. S. 326. 403. 533. 747. 832. 859. 879. 891. with πιτνεῖν. ἐς νόσον πεσών P.V. 471. 476. πεσεῖν ἐς τὸ μὴ τελεσφόρον A. 972. *to come to nought*. ἐς φθόρον πεσόντα A. 1240. *gone to destruction*. ταραγμὸς ἐς φρένας πιτνεῖ C. 1052. ἐς γᾶν προπιτνοῦντες P. 580. *bowing to the ground*. πολλοὶ εἷς ἐν συμπιτνοῦσιν ἴμεροι C. 297. *coincide*. with καθέζεσθαι. ἐς θρόνον καθέζετο P.V. 228. *sat upon the throne*. εἷς θρόνους καθιζάνω E. 29. with ῥέπειν. τὸ μητρὸς ἐς σέ μοι ῥέπει στέργηθρον C. 238. *inclines towards*. κακῶν ῥέπουσαν ἐς τὰ μᾶσσονα P. 432. with χεῖν. κρόκον βαφὰς ἐς πέδον χέουσα A. 230. *letting them fall upon the ground*. σταγόνας χυμένας ἐς πέδον C. 395. with τάσσειν. εἷς ἐπτατειχεῖς ἐξόδους τάξω S.c.T. 266. *I will station them at the seven gates*. with τίθεσθαι. ἐς αἵματηρὸν τεῦχος ψήφους ἔθεντο A. 789. with σκήπτειν. Ἀτρειδῶν ἐς τόδε σκήπτει στέγος A. 301. hence ἐς παῖδ' ἐμὸν Ζεὺς ἐπέσκηψεν τελευτήν θεσφάτων P. 725. with ἐμπλέκειν. εἷς ἀπέραντον δίκτυον ἄτης ἐμπλεχθήσεσθε P.V. 1080. with σιγᾶν. οὐκ ἐς φθόρον σιγῶς ἀνασχήσει τάδε; S.c.T. 208. (see under σιγᾶν.) ἐς νύκτ' ἀποστείχοντος ἡλίου S. 750. *when the sun draws near to its setting*. Cf. the expression ἦμος δ' ἡέλιος μετενίσσεται βουλύτόνδε Od. ix. 58. ἐς χεῖρας ἐλθεῖν S.c.T. 662. *to engage in combat*. εἷς ἄρθμον ἦκειν P.V. 191. *to be reconciled*. τέκνων εἷς ἔργον ἡλθέτην A. 1180. *begat children*. ταυροσφαγοῦντες ἐς μελάνδετον σάκος S.c.T. 43. h. e. *letting the blood of the victim fall into the hollow of the shield*. μνημεῖα αὐτῶν τοῖς τεκοῦσιν εἷς δόμους. . . ἔστεφον ib. 49. *they placed them (to be sent) to their homes*. — *against*. τρέψον εἷς ἐχθροὺς βέλος S.c.T. 237. *ιάπτων μηκέτ' εἷς ἡμᾶς βέλη* A. 496. *μηδ' εἷς Ἐλένην κότον ἐκτρέψης* ib.

1443. Cf. P.V. 947.1088. S.c.T. 1041. — *before, in the presence of.* ἐς ὑμᾶς ἐρῶ μῦθον P.157. — with verbs of seeing. ἐς τὰ νῦν πεπραγμένα βλέψαντα P.787. *looking upon them.* ιδέσθω δ' ἐς ὕβριν βρότειον S.97. But on C. 230. which Wellauer refers to this head, see γραφή. Hence *in respect of*, denoting respect had to a certain thing. ἐς τὰ πάντα βίαιος P.V.738. *in all respects violent.* Cf. ἐς τὸ πᾶν βδελύκτροποι E.52. Cf. also A.668. E.192.510. πρῶτος εἰς εὐψυχίαν P.318. τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων A.804. ἐς κοινόν *in common.* ὑμῖν τῇδ' ἐς κοινὸν φράσω P.V.846. E.386. — ἐς τὸ πεπωμένον A.68. *according to destiny.* ἐς τὸ πᾶν *for ever, continually.* C.673. 927. E.83.281.379.851.996. Denoting limit of time, or space, or number. ἐς τριακάδας δέκα νεῶν P.331. *as many as thirty times ten ships.* οὐ μάλ' ἐς μακράν S.903. *at no distant time.* ἐς τὸδ' ἡμαρ S.c.T.21. *up to this day.* αἰῶνα ἐς τρίτον ib.726. μοιρόκραντον ἐς ἡμαρ C.603. ἐς τὸν πολὺν χρόνον A.607. *for length of time.* εἰς ἅπαντα χρόνον E.462. εἰς ἅπαντα πλειστήρη χρόνον E.733. εἰς τὸν αἰανῆ χρόνον ib.542. εἰς τὸ πᾶν χρόνου ib.640. *for ever.* εἰς τὸ λοιπὸν P.578. E.678. *for the future.* — εἰς Ἄδου P.V.236. elliptically, for εἰς Ἄδου δόμον.

Εἰσάγειν = ἐσάγειν *to bring into.* δούλιον ἐσάγον αἶσαν C.75. (77.D.) h.e. ἄγον ἐς δούλιον αἶσαν. As instances of a similar construction Dind. compares Eur. Hel. 1566. Ion. 1434. Herc. fur. 850. — *to bring a cause into court.* εἰσάγω δὲ τὴν δίκην E.552. Cf. 550.

Εἰσαεί = ἐσαιεί (ἐσαιεῖ vulg.) *for ever.* P.V.734. E.800. On the penult. quantity, see αἰέν.

Εἰσαμείβειν *to enter by passing across a place.* εἰσαμείψαι S.c.T. 540.

Εἰσαναγκάζειν = ἐσαναγκάζειν *to compel.* P.V.290.

Εἰσάπαξ *once for all.* P.V.752.

Εἰσβαίνειν = ἐσβαίνειν *to enter, to rush in.* ἐσβέβηκε S.466.

Εἰσβάλλειν *to cast into.* P.V.1077.

Εἰσέρχεσθαι = ἐσέρχεσθαι *to enter.* μηκέτ' ἐσέλθης τάδε A.1307. *to assail, attack.* ὥς με πόλλ' ἐσέρχεται κακὰ ἄλγη P.831. — *to enter the mind.* εἰσελθέτω σε μήποτ' ὥς . . γενήσομαι P.V.1004.

Εἰσῆκειν = ἐσῆκειν *to come in.* Of the wind, πνέων ἐσῆζειν A.1154.

Εἰσθρώσκειν = ἐσθρώσκειν *to leap into, to invade.* aor. 2. ἐσθορεῖν S.c.T. 436.

Εἰσιδεῖν = ἐσιδεῖν *to behold.* aor. 2. P.V.184.244. P.196. A.874. S.423. εἰσιδὼν P.V.802. S.481. εἰσιδοῦσα P.V.244. εἰσιδούση 146. ἐσιδόντα P.878. aor. 2. mid. εἰσιδόμαν Dor. P.V.425. imp. ἐσίδεσθε 140.

Εἰσικνεῖσθαι *to penetrate.* S.551. (556.D.) Here for the vulg. εἰσικνουμένη we should certainly read εἰσικνουμένου with M. Rob.

Εἰσκομίζειν = ἐσκομίζειν *to conduct within.* A.925.

Εἴσοδος *an entrance.* E.30.

Εἰσοιχνεῖν *to enter.* εἰσοιχνεῦσι P.V.122. Ion. for εἰσοιχνουσι, which Blomf. adopts in preference. Dind., however, rightly observes, that the word being Homeric, Æschylus seems to have retained likewise the Homeric form.

Εἰσόπιν *afterwards.* εἰσόπιν χρόνου S.612. *in after-time.* Probably in E.996. (1044.D.) for the vulg. σπονδαὶ δ' ἐς τὸ πᾶν ἐνδ' ἄδεις οἴκων we should read σπονδαὶ δ' εἰσόπιν.

Εἰσορᾶν = ἐσορᾶν *to behold,* P.203. P.V.246.568.901.943.1095. A.811. S.563. On P.111. ἐσορᾶν πόντιον ἄλσος, Blomf. rightly observes that ἐσορᾶν has the sense of *bearing, or enduring,* and compares Hor. Od. i. 3. *Qui vidit mare turgidum,* and Eur. Med. 266. κακὴ δ' ἐς ἄλκην καὶ σίδηρον εἰσορᾶν.

Εἴσω = ἔσω (qu. v.) *within.* εἴσω κομίζου A.1005. *go within.* ἔξωθεν εἴσω τῷ φέροντι μέμψεται S.c.T.542. (560.D.) The collocation of these

words is singular : the meaning can scarcely be other than *ἐξωθεν μέμψεται τῷ φέροντι εἴσω*. A somewhat similar collocation occurs A. 1166. *εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς*. with gen. *μένειν εἴσω δόμων* S.c.T. 214. In C. 1055. (1059. D.) *εἴσω καθαρμός*. *Λοξίου δὲ προσθιγών, ἐλεύθερόν σε τῶνδε πημάτων κτίσει*, if this reading be correct, we must with Klausen understand it to mean, "in ædibus paternis lustrari poteris. *Λοξίου* statua Apollinis posita in ædibus Atridarum." But Schütz's suggestion *εἰσὶν καθαρμοὶ* appears very probable. Elmsley conj. *ἔσται καθαρμός*.

Εἴτα then, after all, P.V. 779.

Εἴτε whether, repeated, *εἴτε...εἴτε* whether...or. A. 252. C. 839. E. 282. *εἴτ' οὖν...εἴτε* A. 477. *εἴτ' οὖν...εἴτ' οὖν* C. 672. *εἴτ' οὖν...εἴτε καὶ* A. 817. *εἴτ'...εἴτε καὶ* S. 183. with *εἴτε* omitted in the former clause, *σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, ὅμοιον* A. 1376. *μύραινά γ' εἴτ' ἔχιδν' ἔφν* C. 988. with *εἰ* in the former clause instead of *εἴτε* C. 757. E. 446. 982. In C. 417 Dind. rightly adopts from Herm. *ἐν τε*. See under *πολεμίστρια*.

Ἐκ from. With verbs denoting or implying motion or removal from any place or thing, e. g. *ἐκ πυλῶν χωρήσεται* S.c.T. 458. *he will retire from the gates*. *ἐξ ὀμμάτων ἤστραπτε γοργωπὸν σέλας* P.V. 356. *flashed from his eyes*. *κομίζου ἐξ ὀμμάτων* S. 927. *depart out of my sight*. *ἐκ δεσμῶν λυθέντα* P.V. 507. *loosened from his bands*. *λαβοῦσα κόσμον ἐκ δόμων* P. 835 *fetching it from the house*. *ἐκ δρόμου πεσών* A. 1118. *turning out of my course*. Cf. P.V. 175. 572. 670. 874. 911. 958. 1048. 1062. S.c.T. 40. 441. 846. 924. P. 56. 297. 305. 347. 516. 600. 634. 846. 924. A. 9. 307. 428. 546. 610. 612. 675. 1284. 1393. 1553. 1568. 1608. C. 22. 74. 133. 480. 528. 663. 1054. E. 35. 54. 112. 142. 201. 399. 421. 568. 749. 776. S. 195. 305. 418. 438. 644.—it is sometimes strictly joined in construction with a substantive, e. g. *ἐξ ἀμηχάνων πόρους*

P.V. 59. *ways of escaping from difficulties*, *σταλαγμοῖς ἱππικῶν ἐκ πνευμόνων* S.c.T. 61. *droppings from the horses' lungs*. *ἐκ χειρῶν πέτροισι* P. 651. *stones hurled from the hands*. *ἐκ πόλεως φυγὴν* A. 1386. *banishment from the city*. *ἐκ μελέων πέλανον* E. 255. *clotted gore from human limbs*. *ὕμνος ἐξ Ἑρινύων* E. 318. 327. *a lay of the Furies*. *τεκμηρίοισιν ἐξ οἰμωγμάτων* A. 1339. *proofs derived from the cries*. *ἐκ φίλων ἀβουλῆαις* S.c.T. 732. *evil counsels from his friends*. *τὸ μέλλον ἐκ θεῶν* P. 365. *the purpose of the gods*.—with verbs of hanging. *ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν* S. 460. *from*, denoting the cause, reason, origin, or author of any thing, e. g. *σέθεν ἐξ αἵματος γεγόναμεν* S.c.T. 128. *of thy blood are we sprung*. *τινὶ τῶν ἐξ οὐρανοῦ* P.V. 899. *of the heavenly inhabitants*. *πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως* P.V. 504. *derived from Prometheus*. *ἐξ αἰνιγμάτων ἐπαργέμοισι* A. 1083. *obscured by riddles*. *ζυνῆκα τοῦπος ἐξ αἰνιγμάτων* C. 874. *I understand it by riddles*. *ἐκ κριθῶν μέθυ* S. 931. *wine made from barley*. *κράτος ἐκ γυναικῶν* A. 1449. *power exercised by women*. *ἐξ ὀνειράτων καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη* C. 516. *frightened by dreams*. *ἐξ ἀμαυρᾶς κληδόνης λέγει* 840. *speaks from obscure report*. *ἄσαντος ἐκ ματρός ἐστι θυμός* C. 416. On this passage see under *ἄσαντος*. *ἐξ οὗ τέκνων ἦνεγκ' ὑπὸ ζώνην βάρος* C. 986. *by whom she had children*. *κλαυθμῶν τῶν ἐξ οἴκων* A. 1532. *lamentations made by the house*. *ἐξ ἐλευθέρου δέρης ἀποιμώζουσι* A. 319 *utter lamentations out of a free throat*. Cf. P.V. 761. 873. S.c.T. 23. 514. 576. 880. 964. A. 532. 733. 986. 1506. C. 1000. S. 17. 44. 154. 168. 584. 889. E. 507. 764. 864. 894. 944. P. 693. *ἐκ τῶνδε* from these things, from this cause. S.c.T. 338. A. 851. 1196. 1382. 1585. C. 1052. E. 520. *ἐκ τίνος λόγου* C. 508. *from what reason?* *ἐκ δὲ τοῦ* E. 754. 781. *from this reason*. *ἐκ κελεύσματος* P. 389. *at the word of command*. *σέβει τοι Ζεὺς τόδ' ἐκ νό-*

μων σέβας E. 92. *respects it according to his laws*, h. e. his own laws and principles. Or τόδ' ἐκ νόμων σέβας may be joined in construction with the same meaning. "Scribendum ἐκνόμως (h. e. *exceedingly*) cum Hermannō, et σέβας intelligendum de munere Mercurii." Dind. Hence with verbs of *receiving* and *hearing*. S. c. T. 682. P. 743. A. 275. 339. E. 829. S. 674. 926. Hence also it often denotes the person by whom a thing is done, with verbs of a passive or transitive signification. τεθνᾶσιν ἐκ χειρῶν αὐτοκτόνων S. c. T. 787. *they are slain by*. Cf. A. 1252. ἐξ ἐμοῦ ὠφελημένος P. V. 221. ἐκ θεοῦ προσεθρέφθη A. 717. τεταγμένα μοῖρα ἐκ θεῶν ib. 997. ὁμῶμοται ὄρκος ἐκ θεῶν 1257. δαμείς ἐκ χειρός 1475. 1501. ἐκ θεῶν δοθέντα E. 370. ἐκ πόλεως κέκρανται S. 920. Hence too it denotes the *means* or *instrument* with which a thing is done. ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι ἄρχειν πολιτῶν A. 1622. *by this man's wealth*. φρενώσω οὐκ ἔτ' ἐξ αἰνιγμάτων 1196. *by means of riddles*. Hence also such expressions as ἐκ φρενός S. c. T. 855. 902. *from the soul*. ἐκ θυμοῦ A. 48. ἀμαυρᾶς ἐκ φρενός ib. 532. Cf. C. 155. φρενός ἐκ φιλίας P. 470. 1496. τὸν ἐκ φρενός λόγον C. 105. *the real sentiments of your mind*.—partitively, to denote some out of a number, ἐξ ὀνειράτων ἃ χρὴ ὕπαρ γενέσθαι P. V. 483. *which among dreams*.—Denoting a transition, *after*. ἐκ χαλεπᾶς δύας S. c. T. 210. *after calamity*. ἐκ θυσιῶν A. 101. *after sacrifices*. ἐκ πνεύματος S. 157. 171. ἐκ μάχης πόνος A. 321. ἐκ πολέμου τειρομένοις S. 77. λευκὸν ἡμᾶρ νυκτὸς ἐκ μελαγχίμου P. 293. κάλλιστον ἡμᾶρ εἰσιδεῖν ἐκ χειματος A. 874. ἐξ οὔτε P. 748. E. 25. *from the time when*. ἐκ τῶνδε C. 336. ἐκ τούτων P. 774. *after this*. ἐκ δὲ τῆς E. 2. *after her*. χειρ' ἐκ χειρός A. 1081. *one hand after another*. (See *χείρ*.) So, perhaps, in E. 168. See *ἐκεῖνος*.—Denoting a condition, state, or circumstance. ἐξ ὕπνου C. 33. *in sleep*. ἐξ ὀνειράτων E. 150. *in my*

dreams. ἐκ τῶνδε S. 454. *under these circumstances*. ἐκ θαλάσσης P. 77. *by sea*. ἐξ ἐνὸς ῥόθου P. 454. *with one impulse*. ἐκ μιᾶς ὁδοῦ C. 70. *in one direction*. χειρὸς ἐκ δορυπάλτου A. 116. *on the right hand*. ἐκ τῶν ὁμοίων A. 1397. *on equal terms*. But ἐξ ἀέλπτων κἀπρομηθήτων S. 352. *from unlooked-for circumstances*. On the difference between the use of the singular and plural in such expressions in the more ancient writers, see Lobeck on Soph. Aj. v. 716. ἐξ ἴσου *equally*. ἐξ ἀρχῆς E. 274. 533. *from the beginning*.—It occurs rather curiously in S. 701. πρέπουσι . . μελαγχίμοις γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν h. e. *they are conspicuous for their swarthy limbs appearing to the view from under their white vestments*. On the construction τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου C. 500. see βυθός.

Ἐκαθεν *from afar*, S. 416. C. 315. Here for ἄν ἔκαθεν Herm. conj. ἄγκαθεν. On the whole passage see under οὐρίζειν.

Ἐκάς *afar*, A. 283. 1075. 1634. On C. 465. see under ἔμμοτος.

Ἐκαστος *each*, P. V. 489. 865. S. c. T. 13. 56. 358. P. 373. A. 231. 324. 420. 424. 847. E. 262. S. 956. in apposition with a plural substantive, Περσίδες ἀκροπενθεῖς ἑκάστα . . λείπεται μονόζυξ P. 132. ἑκάστα S. 910. *every particular*. αὐθ' ἑκάστα P. V. 952. *each several particular*.

Ἐκάτη *Hecate*, a name of Diana. Ἄρτεμιν Ἐκάταν S. 661.

Ἐκάτι *on account of*. ἑκατι κληδόνων A. 848. *on account of rumours*. κεδνῶν ἑκατι πραγμάτων C. 690. τόλμης ἑκατι C. 990. ἑκατι δαιμόνων. C. 212. 430. *by the will of the gods*. Παλλάδος καὶ Λοξίου ἑκατι E. 729. κακῶν ἑκατι κἀγένοντο E. 91. *for purposes of evil*. πλήθους ἑκατι P. 329. *in respect of numbers*. On the Doric α, see under Ἀθάνα.

Ἐκατογκάρᾱνος. See ἑκατοντακάρηνος.

Ἐκατόν *a hundred*. ἑκατὸν δῖς P. 335. *two hundred*.

Ἑκατοντακάρηνος *hundred-headed*, P.V. 353. Pauw, to avoid the anapaest, conj. ἑκατογκάρηνον. So Pors. Schütz. ἑκατογκάρανον Blomf. as more Attic. So Dind. who compares the forms καρανοῦσθαι and καρανιστήρ in the tragic writers.

Ἐκβάζειν *to tell, to bid*. τὸ χαίρειν ἑκβάξει A. 484. *he will bid us to rejoice*.

Ἐκβαίνειν *to descend*, A. 880. 1009.

Ἐκβάλλειν *to cast out*, S.c.T. 670. With gen. P.V. 201. S.c.T. 451. A. 1546. E. 712. With ἐκ P.V. 912. Met. *to utter*, A. 1645. C. 46. So E. 794. γλώσσης ματαίας μὴ ἑκβάλλης ἐπὶ χθόνα καρπόν.

Ἐκβασις *a disembarkation*. ἑκβασις στρατοῦ S. 752.

Ἐκβάτανα *Ecbatana*, P. 16. 526. Brunck here rightly prefers Ἀγβατάνων, as being the older form of the name, although this is contrary to the authority of MSS.

Ἐκβολή *a casting out*. πρόπρυμνα ἑκβολὰν φέρει S.c.T. 751. *is cast out at the stern*.—*exile, expulsion*. S. 416.—*the casting out of votes from the urn*. ἑκβολὰς ψήφων E. 718.

Ἐκβροντᾶν *to strike with lightning*. ἐξεβροντήθη σθένος P.V. 362.

Ἐκγονον (neut. of seq.) *an offspring*. Τηθύος ἑκγονα P.V. 137. *children of Tethys*.

Ἐκγονος *id.* P.V. 774. Cf. ἔγγονος.

Ἐκδέχεσθαι *to receive from another*, A. 275. With dat. Ὀρέστην ἐξεδεξάμην πατρί C. 751. (762. D.) *I received Orestes at the hands of his father*. On this (called the Schema Sicelicum) see Porson and Schäfer on Eurip. Hec. 533. Matth. Gr. Gr. 394. 3. Compare also Bernhardt, Synt. Gr. Cap. iii. 9.

Ἐκδιδάσκειν *to teach*, P.V. 700. 983.

Ἐκδιδόναι *to deliver up*. ἐκδώσομεν S. 505. ἐκδῶς ib. 336. ἐκδοῦναι 921. ἐκδόντες 409.

Ἐκδικος *unjust*, P.V. 1095. E. 467.

Ἐκδίκως *unjustly*, P.V. 978. On S.c.T. 589. see ἐνδίκως.

Ἐκδοχή *a succession*, A. 290.

Ἐκδρακοντοῦσθαι *to be changed into a dragon*. ἐκδρακοντωθείς C. 542.

Ἐκδύειν *to strip*. With double acc. ἐκδύων ἐμὲ χρηστηρίαν ἐσθῆτα A. 1242. *stripping me of my oracular vestment*.

Ἐκεῖ *there*, P. 311. C. 350. 703. E. 81. Referring to the shades below, C. 354. S. 227.

Ἐκεῖθεν *thence*. τὰ κεῖθεν S.c.T. 40. *the news from thence*.

Ἐκεῖθι *thither*. ἐκεῖθι κῆλθον; S.c.T. *What! did they come to that?*

Ἐκεῖνος *he, it*, etc. referring to some person, etc. already spoken of. P.V. 950. S.c.T. 533. 645. P. 752. 815. A. 594. C. 176. 206. 565. 731. E. 216. 574. ἐκεῖνοι *they*, etc. S.c.T. 533. P.V. 77. A. 657. 659. — *the former*, opposed to something more lately stated. τοῦτ' αὐτ' ἐκείνων τοῦπος αἰροῦμαι σέθεν S.c.T. 246. τούτων αἰδρίεις εἰμι . . ἐκεῖνα δ' ἔγνων A. 1077. ταῦτ' ἐκείνων μᾶλλον οἰκτεῖρω πολὺ ib. 1303. See under οἰκτεῖρειν and σπόγγος. With the force of ἐκεῖ. πάντ' ἐκεῖνα P. 387. *all those parts*. πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα ib. 254. *every thing there is ruined*. In E. 168. (178. D.) ποτιτρόπαιος δ' ὦν ἕτερον ἐν κάρῃ μιάστορ' ἐκείνου πάσεται, the word ἐκείνου violates the metre. Bothe remarks, "Scribendum ἐκ κείνου, post illud, quod ante passus est. Ita Soph. Phil. 685. εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων, ubi Aldus simili menda ἐκείνων." It may, however, be better to join ἕτερον with ἐκ κείνου, referring the latter to Apollo, or the opposition will fail. Upon his head he will have an avenging fiend of a different sort, instead of him who now protects him. Cf. τυφλὸν ἐκ δεδορκότος Œd. Tyr. 455. By ἕτερον is meant not another fiend, but a fiend other than, or, instead of, his present protector. The metre, however, requires — υ —. ἔστιν οὐ conj. Hermann, which perhaps approaches the truth.

Ἐκεῖσε *thither*, P. 703.

Ἐκζεῖν *to boil up, break out*. Met.

ἐξέζεσεν Οιδίπου κατεύγματα S.c.T. 691.

Ἐκηβόλος *far-darting*, P.V. 713. E. 598.

Ἐκηλος *quiet*, S.c.T. 220.

Ἐκθαμνίζειν *to tear up by the roots*, S.c.T. 72.

Ἐκθoinᾶσθαι *to feast upon*, P.V. 1027.

Ἐκθρώσκειν *to spring from*, with gen. P. 449.

Ἐκθυμός *passionate, eager*, P. 364. Compare the expression ἐκ θυμοῦ A. 48.

Ἐκκαθαίρειν *to purify, to clear from*, with gen. S. 261.

Ἐκκαλεῖσθαι *to call forth or elicit*, Met. A. 261.

Ἐκκαλύπτειν *to disclose*, P.V. 193.

Ἐκκαρπίζεσθαι *to bear as fruits*, S.c.T. 583.

Ἐκκενοῦν *to empty or lay waste*, P. 747. pass. S.c.T. 312. P. 541.

Ἐκκηραίνειν *to destroy*. ἐξεκήρανεν E. 124.

Ἐκκλέπτειν *to remove by stealth*, A. 648. E. 148.

Ἐκκριτός *chosen out, select*, P. 331. 789. with gen. ἐκκρίτους πόλεως S.c.T. 57.

Ἐκκρουστος *raised by the hammer, embossed*, S.c.T. 524.

Ἐκκυλίνειν [ῖ] *to roll out of*. Met. *to extricate*. ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τέχνης P.V. 87.

Ἐκλάμπειν *to flash forth*, P.V. 1085.

Ἐκλαπάζειν *to ravish, to eject*, with gen. S.c.T. 438.

Ἐκλείπειν *to leave*, with acc. A. 1159. C. 536. *to leave out*, P.V. 829. P. 505. *to cease*, E. 127. Mid. v. *id.* ὄνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται E. 97. *does not pass away*. In S.c.T. 200. (218. D.) P. 126. this verb is also used intransitively in the sense of *to depart, to go away*. On the former passage, Wunderlich Obs. Critt. p. 161. observes, "ἐκλείπειν absolute pro *excedere* dicitur P. 125. Hinc factum est ut ἐκλείπειν pro *evanescere* positum sit apud Soph. El. 1149.

νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ θανόντα σὺν σοί. [Cf. v. 19. μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη.] Locum igitur Sept. 200. ita reddo: *Atqui vero deos urbem captam incolentes excedere ferunt.*"

Ἐκλύειν *to release*, P.V. 783. With gen. P.V. 326. 339. — in mid. τὸν οὐκ ἐκλύσεται E. 166. Cf. Hom. Od. 10. 286. Soph. Trach. 21. This also occurs as a various reading in P.V. 235. where the vulg. is ἐξερυσάμην. See ἐκρύεσθαι.

Ἐκλυσις *a release*. With gen. P.V. 262.

Ἐκμανθάνειν *to learn*, P.V. 819. ἐκμαθήσονται ib. 254. ἐκμαθῆς 708. ἐκμαθεῖν 778. P. 226. ἐκμαθοῦσα P.V. 878.

Ἐκμαρτυρεῖν *to bear witness to a fact*. ἐκμαρτύρησον προῦμόσας τό μ' εἰδέναι A. 1169. *bear witness that I know*. Here τὸν μ' conj. Dind. ἐξεμαρτύρει φόνον E. 439. *bore witness to the murder*. See λουτρών.

Ἐκμαστεύειν *to trace out*, E. 238.

Ἐκμοχθεῖν *to undergo labour*. ἃ ἐκμεμόχθηκε P.V. 827. *what sufferings she has undergone*.

Ἐκνόμως *unlawfully, unjustly*, A. 1452. or it may here mean *out of time, inharmoniously*. On E. 92. cf. under ἐκ.

Ἐκπαγλεῖσθαι *to regard with exceeding desire*. σύνοιδ' Ὀρέστην πολλά σ' ἐκπαγλουμένην C. 215.

Ἐκπαγλος *monstrous, horrible*, C. 541. A. 836.

Ἐκπάτιος *swerving from its path, irregular, uncontrolled*. τρόπον αἰγυπιῶν οἷτ' ἐκπατίοις ἄλγεσι παίδων ὑπατοὶ λεχέων στροφοδινοῦνται A. 49. (50. D.) Here ἐκπατίοις ἄλγεσι παίδων is usually supposed to be put by a sort of hypallage for ἐκπατίων, h. e. *grief for their lost young*. So the Schol. δέον δὲ εἰπεῖν ἐκπατίων παίδων, ἐκπατίους εἶπε, πρὸς τὸ ἄλγεσι. It seems better to refer it to ἄλγεσι. Klausen remarks, "ἐκπάτιον quod esse continere nequit in itinere suo, quod huc illuc vagatur,

itaque quicquid immodicum est et certis rationis finibus destitutum. Quod hoc loco optime sese habet. Ingens dolor vulturios huc illuc rapit, ut huc illuc supra nidum circumvolitent."

Ἐκπέμπειν *to send forth*. With gen. A. 272. *to cast out*, C. 96.

Ἐκπέραμα *a coming forth*. τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ C. 644. *This third time I call upon some one to come forth from the house*. Schol. ἐκπεραῖσαι τινα καλῶ.

Ἐκπερᾶν *to pass through or traverse*, P.V. 715. 733. E. 231.

Ἐκπέρθειν *to overthrow*, P.V. 357. S.c.T. 409. 449.

Ἐκπεύθεσθαι *to inquire*, P. 916. (954. D.) This verse is assigned by Blomf. and some others to Xerxes. This makes the sense easy, but is rendered doubtful by the arrangement seeming to require the first verse in the strophe as well as v. 928. in the antistrophe to be given to the Chorus. So Lachmann, and Hermann, the latter of whom suggests that ἐκπεύθου is here used in a passive sense, "*interrogare, sine omnia ex te quaeri*." This is approved by Well. and Dind. but justly (as it seems) condemned by Blomf. We may, perhaps, suppose it an apostrophe of the Chorus to itself, urging itself to learn at once the extent of its loss. Such apostrophes are not uncommon in such cases. See for instance Pind. Isth. iv. 24. ed. Dissen.

Ἐκπήδημα *a leap*. ὕψος κρεῖσσον ἐκπηδήματος A. 1349. *a height too great to leap over*.

Ἐκπιδύεσθαι *to bubble forth*, P. 801. So Schütz, for the corrupt vulg. ἐκπαιδεύεται. See κρηπίς.

Ἐκπίνειν [ι] *to drink up*, A. 1371. pass. ἐκποθέντα C. 64.

Ἐκπίπτειν *to fall from, to be cast out*. With gen. P.V. 758. 759. 950. With ἐκ, ib. 959.

Ἐκπιτνεῖν *id.* P.V. 914.

Ἐκπλήθειν *to narrate fully*. κακῶν

πλήθος οὐκ ἂν ἐκπλήσαιμί σοι P. 422. (430. D.) Cf. Porson's note on the word ἐκπληρῶν in Eur. Orest. 54. "Dicitur quis id spatium explere, cujus varias partes oberrat. Tibullus i. 4. 69. *Et tercentenas erroribus expleat urbes*."

Ἐκπληξίς *alarm*. κακῶν ἐκπληξίς P. 598. *alarm caused by misfortunes*.

Ἐκπλήσσειν *to strike out, to remove by violence*. ἐκ δ' ἐπληξέ μου τὰν θεμερῶπιν αἰδῶ P.V. 134. ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων κομπασμάτων 360. pass. ἐκπλήσσεσθαι *to be violently affected*. χαρᾷ μὴ ἔκπλαγῆς φρένας C. 231. ἐκπεπληγμένη κακοῖς P. 281.

Ἐκπλους *a sailing out*. ἔκπλουν οὐδαμῇ καθίστατο P. 377. *did not attempt any where to sail out*. — *the outlet of a strait or harbour*. ἔκπλους φυλάσσειν P. 359.

Ἐκπλυτος *washed away*. E. 271.

Ἐκπνεῖν *to breathe out*. ἐκπνέων φλόγα P.V. 359. ἐκπνέων βίον A. 1471. 1498. *expiring*.

Ἐκποδών *out of the way, at a distance*. σταθῶμεν ἐκποδών C. 20. ἐκποδὼν εὖ κείμενα ib. 682. *placed out of harm's way*. σαυτὸν ἐκποδὼν ἔχων P.V. 344. ἐκποδὼν σχεθεῖν S.c.T. 411. *turn him aside*. ταύτην μὲν οὕτω φροντίδ' ἐκποδὼν λέγω sc. εἶναι E. 431. (453. D.) *I bid it begone*.

Ἐκπονεῖν *to effect, bring about*. S. 362.

Ἐκπράσσειν *to accomplish*. P. 709. A. 568. S. 467. *intransitively, to accomplish a purpose*. ἐξέπραξεν οὐδ' ἀπέῖπε πατρόθεν εὐκταία φάτις S.c.T. 822. ἤμενον ἄνω φρόνημά πως αὐτόθεν ἐξέπραξεν ἔμπας S. 95. — *to bring to an end, to finish, h. e. to destroy*. ὁ μάντις μάντιν ἐκπράξας ἐμέ A. 1248. (1275. D.) On this sense of ἐκπράσσειν see Eur. Hec. 515. πῶς καὶ νιν ἐξέπραξας; ἄρ' αἰδούμενοι; Soph. Œd. C. 1655. οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ κεραυνὸς ἐξέπραξεν οὔτε ποιντία θύελλα. quoted by Butl. ap. Peile in loc.

Ἐκπρεπής *distinguished*. εὐγένειαν ἐκπρεπεῖς P. 434. *distinguished in birth*.

superl. *μεγέθει ἐκπρεπεστάτα* P. 180. Here Blomf. on the authority of Ald. Turn. Barocc. and others, has restored *εὐπρεπεστάτα*, which he needlessly wishes to restore also in Eur. Alc. 333. Valck. on Eur. Phœn. 171. (where Porson reads *ἐκπρεπής*), quotes the vulg. reading in this passage of Æschylus, referring also to Eur. Troad. 987. Hom. Il. B. 483.

Ἐκρήγνυσθαι *to burst forth*. fut. *ἐκραγήσονται* P.V. 367.

Ἐκρίπτειν *to cast forth, to utter*, P.V. 934.

Ἐκρύεσθαι *to deliver*. *ἐξερυσάμην βροτούς* P.V. 235. But here *ἐξελευσάμην* should be read with M. Rob. Steph. The other reading, as Dindorf observes, would require to be written *ἐξερρυσάμην*.

Ἐκσώζεσθαι *to preserve oneself by flight*. *ὅταν νῆσον ἐκσωζοίατο* P. 443. *escape to the island*. *βίοτον ἐκωσοίατο* ib. 352. *preserve their lives*.

Ἐκτείνειν *to stretch out*. C. 977. *πρὸς κέντρα κῶλον ἐκτενεῖς* P.V. 323. *kick against the pricks*. — Met. *to deliver a speech*. A. 803. 890. 1202. E. 192. 677.

Ἐκτελεῖν *to accomplish*. pass. *ἐκτελοῖτο* P. 224.

Ἐκτελευτᾶν *to fulfil, to accomplish*. *διὰ μακροῦ χρόνου τάδ' ἤνχουν ἐκτελευτῆσαι θεούς* P. 727. *μακρὸν μῆκος ἐκτελευτήσας χρόνου* P.V. 1022. *intransitively, to come to an end*. *ὅπως ταῦτα ἐκτελευτήσει καλῶς* S. 406.

Ἐκτελής *accomplished*. P. 214. *in full power*. *κύριός εἰμι θροεῖν ὄδιον κράτος αἴσιον ἀνδρῶν ἐκτελέων* A. 105. Here Casaub. conj. *έντελέων*. So Voss, Stanl. Pears. Heath, Schütz, Butl. Blomf. Butler, however, (ap. Peile in loc.) subsequently changed his opinion in favour of the MSS. reading *ἐκτελέων*. Blomf. gives to *έντελής* the sense *qui magistratum gerit*, quoting Timæus and Suidas. This, however (as Klausen observes), is not the sense of the word in the Tragic poets, but *adultus, integer*. Cf. Soph. Trach. 757. (ed. Herm.)

Choeph. 248. He himself reads *divisim ἐκ τελέων*, which he strangely refers to the gods, observing, “*τέλη sæpissime de diis, qui rerum humanarum quasi magistratum gerunt*.” This, however, is most improbable, the passages quoted by him in support of it being wholly irrelevant. There does not seem much difficulty in rendering the words, *men having full power, or authority*, h. e. the leaders of the expedition. It may be suggested, however, as better to consider *ἐκτελέων* as referring more generally to those *in the full vigour of life*, i. e. those belonging to the army; as opposed to the men of the Chorus who were left behind, *ἀτίται σαρκὶ παλαιᾷ* v. 72.

Ἐκτενής *violent, headstrong*, S. 961.

Ἐκθήκεσθαι *to melt away*, Met. *to pass from the mind*. *τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη* P.V. 533.

Ἐκτίνειν *to pay for*. “*Ἀργεὶ ἐκτίνων καλὰς τροφὰς* S.c.T. 530. *to pay the penalty of crime*. *χερὸς πατρώας ἐκτίνοντα μηχανάς* A. 1564. *atoning for the crimes committed by his father*. abs. *ἐκτίνει δ' ὁ καίνων* A. 1543. *μένει* “*Ἀρεὶ ἐκτίνειν ὁμοίαν θέμιν* S. 430. in loc. dub. See *θέμις*.

Ἐκτοθεν *without*. With gen. *πύργων ἐκτοθεν βαλὼν* S.c.T. 611. *λίμνας ἐκτοθεν* P. 852. See *λίμνη*. οὐδ' ἀπ' ἄλλων ἐκτοθεν, ἀλλ' ἀπ' αὐτῶν C. 466. See *ἔμμοτος*.

Ἐκτολυπεύειν lit. *to unwind a ball of cotton*. Met. *to expedite or perform any intricate business*. οὐδὲν καίριον ἐκτολυπεύσειν A. 1003.

Ἐκτός *without, away from*. *ἐκτὸς οὐσ' ἀγαλμάτων* S.c.T. 247. *ἐκτὸς αἰτίας* P.V. 330. C. 1027. *without blame*.

Ἐκτρέπειν *to turn off*, e. g. from one person, etc. to another. *δορίπονα κάκ' ἐκτρέποντες γὰς πρὸς ἐπιμόλους* S.c.T. 610. *μηδ' εἰς Ἑλένην κότον ἐκτρέψης* A. 1443.

Ἐκτρέφειν *to bring up*, C. 739.

Ἐκτροπή *a means of averting*, P.V. 915.

Ἐκτυφλοῦν *to blind*. Met. *to extinguish*. ἔκτυφλωθέντες λαμπτήρες C. 529.

Ἐκφανής *conspicuous, clear*, E. 235. ἐκφανεῖς ἰδεῖν P. 390. *conspicuous to behold*.

Ἐκφάτως *with a clear voice, distinctly, signally*, A. 689. (705. D.) The word is an ἄπαξ λεγόμενον and is of somewhat doubtful meaning. Well. translates it *clara voce*. So Passow; the word being clearly derived from ἔκφημι, the middle form of which ἐκφάσθαι occurs in Odyss. N. 308. in the sense of *to utter or speak*. Blomf. translates *modo ineffabili*, and observes, "idem significare videtur quod ἀφάτως." It seems, however, hardly probable that ἔκφατος and ἀφατος or οὐ φατός should mean the same. Klausen translates *nimium*. The Scholiasts are silent on the point. It may be better, at any rate, to join ἐκφάτως in construction with πρασσομένα, h. e. *avenging in a marked or signal manner*. Schütz conj. τίνοντος, with which ἐκφάτως might conveniently be joined in the sense of *signally punishing*. So Butl. Blomf. Dind. But can τείν bear this sense?

Ἐκφεύγειν *to escape*, P.V. 516. S.c.T. 701. A. 876. S. 135. 144. intrans. ἤκουσιν ἐκφυγόντες P. 502. τυτθὰ ἐκφυγεῖν P. 556. *had a narrow escape*. perf. ἐκπέφευγεν αἵματος δίκην E. 722. *has been acquitted on a charge of murder*.

Ἐκφθίνεσθαι *to perish*. perf. pass. ἐξέφθινται P. 665. 891.

Ἐκφοβεῖν *to affright*, P. 598.

Ἐκφορά *the act of burying*. ἐκφορᾶς φίλων ὑπο S.c.T. 1015. *the being buried by his friends*. δαΐταις ἐν ἐκφοραῖς C. 424. *with a cruel burial*.

Ἐκφορος *carrying away, removing*. With gen. τῶν δυσσεβούντων δ' ἐκφορωτέρα πέλοις E. 870. (910. D.) h. e. as Schütz rightly translates it, *Impiū vero si qui fuerint, quo minus exstirpes nihil impedio*.

Ἐκφράζειν *to declare*, P.V. 952.

Ἐκφυγγάνειν *to escape*, P.V. 523.

Ἐκφυσᾶν *to vent, disgorge*, P.V. 722.

Ἐκφυσιᾶν *to vomit forth*, A. 1362.

Ἐκχεῖν *to pour out*, C. 95. aor. 1. ἐκχέας πέδῳ E. 623. *pouring out upon the ground*. ἐκχέας ταύτῳ κύτει A. 313. *pouring out into the same vessel*. Here Canter conj. ἐγχεας. Met. *to pour forth*, h. e. *to utter*. προφθάσασα καρδία γλῶσσαν ἂν τὰδ' ἐξέχει A. 1000. *to scatter, ruin, destroy*. ὄλβον ἐκχέη μέγαν P. 812.

Ἐκὼν *willing, voluntarily*. κράτος πάρες γ' ἐκὼν ἐμοί A. 917. *yield the victory to me with a good grace*. Cf. A. 38. 927. 1596. E. 225. S. 918. repeated, ἐκὼν ἐκὼν ἡμαρτον P.V. 266. with reference to two parties, ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν P.V. 218. οὐχ ἐκὼν *unwilling*, A. 815. P.V. 856. ἐκὼν should probably be restored in E. 520. (550. D.) Cf. ἀνάγκη.

Ἐλαία *the olive*, P. 609. A. 480. E. 43. Probably the more Attic form ἐλάα should be restored.

Ἐλαιόφυτος *planted with olive trees*, P. 858.

Ἐλανδρος *destroyer of men*, A. 674. with reference to the name of Helen. See Elmsley's note on Eur. Bacch. 508. Also especially Valck. on Phœn. v. 639.

Ἐλάσσων *less*. οὐκ ἐλάσσονα πάσχουσι P. 799. ἐμοὶ ἔλασσον Ζηνός ἢ μηδὲν μέλει P.V. 940.

Ἐλατήρ *a driver*. ἵππων ἐλατήρ P. 32.

Ἐλατήριον. See seq.

Ἐλατήριος *driving away*. ὅταν ἀφ' ἐστίας μύσος πᾶν ἐλάσῃ καθαρμοῖς ἅπαν ἐλατήριον. This is the vulg. in C. 962. (968. D.) and is retained by Blomf. and Klausen, the latter of whom explains it thus: "Quando omne remedium lustratione a foco ejecerit omne piaculum. Fateatur multis piaculis inde a facinore Atrei contractis contaminatas esse ædes, sunt vero multa lustrationum remedia, quibus usuri sunt ædium domini. Bene igitur memoratis pia-

culis (πᾶν μύσος) opponitur ἅπαν ἐλατήριον." ἐλατήριον is explained by the Schol. and Hesych. as being τὸ καθαρτικὸν φάρμακον. If this be its meaning here (which is scarcely probable), the sense will be, *When (the application of) every sort of remedy shall have removed by its purifying influence every stain of guilt from the house.* But the reading of Schütz (partly anticipated by Stanl. and adopted by Herm. and Well.) certainly has everything to recommend it, viz. καθαρμοῖς ἅπαν ἐλατηρίοις h. e. *by purifications driving away guilt.*

Ἐλαύνειν *to drive* (as a flock). ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει P. 76. — *to drive violently.* τί δ' οὐκ ἐκείνην ζῶσαν ἤλαυνες φυγῇ; E. 574. fut. ἐλῶσι γάρ σε καὶ δι' ἡπείρου μακρᾶς E. 75. pass. P.V. 685. C. 1058. — *to expel.* τοὺς μηταλοίας ἐκ δόμων ἐλαύνομεν E. 201. Cf. ib. 399. S. 305. — *to bring upon.* Ἰλίῳ κῆδος ὀρθώνυμον τελεσίφρων μῆνις ἤλασε A. 685. — *to remove* (as guilt). ὅταν ἀφ' ἐστίας πᾶν μύσος ἐλάσῃ. C. 961. (See prec.) pass. ἡλάθη E. 273. — *to harass, ravage, or subdue.* Ἰωνίαν τε πᾶσαν ἤλασεν βία P. 757. *to build* (as a wall). αἱ κατὰ χέρσον ἐληλαμέναι πέρι πύργον P. 852. (873. D.) h. e. ἄς πέρι πύργος ἐλήλαται.

Ἐλαφρός *light.* P.V. 125. 279. ἐλαφρόν (sc. ἐστὶ) P.V. 263. *it is easy.*

Ἐλέγχειν *to examine, put to the proof,* A. 1324. C. 838. pass. S. 971. *to blame, or accuse,* C. 906.

Ἐλεδεμνάς† a corrupt word occurring in S. c. T. 83. Passow in his Lexicon explains it ὁ ἐλαύνων ἐκ τῶν δεμνίων h. e. *forcing men to leave their beds.* The composition of the word, however, appears to refute this. An elegant emendation is proposed by Hermann, ἐλέδεμας h. e. ἐλὼν τὸ δέμας *destroying the body, murderous.* Hermann arranges the passage thus: ἐλέδεμας βοὰ πῆδι ὀπλόκτυπος = ὥσὶ χρίμπτεται, ποτᾶται βρέμει δ'. This Well. adopts,

only retaining πεδιοπλόκτυπος as a single word. Dind. (qu. v.) suggests a conjecture far different, sc. ἔλε (vel εἶλε) δ' ἐμὰς φρένας δέος. ὀπλων κτύπος ποτιχρίμπτεται. | διὰ πῆδον βοὰ ποτᾶται, βρέμει δ'. coll. P.V. 181.

Ἐλεεινός *pitiable,* P.V. 246. Here Schütz and Blomf. have adopted ἐλεινός at the suggestion of Porson, præf. ad Hec. p. viii. qu. v. So Dind. All the MSS. have ἐλεεινός.

Ἐλειοβάτης *living in a marsh,* P. 39.

Ἐλειος *marshy,* P. 486.

Ἐλελελεῦ an exclamation P.V. 879. Suidas, ἐλελεῦ. ἐπίφθεγμα πολεμικὸν τὸ ἐλελεῦ. καὶ γὰρ οἱ προσιόντες εἰς πόλεμον τὸ ἐλελεῦ ἐφώνουν μετὰ τινος ἐμμέλους κινήσεως. Blomf. observes that it is from this that the Bacchæ are called *Eleleides.* Cf. Ovid Heroid. iv. 47.

Ἐλένας *destroyer of ships,* A. 674. Here Blomf. reads ἐλέναυς, which Dind. approves. But Lobeck Paralip. p. 228. defends the form ἐλένας, as from the Doric νᾶς, or else contracted from ἐλέναος, comparing Ἀρχέλας, Στρατόλας, Ἀγησίλας. Cf. ἔλανδρος.

Ἐλένη *Helen,* A. 673. 774. 1430. 1443.

Ἐλέπτολις *destroyer of cities,* A. 674. See ἔλανδρος, ἐλένας.

Ἐλευθερία *liberty.* ἐπ' ἐλευθερίᾳ C. 850. *in honour of liberty.*

Ἐλευθερίως *with liberty,* C. 797.

Ἐλεύθερος *free, enjoying liberty,* S. c. T. 74. A. 319. C. 101. 902. S. 218. 604. *uncontrolled, unrestrained,* P.V. 50. P. 585. *delivered* (from an enemy or avenger), E. 324. — with gen. ἐλεύθερόν σε τῶνδε πημάτων κτίσω C. 1056. τοίγαρ σὺ μὲν ζῆς, ἡ δ' ἐλευθέρα φόνου E. 573. (603. D.) h. e. as Wakefield explains it, "*at tu quidem vivis, illa vero a cæde libera est, i. e. morte sua cædem expiavit.*"

Ἐλευθεροστομεῖν *to use free language,* P.V. 180.

Ἐλευθερόστομος *using free language,* S. 926.

Ἐλευθεροῦν *to set free*, P. 395. C. 1042. S. 411. pass. E. 167. with gen. τὸ θανεῖν ἐλευθεροῦται φιλαιακτῶν κακῶν S. 783. (802. D.) A marg. gloss in M. has ἀντὶ τοῦ, ἐλευθεροῖ. But the former meaning appears to be the true one.

Ἐλίγδην *rolling (the eyes)* P.V. 884.

Ἐλιννύειν s. ἐλινύειν, *to loiter or delay*, P.V. 53. μηδ' ἐλιννύσαιμι θεοὺς ὁσίαις θυσίαις ποτινισσομένα P.V. 527. *may I never cease to approach*. Well. in accordance with MSS. and Edd. retains the double ν in this word. Brunck first changed it to the single ν, which Blomf. approves as more ancient. On this point see Blomf. Gloss. P.V. 53. Schäf. on Greg. de Dial. p. 502.

Ἐλιξ *anything rolled or twisted*. e. g. *a wreath of flame*, P.V. 1085.

Ἐλίτροχος *that within which the wheel revolves*. σύριγγες ἐλίτροχοι S.c.T. 187.

Ἐλκαίνειν *to be sore, to be unhealed*, C. 830. See under δάκνειν.

Ἐλκειν *to drag*, S. 883.

Ἐλκοποιός *inflicting wounds*, S.c.T. 380.

Ἐλκος *a sore, a wound*. Met. A. 626. See δῆμιος.

Ἑλλάς *Greece*, S.c.T. 72. P. 50. 230. 744. 782. 810. A. 564. S. 234. As an adjective, *Grecian*. Ἑλλάδος ἥβας A. 109. Ἑλλάς χθών S. 240. Ἑλλάδα αἶαν P. 2. A. 417. Ἑλλάδα γαῖαν P. 182. Ἑλλάδα χώραν 263. γῆν Ἑλλάδα 795.

Ἑλλείπειν *to be deficient in*. With gen. προθυμίας οὐδὲν ἐλλείπεις P.V. 341. ἐλλείποντ' ἔτι ἥβης ἀκμαίας S.c.T. 10. *not yet arrived at*. πολλοῦ καὶ τοῦ παντός ἐλλείπω P.V. 963. *I am far from, yea, wholly free from any such feeling*. — With infin. τί ἐλλείπει μὴ παραπαίειν; id. 1058. *wherein does he come short of madness?*

Ἑλλη *Helle*. πορθμὸν Ἀθαμαντίδος Ἑλλης P. 70. Ἑλλης πορθμὸν ib. 708. 785. Ἑλλας πόρον 854. *the Hellespont*.

Ἑλλην *a Greek*. ἀνὴρ Ἑλλην P. 347. 354. Ἑλληνες *the Greeks*, P. 343. 350. 361. 385. Ἑλλήνων 376. 380. 394. 444. 776. 868. E. 31. 726. 880. S. 217. Ἑλλησι P. 330. 447. S. 892. — As an adjective, Ἑλληνα φάτιν A. 1227. *the Greek language*. Elmsley in Quarterly Review, xiv. p. 463. asserts that Ἑλλην is never used with nouns of the feminine gender. That this is incorrect is sufficiently shewn by Well. who quotes Ἑλληνας ἐκ γῆς Eur. Iph. T. 341. πατρίδος Ἑλληνας 495. στολὴν Ἑλληνα Hec. 131. So πόλιν Ἑλληνα Iph. A. 65. quoted by Bothe. Well. however, inaccurately quotes Xen. Cyneg. ii. 4. as is shewn by Butl. ap. Peile in loc.

Ἑλληνικός *Grecian*, S.c.T. 251. P. 401. 409.

Ἑλληνίς *Grecian*, fem. νεῶν Ἑλληνίδων P. 326.

Ἑλλήσποντος *the Hellespont*, P. 731.

Ἑλπίζειν *to expect or anticipate*, either in the way of *hope* or *fear*. οὐκ ἄτιμον ἐλπίζω μόρον S.c.T. 571. οὐποτ' ἐλπίσαντες A. 1014. *contrary to their expectations*. ἄκος τομαῖον ἐλπίσασα πημάτων C. 532. *hoping it might prove a remedy*. With infin. οὐποτ' ἐλπίσασι τήνδ' ἔξειν χάριν A. 1028. Cf. P. 732. — *to think or consider*. ξυνὰ ἐλπίζω λέγειν S.c.T. 76. *methinks what I say is matter of common interest*. πῶς ἐλπίσω ἀστῶν τιν' ἄλλον τῆσδε δεσπόζειν φόβης; C. 185. *how can I suppose —?* ὧδε γὰρ κρατεῖ γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ A. 10. *for thus the fierce spirit of my mistress, incited by hope, commands*. Here another reading is κρατεῖν ἐλπίζω, h. e. (as Schütz translates) *sic enim spero fore, ut mulieris viriliter ferocientem animum vincam*. This, however, is not so well supported by authorities (though adopted by Pors.) nor does it suit with the sense of the passage.

Ἑλπίς *expectation*, either good or bad. With infin. ἐλπίς τις αὐτὸν πρὸς δόμους ἤξειν πάλιν A. 665. *there*

is some hope that he will come back. Cf. S.c.T. 349. οὐ μοι φόβον μέλαθρον ἐλπὶς ἐμπατεῖν A. 1409. *I fear not that I may tread the courts of terror.* — hope or expectation, P.V. 259. C. 192. A. 966. μεῖζον ἐλπίδος A. 257. *greater than I hoped for.* παρ' ἐλπίδα A. 873. *unexpectedly.* ἀπ' ἐμᾶς ἐλπίδος 971. *differently from my expectation.* plur. P.V. 250. 536. P. 700. A. 494. 1653. S. 90. ἐναγγέλοισιν ἐλπίσιν A. 253. *expectations excited by favourable tidings.* — Hope, personified. τῷ δ' ἐναντίῳ κύτει Ἐλπὶς προσήει χειρὸς οὐ πληρουμένῳ A. 791. Cf. A. 102. — referring to a person; a hope or stay. Ὁρέστης ἐλπὶς οἷχεται δόμων C. 765. Cf. C. 234. 688.

Ἐλωρ a prey. plur. ἔλωρα S. 781.

Ἐμαυτοῦ of myself, ἐμαυτῆς P. 158. A. 833. 1237. ἐμαυτόν P.V. 346. ἐμαυτήν ib. 750.

Ἐμβαίνειν to walk upon. ἐμβαίνονθ' ἀλουργέσι A. 920. Met. to insult, trample upon. aor. 2. ὥς ὠμοφρόνως δαίμων ἐνέβη Περσῶν γεγεῖα P. 875. — ἐς τόνδ' ἐνέβης (So Cant.) ζὺν ἀληθεία χρησμόν A. 1548. (1567. D.) *you have truly uttered this oracular saying.* Here the vulg. is ἐνέβη, which is unintelligible, unless with Casaubon we read χρησμός.

Ἐμβάλλειν to cast into. aor. 2. λίμνᾳ ἔμβαλε τὰν μελανόζυγ' ἄταν S. 524. — to inflict upon. τοῖσι ἔξω πύργων ῥίψοπλον ἄταν ἔμβαλόντες S.c.T. 298. — to introduce. perf. στρατεύμ' ἐπακτόν ἐμβεβληκότα S.c.T. 565. Cf. ib. 1010.

Ἐμβασις that on which, or in which we tread, e. g. a shoe. ἀρβύλας, προδουλον ἔμβασιν ποδός A. 919. (944. D.) where these words are merely an apposition to ἀρβύλας, *shoes performing a servile office for my foot to tread in.*

Ἐμβατεύειν to frequent, to walk upon. With acc. ἦν ὁ φιλόχορος Πᾶν ἔμβατεύει P. 441. This verb is likewise constructed with a gen. Cf. Soph. Œd. T. 818. So ἐμβαίνειν, from which it is derived, Œd. Col. 401. Arnald observes of this word, "Speciatim dicitur de Diis, qui lo-

cum aliquem vel templum inhabitare creduntur," coll. Soph. Œd. Col. 685. Eur. Rhes. 225.

Ἐμβολή an attack, and especially an attack made by a ship with its beak. P. 271. 328. 401. 554. In P. 407. (415. D.) αὐτοὶ δ' ὑφ' αὐτῶν ἐμβολαῖς χαλκοστόμοις παίοντο, Blomf. adopts ἐμβόλοις unnecessarily. Well. rightly observes, "Recte explicavit Scholiastes ταῖς συγκρούσεσι καὶ προσαράξεσι, ad quas poetice adjectivum χαλκοστόμοις translatum est."

Ἐμβριθής heavy, grievous. P. 679.

Ἐμβριμᾶσθαι to chafe or fret, to champ the bit, S.c.T. 443.

Ἐμβρυον the fœtus or young of an animal, E. 905.

Ἐμεῖν to vomit, E. 175. fut. mid. ἐμοῦμαι. ἐμεῖ τὸν ἰόν ib. 700. ἀποσφαγῆς ἐμῶν A. 1581. h. e. ἀπεμῶν, by tmesis. Cf. ἀπεμεῖν.

Ἐμμανής mad, frantic, P.V. 678. E. 822.

Ἐμμένειν to abide with. ἀλλὰ μοι τὸδ' ἐμμένοι P.V. 533. — to abide by. ὄρκος ἐμμένει πιστώμασι C. 971.

Ἐμμοτος applied as lint to a wound, from μοτός lint. C. 464. (471. D.) "μοτός formatur a μόω infercio, unde ἄμμοτος, inexplebilis." Blomf. Gloss. From this meaning of "lint adhering to a wound," Blomf. and others, following the vulgar punctuation, join ἔμμοτον with ἄλγος, and translate with Heath, "œdibus inhærens ad similitudinem linamenti ulceri infarcti." It would seem, however, to be a strange accumulation of metaphors, to apply ἔμμοτον thus to δυσκατάπανστον ἄλγος, h. e. a running sore. Aurat. Jacob. Pauw, read ἔμμονον, which Butler approves. It is better, however, to refer ἔμμοτον to the following words: but here again interpretations differ. The vulg. is τῶνδ' ἐκάς, οὐδ' ἀπ' ἄλλων ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν αἰῶν' ἀναιρεῖν. αἵματηρᾶν θεῶν κατὰ γᾶς ὅδ' ὕμνος. To explain this, it is supposed by some (as Wellauer, Scholef.) that the negative is to be understood before

τῶνδ' ἐκάς, and conceiving the word ἔμμοτον to be used for *any remedy*, they translate the former part of the sentence, *Ædibus remedium est, non procul ab his, neque ab aliis extrinsecus petendum, sed ab ipsis proficiscens*, etc. (For an instance of this omission of the former negative. see A. 518. etc.) These likewise adopt an elegant anonymous conjecture, διώκειν ἔριν αἵματηράν, for αἰῶν' ἀναιρεῖν. αἵματηράν, and place the stop after αἵματηράν. Others carry on the sense to ὕμνος, in which latter case θεῶν τᾶν κατὰ γᾶς must be read, according to Hermann's emendation. So Blomf. who, retaining αἰῶν' ἀναιρεῖν, corrects οὐδ' ἐκάς for τῶνδ' ἐκάς, and ὑπ' ἄλλων, ἀφ' αὐτῶν for the vulg. ἀπ' ἄλλων, ἀπ' αὐτῶν, observing, that the construction is αὐτοὺς ὑφ' ἐαυτῶν αἰῶν' ἀναιρεῖν, for ὑπ' ἀλλήλων. — If the vulg. be retained, we might translate (adopting Wellauer's explanation of τῶνδ' ἐκάς), *Alas! never ceasing sore, cleaving to the house! To destroy life, not apart from the instrumentality of these (its members), nor by strangers from without, but by their own hands, this is the song of (h. e. a subject fit to be sung by) the sanguinary deities beneath the earth.* There appear, however, to be strong objections to this, as well on account of the harshness and obscurity of the expressions, as of the metre in v. 467. The reading mentioned above, as adopted by Well. and Scholef. seems highly plausible, διώκειν ἔριν αἵματηράν, ut sc. *persequantur sanguinolentam rixam.* This seems confirmed by a Scholium, ἣν ἤρισε πρὸς τὸν πατέρα, and by the reading of Rob. αἵματηράν. But with respect to the word ἔμμοτον, Peile appears right in saying, that it requires some substantive to sustain its meaning of *a remedy*—at least in the language of Æschylus (Cf. ἐλατήριον C. 962)—and that it could no more be used by itself than τομαῖον, βρώσιμον, χριστόν, πιστόν, and other

similar medical terms, with which ἄκος, φάρμακον, or some such word must be combined. We shall therefore probably be right in adopting with Dind. for ἐκάς, the reading of M. ἄκος, and joining this in construction with ἔμμοτον. Adopting this emendation, we may consider δώμασιν and οὐδ' ἀπ' ἄλλων to be placed in opposition, thus — *in the house exists a healing remedy for these woes — in the house, and not (proceeding) from others without, but from themselves* (sc. the members of that house), namely, *that they should avenge this bloody quarrel* (sc. of Clytæmnestra against Agamemnon). *To the gods below this prayer is chanted.*

Ἐμός mine, preceding a substantive without article, e.g. ἐμαῖς βουλαῖς P.V. 219. Cf. P.V. 144. 181. 525. 595. 775. S.c.T. 201. 249. 436. 464. P. 156. 193. 229. 292. 703. 768. 770. 877. 1003. A. 849. 852. 970. 1236. 1286. 1377. 1494. 1506. C. 123. 188. 735. 811. E. 91. 437. 677. S. 314. 907. 963. 993. — Following the substantive without an article, e. g. πόρων ἐμῶν P.V. 118. Cf. P.V. 298. 303. 692. 695. 828. 1011. 1093. P. 148. 173. 185. 207. 223. 344. 465. 468. 516. 667. 725. 730. 737. A. 14. 888. 889. 1051. 1056. 1199. (1226. D.) (where δεσπότη ἐμῷ is in apposition to τῷ μολόντι) 1406. 1410. C. 548. E. 541. 548. 572. 846. 922. S. 361. 427. 449. 811. 986. 1058. — In the predicate, ἐμὸν δοκήσει τὰμπλάκημ' εἶναι τόδε P.V. 386. αὐχεῖς εἶναι τόδε τοῦργον ἐμὸν A. 1476. ἐμὸν τόδ' ἔργον E. 704. — μαστὸν ἐμὸν θρεπτήριον C. 538. *the breast which suckled me.* In P. 836. (850. D.) ὑπαντιάζειν παῖδ' ἐμῷ πειράσσομαι, the reading is doubtful, owing to the elision of ι in the dative singular παιδί. Porson on Eur. Orest. 584. 1427. seems not altogether to deny this licence to the Tragic writers. See also Præf. ad Hec. p. 24. This is, however, done by Elmsley on Heracl. 693. Lobeck on Aj. 801. the latter of whom reads παῖδ' ἐμόν, shewing by examples that

ὑπαντιάζειν and similar words are sometimes constructed with the accusative. Cf. Herod. iv. 121. Dind. (so Blomf.) defends the elision of the iota, referring to his note on Soph. Œd. Col. 1435. See not. ad loc. ed. Linw. φίλοις γὰρ εἰσιν οὐκ ἐμοῖς προσίκτορες E. 118. (119. D.) Müller explains here φίλοις οὐκ ἐμοῖς to mean *to those not my friends*, h. e. my enemies. Here, however, we should probably read with Hermann φίλοις γὰρ εἰσίν, οὐκ ἐμοί, προσίκτορες. See προσίκτωρ and φίλος.—ἐμαῖσι λιταῖς E. 341. (361. D.) *prayers offered to me*. See ἀτέλεια. Scholef. rightly understands this to mean *preces mihi oblatas* (rather, *offerendas*).—With the article preceding the substantive, e. g. τὴν ἐμὴν αὐθαδίαν P.V. 79. Cf. 618. 625. 682. 707. 754. 844. 968. 974. 1108. 1016. P. 690. 769. 977. A. 500. 586. 947. 1297. 1321. 1407. 1422. C. 88. 204. 208. 221. (sub κακοῖς from v. 220.) 479. 738. 979. (sc. πατήρ from v. 978). E. 114. 683. 724. 738. 824. 899. S. 176. 371. 884. πολλὰ τῶν ἐμῶν ἐλείξατε E. 106. *much of my substance*. τὴν ἐμὴν αἰδῶ μεθεῖς P. 685. *your dread of me*. Cf. P.V. 388.—With the article following the substantive, e. g. παρθενῶνας τοὺς ἐμούς P.V. 649. Cf. P.V. 866. 1054. S.c.T. 178. 1029. P. 670. 738. A. 1239. 1298. 1566. C. 14. 17. 220. 226. 980. E. 218. 397. 424. 434. 465. 576. 683. 820. 926. 979. θρῆνος ὀνμός P.V. 388. *lamentation for me*. θρῆνον ἐμὸν τὸν αὐτῆς A. 1296. (1323. D.) *a lamentation over myself*. “ἐμὸν τὸν αὐτῆς idem valet ac τὸν ἐμοῦ αὐτῆς.” Blomf.

Ἐμπαιος *striking upon, oppressive, grievous*, A. 180. The word is derived from ἐν and παίω. Hesychius explains it by ἐπίσσυτος.

Ἐμπαλιν *contrary*. τοῦμπαλιν P.V. 202. A. 1398. *the contrary*. pl. τᾶμπαλιν P. 219.

Ἐμπας *wholly, altogether* (derived from ἐν πᾶσι). μέγας γὰρ ἔμπας παρ Διὸς θρόνοις λέγει E. 220.—*nevertheless, at any rate*. P.V. 48. 187. C. 348. S. 95.

Ἐμπατεῖν *to tread, walk upon*, A. 1499.

Ἐμπεδος *enduring, lasting*, A. 547.

Ἐμπέδως *continually, for ever*, A. 828. 949. E. 321.

Ἐμπειρος *experienced*. a var. lect. in P. 590. See Ἐμπορος.

Ἐμπιπλάναι *to complete, make up*. aor. 1. καὶ μέγ' ἐμπλήσας (?) γόμον S. 439. in loc. corr. See γόμος.

Ἐμπίπτειν *to rush into*. aor. 2. ἐμπεσεῖν A. 1323. *to enter the mind*. ἔρως μή τις πρότερον ἐμπίπτῃ στρατῷ A. 332. Here Dind. prefers ἐμπίπτοι.

Ἐμπιτνεῖν *to fall upon, to assault*. A. 1148. 1447. ἐμπιτνῶ ξὺν λακίδι λίνοισι S. 113. 124. *fasten upon and tear*. Cf. λακίς.

Ἐμπλέκειν *to interweave, to entangle*. pass. εἰς ἀπέραντον δίκτυον ἄτης ἐμπλεχθήσεσθε P.V. 1081. Met. οὐκ ἐμπλέκων αἰνίγματα ib. 613. *not speaking in riddles*.

Ἐμπνεῖν *to breathe or live*. A. 657.

Ἐμποδίζειν *to fetter*. Met. *to perplex*. pass. ἐμπεποδισμένον P.V. 549.

Ἐμποδῶν *in the way*. ἐμποδὼν ἔστη S.c.T. 1007. *had opposed*. οὐδὲν ἐμποδὼν ἔτι P.V. 13. *there is no further obstacle*.

Ἐμπολᾶν *to purchase or buy*. Hence, *to acquire*. τὰ πλεῖστα ἡμποληκότα E. 601. *having acquired many honours*. See the whole passage further explained under ἀμείνων.

Ἐμπορος *a traveller or voyager*. C. 650. κακῶν ὅστις ἔμπορος κυρεῖ P. 590. (598. D). Here Porson and others, as Well. Blomf. adopt the MSS. reading ἔμπειρος, which certainly is highly plausible, but is yet not absolutely necessary. Butler observes, “ἐμπορος tuetur Sieb. p. 72. partim Scholiastæ, partim H. Stephani auctoritate. (Stephens' words are ‘Alii ἔμπειρος, quæ lectio mihi prima fronte placere cœpit: sed sensum diligentius perpendens animadverti illud ἔμπορος habere in recessu aliquid et ἐμφατικώτερον et ποιητικώτερον quam ἔμπειρος.’) Atque, ut verum fatear,

multam vim habent quæ notavit H. Steph. præsertim si adjungas metaphoras in κλύδων, εὐροῇ, et οὐριεῖν, ut ἔμπορος h. l. vectorem significet, q. d. ut nos Anglice, *whoever has steered his course through the ocean of calamity*; sic Euripides Latine loquens apud Cicer. Tusc. iii. 28. *nec tam ærumnoso navigavissem salo.*"

Ἐμπρέπειν *to glitter, or shine in.* ἔμπρέποντας αἰθέρι A. 6.—*to be illustrious among* C. 351.

Ἐμπρεπής *conspicuous, marked by.* ἠλέμοισιν ἔμπρεπῇ S. 107.

Ἐμφανής *clear, perspicuous,* P. 510. C. 656. E. 398. comp. C. 805.

Ἐμφανῶς *clearly, manifestly,* S.c.T. 228. A. 612. E. 214.

Ἐμφερής *like, resembling,* C. 204. E. 390. comp. μᾶλλον ἔμφερέστεραι S. 276.

Ἐμφρων *sound in mind, sensible,* P.V. 850. C. 1022. In C. 193. for εὐφρον' Aurat. reads ἔμφρον'. Cf. εὐφρων.

Ἐμφύλιος *domestic, civil.* Ἀρη ἔμφύλιον E. 823.

Ἐν *in*, a preposition denoting the place *in* or *on* which anything is or exists, or *in* or *on* which it is done, e. g. κορυφαῖς ἐν ἄκραις ἡμενος P.V. 366. Cf. P.V. 142. 250. 396. 454. 621. 865. S.c.T. 2. 25. 145. 195. 231. 358. 371. 433. 455. 504. 521. 549. 728. 781. 937. 1000. P. 161. 189. 269. 405. 474. 596. 597. 608. 722. (see under δύο and ζευκτήριος.) 762. 780. A. 24. 117. 184. 312. 325. 492. 551. 582. 592. 651. 703. 749. 819. 863. 897. 910. 938. 945. 1054. 1073. 1162. 1197. 1286. 1365. 1370. 1439. 1471. 1497. 1562. 1588. 1593. C. 90. 99. 143. 159. 226. 246. 339. 344. 443. 522. 530. 565. 572. 648. 651. 687. 698. 734. 744. 794. 881. 999. E. 47. 186. 395. 624. 635. 660. 673. 693. 724. 737. 751. 778. 792. 933. S. 31. 49. 230. 289. 346. 408. 476. 814. 925. ἐν κάρᾳ E. 168. see κάρᾳ. Elliptically, ἐν Ἀδου sc. δόμοις A. 1509. S. 225. 411. ἐν γαίᾳ ζωὰ φονορόντῳ μέμικται S.c.T. 920. *is mingled in the dust.* Cf. Hom. Il. Γ. 55.—Denoting the state, condition, or circumstances, in which anything is, or is done, as ἐν ὕπνῳ

A. 172. *in sleep.* ἐν μάχαις S.c.T. 147. *in fight.* ἐν δαῖ S.c.T. 908. ἐν ταφῇ ib. 800. ἐν γραφαῖς A. 233. ἐν μάχῃ δορός 427. ἐν φοναῖς 438. ἐν ἀγκυρονχίαις S. 747. ἐν σκότῳ S. 82. Cf. S.c.T. 4. 88. 169. 209. 581. 647. 648. 649. 777. 919. A. 407. 743. 865. 903. 1049. 1210. 1594. C. 160. 524. 936. E. 266. 268. 496. 529. 719. 827. 950. S. 165. 197. P. 826. 837.—With verbs signifying, or implying, motion terminating in rest. ἐν πέπλοις πέσῃ λακίς P. 123. ναῦς ἐν νηϊ χαλκῇρη στόλον ἔπαισεν 400. πιτνεῖ ἐν ἐνύδρῳ τεύχει A. 1099. ἐν πέδῳ βαλῶ 1145. ἐν δώμασιν πιτνῶν C. 36. ἴζει ἐν θρόνοις E. 18. ἐν χώρᾳ βαλεῖ 756. 783. ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλλῃς 820. ἐν γυναικείοις τύποις πέπληκται S. 279. ζυγέντ' ἐν ἄρματι C. 784. ἔζευξα ἐν ζυγοῖσι P.V. 460. ἐνέζευξας ἐν πημοναῖσι 580. Cf. P. 722. βρόχου τυχεῖν ἐν σαργάναις S. 769. *to fall into the meshes of a net.*—θνητούς ἐν οἴκτῳ προθέμενος P.V. 239. *regarding mortals with pity.* ἐν δρόμῳ προστιθείς μέτρον C. 785. (796. D.) *putting a stop to the race.* Here Heath and Musgrave omit ἐν, which certainly is awkwardly constructed with προστιθείς. It is better, if ἐν be retained, to take ἐν δρόμῳ separately, h. e. ἐν δρόμῳ ὄντα, placing a comma after δρόμῳ.—*with* or *by*, denoting the manner in which, or the instrument by which, a thing is done. γὰρ δόσις οὐτιδανοῖς ἐν ῥοθίοις φορεῖται S.c.T. 344. τάξαι ἐν στίχοις τρισί P. 358. οὐδ' ἔτι γλῶσσα ἐν φυλακαῖς ib. 584. *is no longer kept under control.* ἀρότοις θερίζοντα βροτούς ἐν ἄλλοις S. 629. θυμὸν ἀλδαίνουσιν ἐν εὐφροσύναις P.V. 537. ἐπεύχον... μὴδ' ἐν ματαίοις καγρίοις ποιφύγμασι S.c.T. 262. ἐν τιμῇ σέβειν P. 162. *to regard with honour.* ἐν δυοῖν οἰμώγμασι μεθήκεν αὐτοῦ κῶλα A. 1357. δαῖται ἐν ἐκφοραῖς... θάψαι C. 424. οἶμοι μάλ' αὐθις ἐν τρίτοις προσφθέγμασι C. 863. ... ἐν τροπαίᾳ χρονία μεταλλακτός S.c.T. 688. δαιμονῶντες ἐν ἄτᾳ ib. 992. οἰοῖσιν ἐν χειμῶσι στροβούμεθα C. 206. ἐν πέπλοις λαβοῦσα A. 1097. *enveloping*

in a robe. ληφθῶσιν ἐν ταύτῳ βρό-
 χῳ C. 550. ὀχμάσαι ἐν πέδαις P.V.
 6. ἐν γυιοπέδαις αἰκίζομένου ib.
 168. χαλινοῖς ἐν πετρίνοισι χει-
 μαζόμενον 561. ἐν ἀτέρμονι πεδή-
 σασα πέπλῳ E. 664. ἐν καλύμμασιν
 (ἐθηρεύθης) C. 487. ἐν πόνοις δαμέντα
 P.V. 422. subdued by sufferings. ἐν
 κύβοις κρινεῖ S.c.T. 396. decide by
 the dice. ἐν μιᾷ πληγῇ P. 247. by a
 single blow. ἐν ψήφῳ λέγειν A. 566. to
 calculate. τὸ νεῖκος οὐκ ἐν ἀργύρου
 λαβῇ ἔλυσεν S. 913. by receiving money.
 —Denoting that with which any-
 thing is invested or arrayed. βρέ-
 μων ἐν αἰχμαῖς P.V. 422. with
 lances. ἐν ἀμπυκτῆρσιν ἐμβριμω-
 μένας S.c.T. 443. ἐν τοῖσδε κόσμοις
 καταγελωμένην A. 1244. —Denoting
 time. ἐν νυκτί A. 639. νυκτὶ ἐν ταύτῃ
 P. 487. ἐν εὐφρόνῃ A. 508. ἐν ἡμέρᾳ E.
 105. χρόνῳ κυρίῳ τ' ἐν ἡμέρᾳ S. 713.
 h. e. ἐν κυρίῳ χρόνῳ κυρίῳ τ' ἐν ἡμέρᾳ.
 ἐν ὑστέραισιν ἡμέραις A. 1651. ἐν μεσ-
 ημβρίᾳ S. 727. (746. D.) Here the
 constr. seems to be εὖ κατερρινημέ-
 νους βραχίονα θάλπει ἐν μεσημβρίᾳ.
 Cf. μεσημβρία. ἐν χειμῶνι A. 943. ἐν
 φάει C. 60. in the daylight. ἐν μεταίχ-
 μίῳ σκότου ib. 61. in the twilight. ἐν
 καιρῷ P.V. 379. at a proper season.
 ἐν προτελείῳ (μάχης) A. 65. in the
 beginning. ἐν βιότου προτελείῳ ib.
 702. ἐν χρόνῳ E. 954. S. 131. 916. at
 length. id. A. 831. 1544. C. 1036. E. 475.
 in lapse of time. ἐν πολλῷ χρόνῳ A.
 537. in a long course of time. ἐν μήκει
 χρόνου ib. 596. id. —Amongst, e. g. καὶ
 σὲ δ' ἐν τούτοις λέγω P.V. 975. Cf. ib.
 200. 310. 440. S.c.T. 666. P. 435. A.
 453. 730. C. 58. E. 96. 224. 389. 691. 824.
 875. 942. S. 228. 474. 689. ἐν γαλακτί C.
 546. amongst the milk. —Between (of
 two persons). τούτω στάσιν ... τεύχειν
 ἐν ἀλλήλαισι P. 185. —Denoting the
 thing in which anything is contained,
 or done, or takes place. ἐν τῷ προθυ-
 μεῖσθαι τίνα ὁρᾶς ἐνοῦσαν ζημίαν;
 P.V. 381. εἶναι μηδέπω 'ν προοιμίῳ
 P.V. 743. form scarce a beginning.
 αἰδῶς ἐν λεχθεῖσιν C. 654. delicacy
 in expressions. μητρὸς τῆς ἐμῆς ἐν

αἵματι E. 576. in the blood of (h. e.
 by blood connected with) my mother.
 πάντα τὰ κέδν' ἐν ὑμῖν ἔστι μοι βου-
 λεύματα P. 168. all my sage counsels
 are dependent upon you. πράξας ἐν
 σοὶ πανταχῇ E. 447. according to your
 will, or pleasure. ἐν ἀγγέλῳ κρυπτὸς
 ὁρθοῦται λόγος C. 762. in the mouth
 of a messenger. ἐν θεῶν κρίσει A.
 1269. in the judgment of the gods. ἐν
 δίκῃ C. 981. on the trial. ἐν καρδίᾳ ψῆ-
 φον φέροντες E. 649. (679. D.) with
 your heart, h. e. sincerely; or here ἐν
 καρδίᾳ may be joined with ὅρκον
 αἰδεῖσθε. ἐν τῷ τρίτῳ λάχει E. 4.
 in the third lot. ἐν τῷδε πράγματι
 φωνεῖν ἐτάχθην E. 268. in this matter.
 βοᾷ γραμμάτων ἐν συλλαβαῖς S.c.T.
 450. he speaks in written characters.
 ἐν βραχεῖ λόγῳ P. 699. ἄλλαν τιν' ἐν
 λόγοις στυγεῖν C. 604. Cf. E. 21. πεύθο-
 μαι ἐν λόγῳ C. 688. ἐν εὐχαῖς E. 20. ἐν
 λιταῖς S. 267. —Denoting a reference
 to a certain object, with verbs ex-
 pressing anger, contempt, etc. ὀλέ-
 θριον πνέουσ' ἐν ἐχθροῖς κόπον C. 940.
 breathing anger at her enemies. πᾶς ἐν
 μετοίκῳ γλῶσσαν εὐτυκον φέρει S. 972.
 every one is ready to loose his tongue at
 a stranger. ἐν κακοῖσι τοῖς ἐμοῖς γελαῖν
 θέλεις C. 220. to laugh at my misfor-
 tunes. ἐν τοῖσι σοῖς πόνοισι χλίουσιν
 μέγα ib. 135. they exult in your dis-
 tresses. —With certain substantives,
 expressing the mode of a thing. ἐν
 τύχᾳ A. 671. successfully. ἐν τάχει
 quickly. A. 1213. 1423. P.V. 749. ἐν
 δίκῃ A. 1548. justly. ἐν αἴσᾳ S. 540.
 according to fate. ἐν μέρει A. 323.
 1165. E. 189. 414. 556. in turn. ἐν μάκει
 S. 55. at length. ἐν τρόποις A. 892. E.
 419. after the manner. πύργος ἐν εὐρεῖ
 S.c.T. 745. a tower in breadth, h. e.
 the breadth of a tower.

Ἐναγής included under a curse;
 from ἐν and ἄγος. The sense of this
 word in S. 116. (122. D.) is exceedingly
 doubtful, and the passage is corrupt.
 The Scholiast's explanation of ἐναγέα
 by ἐναγίσματα is hardly satisfactory,
 and τέλεα, if genuine, would seem to
 be a substantive from τέλος, not an

adjective from τέλειος. Scholefield comp. Soph. Œd. T. 656. where the Scholiast explains ἐναγῇ by καθαρόν, but neither does ἐναγῆς bear that meaning, nor is such consistent with the sense of the passage: see Hermann's note. Hesychius more correctly explains the word by μυσάρος, ἀκάθαρτος, πονηρός, ῥυπαρός, but these are secondary meanings. It seems to imply *anything to which a curse attaches*: and hence it may be applied equally to an individual, who by his guilt has fallen under sentence of divine displeasure, or to a religious duty, the neglect of which must involve us therein. Hence, if the reading be correct, we may translate ἐναγέα τέλεα *rites of solemn obligation*, h. e. which we are bound under a curse to pay. The whole passage is corrupt. The Scholiast's explanation is, ὅπου θάνατος ἀπῇ, ἐκεῖ τῶν ἀνθρώπων εὐπραγούντων τιμαὶ τοῖς θεοῖς ἐπιτρέχουσι. This appears substantially correct, but he wrongly conceives ἐπιδρομῶς to be a verb; whereas no such exists. Perhaps it may be best to adopt Hermann's conj. ἐπίδρομ' ὁπόθι. This agrees with the Scholiast's explanation, ἐπιτρέχουσι, and may be rendered—*and to the gods rites of solemn obligation are duly paid, where matters turn out prosperously, and death does not come.*

Ἐναίρειν *to kill*, pass. S.c.T. 793.

Ἐναίσιμος *suited to one's lot, seemly, befitting*, A. 751.

Ἐναισίμως *befittingly*, A. 890.

Ἐνάλιος *maritime*, P. 445.

Ἐνάλλεσθαι *to leap upon, to trample*, P. 508. Here the vulg. is ἐνήλου, for which Wellauer, from Hermann's suggestion on Œd. T. 1311. reads ἐνήλλου from MSS. So Dind. ἐνήλω Blomf. The imperfect appears to suit the sense better than the aorist.

Ἐναντίος *opposite*, A. 790. *contrary, opposed*, A. 1388. 1612. τὰναν-

τία A. 1346. *the contrary*. οἱ ἐναντίοι *the enemy, or adversaries*, S.c.T. 357. C. 140. E. 746.

Ἐναντιοῦσθαι *to oppose, to refuse*, P.V. 788.

Ἐναντίως *in an opposite manner*, E. 612.

Ἐναργής *clear, evident*. P.V. 666. P. 175. (179. D.) Here ἐναργές εἰδόμην are to be strictly joined in construction as equivalent to ἐναργῶς εἰδόμην.

Ἐναργῶς *manifestly, openly*, S.c.T. 126.

Ἐναρίζειν *to kill*, A. 1628.

Ἐνδαις *accompanied with torches*. σπονδαὶ ἔνδαιδες (ἐνδᾶδες Herm.) E. 996. Schol. μετὰ λαμπάδων, h. e. as Schütz translates it, *pollicemur vero fano vestro nunquam defuturas esse libationes noctu facibus collucentibus oblatis*. Cf. οἶκος.

Ἐνδάκνειν *to bite*. The word appears in a corrupt passage ἔχιδνα δ' ὥς με τί ποτ' ἐνδακοῦσα S. 874. (896. D.) in which both sense and metre are violated. Something probably is lost.

Ἐνδακρύνειν [ῡ] *to weep*, A. 527.

Ἐνδατεῖσθαι *to divide*. Hence, *to deliver in parts or to pronounce distinctly*, S.c.T. 560. (578. D.) From its meaning *to divide*, grammarians have also explained it in the sense *to abuse, pull to pieces*. So Herm. after Schütz, explains the passage to mean "Amphiaräum tandem dupliciter ei (Polynici) nomen exprobrasse, qui scilicet non lites modo, sed multas et magnas lites concitavisset." See, however, another explanation under ἐξυπτιάζειν, and cf. Blomf. Gl. in loc. Elmsl. Œd. T. 196.

Ἐνδεικνύναι *to display*, P.V. 404.

Ἐνδημος *in the city, at home*, C. 563. *intestine, civil*. βοᾶν ἐνδημον S. 666.

Ἐνδικος *just*. γόος ἐνδικος C. 327. ἐνδίκους ὀνειδέσει E. 130. — *observing justice, honourable*, E. 669. 772. 924. — *executing justice, avenging*. πέλοιτ' ἂν ἐνδικοὶ γάμοις S. 76. ὄμμασιν ἐνδίκους ib. 794. Cf. ἐνδικὸν σέβας ib. 757.

revered defender of my cause, or object of my righteous veneration.—truthful. πρὸς ἐνδίκους φρεσί A. 968. — compar. τίς μᾶλλον ἐνδικώτερος S.c.T. 655. a more proper person. ἐνδικωτέροις ἐπ' ἔργοις S. 584. (590. D.) on account of deeds more suited to my present purpose, h. e. of asking assistance from him as the author of my race.

Ἐνδίκως justly, P.V. 63. C. 455. 799. 982. E. 212. 670. really, truly. ὁρθῶς ἐνδίκως τ' ἐπώνυμον S.c.T. 387. τί τῶνδ' οὐκ ἐνδίκως ἀγείρω; C. 629. In S.c.T. 589. (607. D.) the vulg. ἐνδίκως is altered by Pors. Well. and some others into ἐκδίκως, on the authority of several MSS. As regards the sense, there does not appear to be any absolute necessity for this alteration. The word ἐνδίκως does not mean justly as respects the abstract fact of punishing the innocent with the guilty, to which, of course, it would be inapplicable, but justly as respects the moral necessity by which an innocent man, placing himself in the company of evil men becomes thereby by natural consequence, and therefore in this sense justly, a partaker in their punishment.

Ἐνδοθεν within, sc. in the city, S.c.T. 176. in the house, C. 822.—with gen. μελέων Ἐνδοθεν P. 953.

Ἐνδον id. with gen. C. 100. at home, within the house, S.c.T. 183. P. 742. C. 643. Met. — Ἐνδον γενοῦ C. 231. compose yourself. See γίγνομαι.

Ἐνδροσος dewy, A. 12.

Ἐνδυναστεύειν to be a prince among, P. 677. See Blomf. Gloss. in loc.

Ἐνδυτός put on, assumed as an ornament, E. 982. Cf. Herm. Diss. 1. de choro Eumen. p. xii. who quotes Eur. Iph. Aul. 1079. Troad. 259. Soph. Trach. 671. where the word is similarly applied. Butler observes on this passage, "Quippe in summa lætitia et festo die." Cf. A. 884.

Ἐνέζεσθαι to sit in. With acc. P. 137.

Ἐνεῖναι to be in, to exist in. ἔνεστι P.V. 224. S. 730. ἐνοῦσαν P.V. 382. ἔνι for ἔνεστι P.V. 294. A. 78. τοῦτό γ' οὐκ ἔνι στάσις P. 724. no doubt can exist as touching this.

Ἐνεκα for the sake of, with gen. A. 774. See εἵνεκα.

Ἐνερθε below. with gen. P.V. 498. P. 225. C. 123. E. 264. τοὺς ἔνερθε τόπους ib. 977. the lower regions.—from below, P. 622. with gen. P. 218.

Ἐνεροι the dead, those below, P.V. 572. P. 621.

Ἐνέρτεροι id. C. 284.

Ἐνέχεσθαι to be implicated in, be subjected to. fut. mid. in pass. sense, οὐ δίκαιοις Ζεὺς ἐνέζεται λόγοις S. 160.

Ἐνζευγνύναι to hamper, or bind. ταῖσδ' ἐνέζευζας ἐν πημοναῖσι P.V. 579.

Ἐνθα there, S. 33. where, P.V. 722. 725. 813. P. 482. 791. A. 1352. C. 316. —with omission of ἐστί, P.V. 811. E. 22.

Ἐνθάδε here, A. 851. E. 242. δαίμονας τοὺς ἐνθάδε S. 870. the gods of this country. Cf. ib. 901.—in this case, herein. κατ' ἄκρας ἐνθάδ' ὥς πορθοῦμεθα C. 680. (691. D.) Here, however, ἐνθάδ' appears to be a conjectural emendation for the corrupt MSS. reading ἐν παῖσ' ὥς. This correction, which was first suspected not to be genuine by Wellauer, is altered by Klausen into ἔμπαν ὥς, which is not satisfactory. εἰπας, a conjecture proposed by a writer in the Ch. of Eng. Quart. Rev. as referring to εἶπον in v. 677. is entitled to consideration.

Ἐνθεν thence, E. 381. τὰ ἔνθεν A. 239. what happened next. — whence, from which, P.V. 367. S. 535. 836. Ἀρεὶ ἔνθεν ἔστ' ἐπώνυμος πέτρα E. 659. from whom it takes its name. ἔνθεν πᾶσα βοᾷ χθών S. 578. with whose fame all the earth is filled.

Ἐνθένδε from this place, P.V. 709.

Ἐνθεος inspired by God. ἔνθεος δ' Ἀρεὶ S.c.T. 479. inspired with martial fury. τέχνης ἔνθεον E. 17. endued

with the prophetic art. τέχναισιν ἐνθέοις A. 1182. the art of divination.

Ἐνθηρος rough, shaggy, A. 548.

Ἐνθυμεῖσθαι to consider attentively E. 213. (222. D.) This verse and the following are properly thus translated by Wakefield, "Hæc enim (quæ ad Orestem scil. spectant) animo alacri video te peragere, illa vero (quæ sunt utique Clytæmnestræ) manifesto remissius administrantem."

Ἐνι for ἔνεστι. See ἐνεῖναι.

Ἐνίπτειν to chide, A. 576.

Ἐνίσπειν to tell. ἔνισπε S. 598. So Rob. Steph. ἔν εἰπέ Turn.

Ἐννέπειν to say, speak, A. 239. 397. C. 543. 561. S. 201. πεπλαγμένους ἔννέπω S.c.T. 878. I speak of them as stricken.

Ἐννοεῖν to understand, A. 1058.

Ἐννομος an inhabitant, S. 560.

Ἐννομος lawful, regular, C. 476. S. 379. — observing the laws, S. 399.

Ἐννους endued with sense, P.V. 441.

Ἐννυχος nocturnal, P.V. 648.

Ἐνόδιος occurring on the way, P.V. 485.

Ἐνοίκιος domestic. ἐνοικίου ὄρνιθος E. 828. the cock.

Ἐνοικος an inhabitant, S. 606. P.V. 413. γὰς ἀπὸ τᾶσδ' ἔνοικοι S. 532. (537. D.) native residents of this country, h. e. as Well. explains it, *Gloriamur hujus terræ incolæ esse* (erant enim tum in ea) *qui originem etiam ex ea duxerunt*. Schütz conj. ἄποικοι, which Butl. approves.

Ἐνταῦθα here, P.V. 82. 641. 850. thither, P. 442. ἐνταῦθα τοῦδ' ἀφικόμην κακοῦ C. 878. to this point in this misfortune. — thereupon, P.V. 204.

Ἐντελής full grown, powerful. οὐκ ἐντελής προσφέρειν C. 248. not strong enough to carry. Cf. ἐκτελής.

Ἐντέμνειν to cut medicinal herbs. ἐντέμνων ἄκος A. 17. preparing a remedy. See Blomf. Gloss. in loc. and Salm. Exerc. Plin. p. 96. D.

Ἐντερα the bowels, A. 1194.

Ἐντεῦθεν from that place, next. P. 480. P.V. 838. τὸν ἐντεῦθεν λαχόντα

S.c.T. 439. the next who drew the lot. τὰντεῦθεν E. 60. what follows next.

Ἐντη pl. harness, chariot-furniture. ἔντη δίφρου P. 190. So Stanl. for vulg. ἐν τῇ δίφρῳ.

Ἐντιθέναι to put into, to infuse, as into a potion, A. 1234. Here, if ἐνθήσει be read according to the vulg. it is almost necessary to read καπεύχεται with Dindorf in the next verse, to avoid the asyndeton which would otherwise occur. See κότος. — to inflict, A. 384.

Ἐντολή a command, P.V. 12.

Ἐντός within, S.c.T. 952. With gen. A. 77. 1018. C. 727. E. 577.

Ἐνυδρος filled with water, A. 1098.

Ἐνύπνιον a dream, P. 222. 516.

Ἐνύπνιος occurring in sleep, S.c.T. 692.

Ἐννώ [ῥ] Bellona, S.c.T. 45.

Ἐνώπιον pl. ἐνώπια, the countenance S. 138. in loc. dub.

Ἐξ six, S.c.T. 264. 780. τρίς ἕξ A. 33. thrice six, the highest cast of the dice.

Ἐξ see ἐκ.

Ἐξαγίζειν to devote, to consecrate. πολλοὺς πολλῶν ἐξαγισθέντας δόμων A. 627. (641. D.) many, out of many families, doomed to destruction. So Pauw and Butler, "consecratus, morti scilicet, ut piacularis victima." The explanation of the Scholiast, ἐξορισθέντας h. e. expelled as an unclean thing, (so Passow explains the word in his Lexicon) appears to be incorrect. Neither is it equivalent to ἐκ δόμων ἀγισθέντας i. e. combustos vel ad parentalia elatos, as Blomf. supposes. The primary meaning of ἀγίζειν seems to have been to devote or consecrate, from ἄγος a sacred obligation; hence βούθυτον ἐστὶαν ἀγίζων Œd. C. 1495. Cf. the use of ἀγνίζειν Eur. Alc. 75. καθαγνίζειν Orest. 40. Such likewise is the force of ἐξαγίζειν, the ἐκ here being merely intensive, and not referring to δόμων, which seems here to be the genitive of relation. Thus Hesych. ἐξάγιστα πάντα τὰ ἱερὰ καὶ ἀφωσιω-

μένα. Hence the word came to bear the double meaning of *consecrated*, h. e. holy or sacred (Cf. Œd. C.1526. ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ), and *accursed*, h. e. unholy, impure, whence Hesych. also has ἐξάγιστος. ἀκάθαρτος, πόρνος. Suid. ἐξάγιστος. ἀκάθαρτος ἢ πονηρός. See under ἐναγής.

Ἐξαιρεῖν *to rescue, take away*, mid. v. S.902.—μηδ' ἐξελοῦσ' ὡς καρδίαν ἀλεκτόρων E. 823. (861. D.) Here the sense is, *nor, as if you had extracted the heart of a cock (and put it into my citizens), establish among them, etc.*

Ἐξαίρετος *select, exquisite*, A. 928. E. 380.

Ἐξαίσιος *excessive, beyond ordinary measure*. αἰὲ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξαίσιον S. 509. (514. D.) The meaning of this is rather obscure. The chorus, in v. 506. states its alarm at its pursuers in exceedingly strong language, upon which the king reproving them in v. 507. they apologize in the words of v. 508. To this the king replies, "*Nay, but towards sovereigns there is ever felt exceeding dread,*" h. e. if I, as king, only call them πτερωτῶν, you ought not, out of respect to me, to use stronger expressions than myself. In reply to this, the chorus, in v. 510. bids him encourage them not in words only, but in deeds also, καὶ λέγων καὶ πράσσων. It seems highly probable, however, that some corruption has been introduced. May αἰὲ γυναικῶν be the reading, for which αἰὲ δ' ἀνάκτων has been substituted?

Ἐξαῖστουν *to destroy utterly*, P.V. 672.

Ἐξαιτεῖσθαι mid. v. *to rescue from danger by prayers*, A. 648. Here Herm. ap. Lobeck. Phryn. p. 718. reads ἢ ἔηρήσατο.

Ἐξαίφνης *suddenly*, P.V. 1080.

Ἐξακούειν *to hear*, E. 375.

Ἐξαλείφειν *to obliterate*, C. 496. pass. ἐξαλειφθῆναι S.c.T. 15.

Ἐξάλυσκεν *to escape*, E. 111.

Ἐξαμᾶν *to reap*, Met. P. 808. A. 1640.

Ἐξαμαρτάνειν *to err*, P.V. 1041. ἐξαμαρτόντ' εἰς θεούς P.V. 947. *having sinned against the gods.*

Ἐξαμβρόσαι, a corrupt word in E. 885. (925. D.) for which the simplest emendation appears to be Pauw's, sc. ἐξαμβρῦσαι, from ἐξαναβρύω, taken actively, *to cause to spring out*. Scholef. conj. ἐξαμβράσαι, as from ἐξαναβράσσειν.

Ἐξαμείβειν *to pass over*, P. 128. — mid. v. *to requite*, P.V. 223.

Ἐξαμέλγειν *to suck out*, C. 885.

Ἐξαμύνεσθαι *to ward off from oneself*, P.V. 482.

Ἐξαναζεῖν *to cause to boil out, to bring forth*, P.V. 370.

Ἐξαναλίσκειν *to destroy*. ἐξαναλῶσαι A. 664.

Ἐξαναστρέφειν *to overturn*, pass. ἐξανέστραπται P. 798.

Ἐξανθεῖν *to blossom forth*, P. 807.

Ἐξανιστάναι *to expel from*, pass. P.V. 769.

Ἐξαπολλύναι *to destroy*, C. 824. pass. A. 514.

Ἐξαποφθείρειν *id.* P. 456.

Ἐξαρκής *sufficient*, P. 233.

Ἐξαρτᾶν *to hang*. τόξοισιν ἐξηρτημένοι P.V. 713. (711. D.) *furnished with hanging bows*, i. e. ὧν τόξα ἐξήρτηται. Dind. prefers ἐξηρτυμένοι from one MS.

Ἐξαρτύεσθαι *to prepare oneself, make ready*, P.V. 910.

Ἐξανδᾶσθαι *to pronounce*, C. 149. *to denounce*, C. 270.

Ἐξανχεῖν *to boast, profess*, A. 846.

Ἐξαφρίζεσθαι pass. *to be foamed away*, A. 1037.

Ἐξεγείρειν *to arouse*, pass. A. 866. C. 488.

Ἐξεικάζειν *to liken to*. pass. ἐξηκασμένον (so M. vulg. ἐξεικασμένον) S.c.T. 427. οὐδὲν ἐξηκασμένα A. 1217. *realities, not things feigned*. Cf. εἰκάζειν.

Ἐξεῖναι *to be lawful*. ἐξεστι *it is in your power*. E. 850. 859. — ἐξόν

nom. abs. *when it is in pour power.*
P.V.651.

'Εξειπεῖν *to declare*, A.908.

'Εξελαύνειν *to expel.* ἐξήλασεν
P.V. 673.

'Εξελέγχειν *to examine*, E. 411.

'Εξεπίστασθαι *to know*, A. 812.

'Εξεργάζεσθαι *to accomplish.* pass.
ἐξεργασμένον P. 745. *done.* ἐπ' ἐξεργασμένοις A.1352. *after the deed is perpetrated.* id. P.517. *after all is lost.* Abresch compares Herod. viii. 94. ἐπ' ἐξεργασμένοις ἐλθεῖν. Soph. Aj.370. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξεργασμένοις.

'Εξέρχσθαι *to come forth.* ἐξελθε P.V.655. ἐξελθέτω C.652. *to come out, or turn up* (as a ballot from the urn). δίκη ἐξῆλθε E. 762.

'Εξέσθαι *to eat up*, C. 279.

'Εξεύρημα *an invention*, S.c.T.631.

'Εξευρίσκειν *to discover, invent.* ἐξεῦρε P.V. 96.458.467.501. Dind. always prefers ἐξηῦρε, ἡῦρε, etc. On this point see note on Soph. Ant. 1336. ed. Linw.

'Εξεύχεσθαι *to declare.* γένος ἂν ἐξεύχοιο S.269. Ἀργεῖαι γένος ἐξευχόμεσθα sc. εἶναι S.272. Cf. εὔχεσθαι. — *to boast*, A.519. — *to desire or pray for*, C.213.

'Εξηβος *past the age of youth*, S.c.T.11. This passage appears to have been generally mistaken by commentators, not observing that *three* kinds of persons are here alluded to, one of which is expressed by the words ὦραν ἔχονθ' ἕκαστον. The three kinds are, — 1. Those not quite arrived at full vigour, yet capable on an emergency of bearing arms: that is to say, as yet ἔφηβοι, or not twenty years old. 2. Those in the full vigour of life, sc. ἐξέφηβοι, or persons from twenty to thirty-five. 3. Those past their actual prime, yet still in vigour and well able to assist: these are ἔξηβοι, or past thirty-five. The first are denoted by the words τὸν ἐλλείποντ' ἔτι ἡβης ἀκμαίας; the second by ὦραν ἔχονθ' ἕκαστον, h.e. men in their *prime*, ὦρα being here

equivalent to ἡβη; the third by τὸν ἔξηβον χρόνῳ, of which the words βλαστημὸν ἀλδαίνοντα σώματος πολλὸν are an epexegetis, denoting the condition of those who were thus ἔξηβοι. There is no necessity to read ὦραν with the Schol. for ὦραν, or to omit τε with Rob. and eight MSS. as Dind. proposes.

'Εξηγεῖσθαι *to narrate*, P.V. 444. 704. C.116.545. E. 579. *to instruct, advise*, E. 565. P.V.214.

'Εξικνεῖσθαι *to reach, arrive, come.* ἐξίκοιτο A.271. E.980. ἐξίκη P.V.794. 812. ἐξικνούμενον A.293.

'Εξιστορεῖν *to inquire*, C.667 S.c.T. 488. (506. D.) h.e. as Schütz translates, *experiri vult, utrum vincere sibi fatis decretum sit, an honestam pro patria mortem oppetere.*

'Εξιχνεύειν *to trace out.* ἐξιχνεῦσαι A.359.

'Εξοδος *an exit, outlet*, S.c.T.33. 58.266.

'Εξοκέλλειν *to run aground*, A.652. mid. v. Met. δεῦρο δ' ἐξοκέλλεται S. 433. *and it comes to this, this is the result.*

'Εξορματοῦν *to render clear.* ἐξορμάτωσα P.V.497.

'Εξόπιν *behind, in the hinder parts*, A.114.

'Εξοπλίζειν *to prepare* (an as armed force, or act of violence). Ἀρην ἐξοπλίζων S.666.683. So S.92. in loc. corr. See δαιμόνιος.

'Εξορθιάζειν *to pronounce with a loud voice*, C. 269.

'Εξορίνειν [i] *to rouse, provoke*, A. 1614.

'Εξορμαῖν *to send forth*, P. 46. mid. v. *to speed forth.* ἐξορμώμενον E.173.

'Εξοτρύνειν [v] *to urge*, S.c.T.675.

'Εξοχος *superior to.* with gen. P.V. 457. διδάσκειν ἐξοχώταται A.1505. *best for teaching.*

'Εξυπτιάζειν *to turn upside down.* ἐξυπτιάζων ὄνομα, Πολυνείκους βίαν S.c.T.559. (577. D.) The sense of this passage is obscure. Butl. translates it, *nomen ejus alta voce inclamans*, which is certainly incorrect. Schütz

for ὄνομα proposes ὄμμα, *turning upwards his eye*. This Herm. Obs. Critt. p. 52. approves, but neither does this give any very distinct sense in this place. The interchange of ὄνομα and ὄμμα in MSS. (see Valck. on Eur. Phœn. 415.) is not uncommon: but in a passage of such uncertainty, it is better to retain, if possible, the reading of all MSS. and Edd. The repetition of the same word in two succeeding lines is no argument against it. (See ὄνομα.) Possibly ἐξυπτιάζων ὄνομα may be thus explained. A thing is said to be ὑπτιος when *turned upside down*, i.e. placed in a different position to the natural one. Hence, anything *employed in an unusual or perverted manner* might be said ἐξυπτιάζεσθαι, as the name Πολυνείκης, which properly denoted only the individual Polynices, is here, by a kind of perversion, taken in reference to the meaning of its component parts as a word, πολὺς and νεῖκος. In English it would be expressed by the phrase *playing or punning upon the name*. Such puns are very common in the Greek poets, cf. S.c.T. 640. 812. and the instances collected by Elms. on Bacch. 508. In the present instance it may be conceived that the name was pronounced so as to give the meaning ὦ πολὺ νεῖκος, νεῖκος, the stress being laid upon the latter half of the compound, sc. νεῖκος. This is alluded to in the words δὲ τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος h.e. *pronouncing the name twice in its termination, or pronouncing the latter part of the name twice over*. See ἐνδατεῖσθαι, πρόσμορον and τελευτή. [Dunbar, Class. Mus. xii. p. 206. seqq. objects to this and other interpretations of ἐξυπτιάζων ὄνομα, and conceives that ὄμμα alone gives an adequate sense. Be this as it may, the metrical objection urged by this scholar, sc. the combination of five short syllables, does not seem to be valid against the genuineness of the

reading; nor can we approve the emendation suggested by him of v. 575. Soph. Phil. 922.]

Ἐξω *without, outside* (the house, or city), S.c.T. 1005. A. 1163. — With gen. S.c.T. 295. P.V. 263. 668. 885. C. 507. 686. E. 170. 668. Compar. ἐξωτέρω *id.* C. 1019.

Ἐξωθεν *from without*, S.c.T. 542. τᾶξωθεν *id.* 183. *the affairs without*.

Ἐξώλης *desperate, destructive*, S. 722.

Ἐξωριάζειν *to neglect*, P.V. 17. from ἐξ and ὥρα *care*. Blomf. from Hesychius and Photius Lex. MS. reads εὐωριάζειν. So Pors. seems to have approved. All MSS. and Edd. have ἐξωριάζειν, which, being apparently an equally correct form, is properly retained by Wellauer. Dind. prefers εὐωριάζειν.

Ἐξωτέρω. See ἐξω.

Ἐοικέναι p. m. ab inus. pres. *to seem*. P.V. 973. 986. 1009. S.c.T. 527. P. 729. A. 1032. 1053. 1064. 1133. 1153. C. 719. 870. 909. 913. E. 860. S. 883. part. εἰκὼς *like, resembling*. S. 280. with dat. C. 553. A. 738. Cf. εἰκός.

Ἐορτή *a banquet*, E. 182.

Ἐπαγγέλλειν *to tell, or pronounce, to promise*. τοῖς θεοῖς τελεσφόρους εὐχὰς ἐπαγγέλλουσα C. 211. *preferring prayers to the gods*.

Ἐπάγειν *to bring upon*, P. 85. A. 1420. C. 398. (404.D.) In this last passage, if ἐπάγουσαν be correct, λοιγὸς Ἐρινὺν must be read with Herm. for λοιγὸν Ἐρινύς h.e. *crime cries aloud for a Fury bringing woe upon woe, etc.* ποῖ δ' ἔτι τέλος ἐπάγει θεός; S.c.T. 142. *whither still at last does God purpose to bring us? or, at what point still further will God bring on an end?*

Ἐπαιδεῖν *to make incantations*, A. 993.

Ἐπαίειν *to obey*. With gen. S. 740.

Ἐπαινεῖν *to approve*, P.V. 340. E. 800. S.c.T. 1063. A. 1343. — *to advise*, S. 974. With dat. S.c.T. 578. C. 574.

Ἐπαισθάνεσθαι *to perceive*. ἐπαισθομένη A. 85.

Ἐπαισχύνεσθαι *to be ashamed*. fut. ἐπαισχυνθήσομαι A. 1346.

Ἐπαιτιάσθαι *to blame*. ἦ καμὲ γάρ τι συμφοραῖς ἐπαιτιά; P.V. 976. *do you blame me too on account of your misfortunes?*

Ἐπαίτιος *responsible for, the author of a thing*. With gen. E. 443. 445.

Ἐπακούειν *to listen*, C. 714.

Ἐπακρίζειν *to rise to the summit*. πολλῶν αἱμάτων ἐπήκρισε C. 920. *put the finish to many (former) murders*.

Ἐπακτός *foreign*, S.c.T. 565. 1010.

Ἐπαλαλάζειν *to raise a shout of exultation*, S.c.T. 479. 934.

Ἐπαλκές †. This is read in C. 409. (415. D.), but the whole passage down to καλῶς is corrupt, nor has any conjecture deserving of mention as yet been proposed.

Ἐπαλξίς *a battlement*, S.c.T. 30. 143. — *a defence*. οὐ γάρ ἐστίν ἔπαλξίς πλούτου A. 371. *there is no defence in wealth*.

Ἐπαμβατήρ *ravaging, attacking*, With gen. C. 278.

Ἐπαμμένειν (contr. for ἐπαναμένειν) *to await*. With acc. P.V. 608. With dat. P. 793.

Ἐπαναγκάζειν *to compel*, P.V. 674.

Ἐπαναδιπλάζειν *to ask again*, P.V. 819.

Ἐπανερέσθαι (aor. 2.) *to ask again*, P. 934. (972. D.) Here the vulg. is ἐπανέρομαι, a present which does not exist. ἐπαναιρόμην A. whence Brunck and Schütz ἐπανηρόμαν. ἐπανέρωμαι B. So Pors. Blomf. Lachm. Dind. On this use of the subject, Dind. refers to his note on Soph. Œd. Col. 1560. Well. conj. ἐπανερόμαν.

Ἐπανθίζειν *to cause to flourish or abound*. πολλοῖς ἐπανθίσαντες (vulg. ἐπανθήσαντες corrected by Butler) πόνοισί γε δόμους S.c.T. 932. (951. D.) So Well. Blomf. from Vienn. B.D. The vulg. is πόνοισί γε δόμοι. In M. the reading is πόνοισι γενεὰν πόνοισί γε δόμοι. Hence πόνοισι γενεὰν

Lachm. Dind. omitting πόνοισι δόμους. It is transitive likewise in C. 148. (150. D.) κωκυτοῖς ἐπανθίζειν παιᾶνα, h. e. *to set off or accompany a pæan with lamentations*. Schol. στέφειν ὥς ἄνθεσι. In A. 1433. (1459. D.) is read νῦν δὲ τελείαν πολύμναστον ἐπηνθίσω δι' αἶμ' ἀνιπτον, ἥτις ἦν τότε ἐν δόμοις ἔρις ἐρίδματος ἀνδρὸς οἰζύς. Herm. Seidl. and Well. consider that four complete verses, with the end of v. 1434. and beginning of 1438. are wanting after τελείαν, and that the verses from 1430. to 1440. answer to ant. β' and γ' in 1519—1529. Others, as Butl. with whom Blomf. agrees, arrange them differently, considering the lacuna not to be here, but that the two corresponding antistrophes are wanting after v. 1453. For ἐπηνθίσω, Stanl. Casaub. Pauw. Schütz, and Blomf. read ἀπηνθίσω. Butler prefers a second conj. by Stanley, ἀπήνθισεν. For ἥτις ἦν Schütz reads ἥ τις ἦν, which Butler approves. Heath ἥ τις ἦς. Well. omits δι' in v. 1438 for the sake of the metre; and Klausen, for the same reason, reads ἐν οἴκοις for ἐν δόμοις. δι', however, is necessary to the sense, if the lacuna is not after τελείαν, and, although it may, as Well. says, have arisen from the following AI, yet in a case where the arrangement is so uncertain, it is better perhaps on the whole to retain the vulgate. The word ἐρίδματος is probably corrupt. Blomf. translates it "*a contentione ædificata*, i. e. *rixam parit*," but prefers Scaliger's conjecture, ἐριδμαντός, from ἐριδμαίνω, *irrito*. Klausen explains it, *firme condita*, as equivalent to ἐὺδμητος. With respect to the meaning of the whole passage, Schütz and Butler understand ψυχὰν with τελείαν, to which they also refer πολύμναστον, and translate "*nobilem et claram* (Agamemnonis animam)." This they join with ἀπηνθίσω, in the sense of "*deflorasti* (h. e. *cædi uxoris filiam ulciscantis objecisti*)," and refer

αἶμ' ἀνιπτον to the sacrifice of Iphigenia, of which Helen was the primary cause. In this they appear to be mistaken. Retaining the vulg. ἐπηνθίσω, (supposing there to be no lacuna at 1433.), the sense seems tolerably clear and connected. τελείαν and πολύμναστον may be connected with ἔριν, understood from v. 1440. The Chorus is ignorantly assigning to Helen the blame of all the mischief which had happened (see v. 1443. seqq.), first, as having destroyed so many lives at Troy, and lastly (νῦν δέ), as having caused by the inexorable murder of Agamemnon, (δι' αἶμ' ἀνιπτον) a renewal and consummation (τελείαν ἐπηνθίσω) of that memorable succession of strife (ἔρις ἐρίδματος) which formerly (τότε) existed in the house (of the Atridae), a cause of sorrow to its present master (ἀνδρὸς οἰζύς). τελείαν ἐπηνθίσω is the same as ἐπηνθίσω (ὥστε) τελείαν εἶναι. ἐπανθίζεσθαι is, as Klausen translates it, *perficere ut floreat aliquid*. cf. S.c.T.932. C.148. τελείαν, as Schütz and Butler understand it, h.e. *perfectam, regiam animam*, would be very harsh without something to explain it, as in v. 946. ἔρις is by some referred to Clytæmnestra: it is far better to refer it to the strife which had so long been a curse to the house of Atreus, cf. v. 150. 1445. etc. There should be no stop after ἀνιπτον, if the explanation assigned be correct.

Ἐπαντέλλειν to rise up upon, with gen. A. 27. With dat. τῇδ' ἐπαντέλλειν νόσῳ C.230. in consequence of this disease.

Ἐπάξιος worthy, deserved, befitting, S.c.T.846. With gen. P.V.70. E. 202. τὰ ἐπάξια one's deserts, P.V. 70.

Ἐπαιοιδή an incantation, P.V.173.

Ἐπάργεμος obscure, P.V. 497. A. 1084. C.654. from ἀργεμός a speck on the eye.

Ἐπαρήγειν to defend, C. 714.

Ἐπαρκεῖν to stand in good stead, to

defend, S.c.T.91. to aid, with dat. followed by inf. P.V.920. to supply or furnish. ἄκος οὐδὲν ἐπήρκεσαν A. 1143. Cf. ἀπαρκεῖν.

Ἐπαρχος a commander, A.1200. So Cant. for vulg. ἄπαρχος. Cf. ἄπαρχος.

Ἐπασσυντεροτριβής inflicted successively, C.420. from ἐπασσύτεροι one after another.

Ἐπαύειν to cry over. With dat. πατρὸς ἔργῳ ἐπαύσας C.815.

Ἐπαυλος (pl. ἔπαυλα) a dwelling, a cottage, P.851.

Ἐπαυρέσθαι aor. 2. to derive harm from a thing. ἐπηύρου should probably be read in P.V.28. See ἀπαυρᾶν.

Ἐπαφᾶν to touch, P.V.851.

Ἐπαφή a touch, C.17.

Ἐπαφος prop. name, S. 47. 310. 584. P.V.853.

Ἐπεγχεῖν to pour into in addition, Met. to add, A.1108.

Ἐπεὶ as soon as, after that, e.g. ἐπεὶ δ' ἀρτίφρων ἐγένετο S.c.T.760. Cf. P.V.831. S.c.T.980. P.197.369. 378.492. A.191.211.644. In this sense it is joined with τάχιστα, τὸ πρῶτον, κ.τ.λ. ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου P.V.199. as soon as ever they began. ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν A.1260. when once I had seen, etc.—since, from the time when. δέκατον τόδ' ἔτος ἐπεὶ . . . ἦραν A. 49. this is the tenth year since they went. χρόνος ἐπεὶ . . . παρήβησε id. 596. It is a long time since. δαλὸν ἤλικ' ἐπεὶ μολῶν ματρόθεν κελάδησε C.600. contemporary with him since his birth.—Since, for, seeing that, e.g. ἐπεὶ προθυμεῖσθ' οὐκ ἐναντιώσομαι P.V.788. Cf. A.234. 243. 382. 673. 930. 1006. 1333. 1633. 1654. C.83.614.780.893.920. E.71.86.297.460. 791. P.V.347.384.633. S.c.T.671.687. P.683. 689. S.720.884.960. It is also used in abrupt transitions in the sense of for, why? ἐπεὶ τίς ἤνχει τήνδ' ἀνέλπιστον φυγὴν κέλσειν ἐς Ἄργος S.324. for who would have thought? etc. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ; C.212. why, what do I

now get through the gods? — In P. 648. the sense of ἐπεὶ depends on the meaning assigned to ἐποδῶκει. See ἐφοδοῦν.

Ἐπείγεσθαι to hasten, C. 649. fut. ἐπεΐξει P. V. 52.

Ἐπειδάν when, after that, with subj. E. 617. S.c.T. 716.

Ἐπιδεῖν (inus. in præs.) to look upon, to behold. aor. 2. ἐπίδοιμι S.c.T. 203. ἐπιδεῖν A. 1520. — to look upon (with favour), S.c.T. 102. S. 1. 137. 526. 1011. to look upon (in anger), S. 792. S.c.T. 467. — to regard with dread, mid. v. Δῖον ἐπιδόμενοι πράκτορά τε σκοπόν S. 636.

Ἐπειδὴ since, seeing that, P. 513. A. 1617. C. 505. 559. E. 490.

Ἐπικάζειν to conjecture, C. 560. with acc. ib. 970. S. 241. with part. τάσδ' ἐπικάσας τύχῳ χοᾶς φερούσας; C. 14. must I be right in supposing that they are carrying libations?

Ἐπικῶς (part. from præs. inus.) befitting. δόμοισι τοῖσδ' ἐπικότα C. 658. befitting this house.

Ἐπεῖναι to be upon, S.c.T. 573 — to attach to, A. 530. (see δύσφρων) E. 514. — to preside over, P. 237. 546. 814. — ἐπι δέ μοι γέρας, h. e. ἔπεστι E. 372. I am invested with.

Ἐπειπεῖν to say with respect to. ἐπειπεῖν ψόγον ἄλλοθροοῖς S. 950. to speak ill of strangers.

Ἐπείπερ seeing that, A. 796. 828. C. 669.

Ἐπεισφέρειν to introduce besides, A. 838. C. 638.

Ἐπειτα then, after that, P. 388. 515. A. 165. 301. 653. 1580. C. 432. 531. E. 195. S. 781. With a participle preceding it, S.c.T. 249. A. 478. C. 566. E. 29. 416. 624. — οἱ ἔπειτα E. 642. posterity.

Ἐπέκεινα beyond. Πίνδου τὰπέκεινα S. 254. the parts beyond Pindus.

Ἐπεκχωρεῖν to proceed behind another, P. 393.

Ἐέλπεσθαι to hope, A. 1001.

Ἐπεμβαίνειν to mount upon. πύργοις ἐπεμβάς S.c.T. 616.

Ἐπενδιδόναι to inflict beside, A. 1359.

Ἐπενθρόσκειν to leap upon. aor. 2. ἐπενθορεῖν P. 351.

Ἐπεξέρχεσθαι to narrate. ταῦτ' ἐπεξελεθεῖν P. V. 872.

Ἐπεξιακχάζειν to shout out wildly, S.c.T. 617.

Ἐπέρχεσθαι to come on, attack, A. 1229. S. 464. 663. P. 592. with accus. S. 554. τὸ ἐπερχόμενον πῆμα P. V. 98. the approaching woe.

Ἐπεσθαι to attend, or follow, P. 41. 57. C. 891. E. 134. 236. P. 962. aor. 2. ἔσπετο A. 828. — to accompany, S. 518. φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ S. 194. On S. 1057, see δίκη. In Eum. 211. (220.D.) where the vulg. is τὸ μὴ γενέσθαι μηδ' ἐποπτεύειν κότῳ, Petersen conj. τὸ μηδ' ἔπεσθαι. Dind. approves τίνεσθαι, a conj. by Meineke on Men. p. 226.

Ἐπέτειος annual, producing yearly, A. 987.

Ἐπευθύνειν [ῡ] to administer, govern, P. 845.

Ἐπευφημεῖν to utter words of good omen over anything, P. 612.

Ἐπεύχεσθαι to pray, to pray for, A. 1265. 1441. S.c.T. 463. C. 110. 843. E. 934. Sometimes with dat. of person prayed to, A. 1296. S.c.T. 261. — to imprecate evils, S.c.T. 434. A. 487. 1582. — to vow, S.c.T. 258. — to boast, glory, A. 1367. 1453. E. 58. In A. 1235. (1262. D.) Dind. with great probability writes κάπεύχεται for ἐπεύχεται. Otherwise the constr. becomes extremely harsh. There should be a full stop after κότῳ. Cf. κότος, and ἐντιθέναι.

Ἐπέχειν to stay. ἐπίσχεες stop! P. V. 699. C. 883.

Ἐπήβολος endued with. φρενῶν ἐπηβόλους P. V. 442. endued with sense. — affected with. ἐπήβολοι νόσου A. 528.

Ἐπήκοος hearing. With gen. A. 1394. C. 974. δίκης γενέσθαι τῇσδ' ἐπήκοος μένω E. 702. I remain to listen to this cause.

Ἐπηλυς foreign, coming as a stranger. S. 192. 396. 606. P. 239. S.c.T. 34.

Ἐπήρατος *lovely*, E. 917.

Ἐπί *upon*.—With gen. e.g. πόλισμ' ἐπ' ἀσπίδος S.c.T. 460. Cf. ib. 369. 382. 492. 494. 502. 541. 943. P. 187. 441. (see ἀκτὴ) 927. (see θείνειν) A. 1403. 1410. 1451. C. 870. (see πέλας) S. 638. ἐφ' ἵππων P. 18. *on horseback*. ἐπὶ ναῶν ib. *on ships*. τὰπὶ χέρσου S. 715. *that which is taking place on the land*. —with verbs of motion, *to*. ἐπὶ Δωδώνης πυκνούς θεοπρόπους ἱάλλεν P.V. 661. —With dat. *upon, at, over*. ναίουσ' ἐπ' εὐκύκλοις ὄχοις P.V. 712. Cf. S.c.T. 32. 385. P. 498. 925. A. 36. 75. 348. 1601. C. 4. 712. ἐπ' Ἠλέκτραισι πύλαις S.c.T. 405. Cf. P.V. 731. S.c.T. 58. 613. E. 40. 108. 603. 773. πίπτει ἐπὶ νώτῳ S. 85. *falls on its back*. —very rarely with verbs implying simple motion. μὴ ἄλθης ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις S.c.T. 696. f. 1. ἐβδόμας πύλας. τοιάδ' ἐπ' αὐτοῖς ἦλθε συμφορὰ πάθους P. 428. but here the MSS. vary between αὐτοῖς (so M.) and αὐτούς. —*against*, denoting an *evil intention*. παρθένων χλιδαῖσιν εὐμόρφοις ἔπι πᾶς τις τόξευμ' ἔπεμψεν S. 981. Cf. ib. 296. ὑπέρανχα βάζουσιν ἐπὶ πτόλει S.c.T. 465. Cf. P.V. 96. 923. 1045. 1091. S.c.T. 280. 429. 526. 602. P. 905. A. 61. 354. C. 618. 985. —*after*, in order of place or time. ἐπ' ἐξειργασμένοις P. 517. Cf. ib. 519. τὰπὶ τούτοις A. 246. *after these things*. τρίτον ἐπὶ δέκα ib. 1587. *thirteenth*. ἄτην ἑτέραν ἐπ' ἄτῃ C. 398. *one woe after another*. —*on account of, by reason of*. ἐφ' αἵματι δημηλασίαν γνωσθεῖσαι S. 6. *banished for murder*. Cf. P.V. 194. 255. S.c.T. 762. 998. P. 987. C. 850. S. 586. 1020. —Denoting a *purpose, or object*. ἐπὶ σκηπτουχίᾳ ταχθεὶς P. 289. *appointed to hold a command*. ἐπ' ἀβλαβείᾳ A. 995. *for the purpose of security, by way of caution*. But see under εὐλάβεια. τὸ κερδαλέον πέμπειν πόλεως ἐπὶ νίκη E. 963. *that the city may be victorious*. —Denoting something *accompanying*, as an attendant circumstance, or as a result. ὀλολύξατε νῦν ἐπὶ μολπαῖς E. 995. 999. *accompanying it with songs*. ἐπ' εὐχαῖς C. 147. *with prayers*.

ἐπ' ἀληθείᾳ S. 623. *with truth, h. e. so that they may come true*. εἶη δ' ἐπὶ νίκη C. 835. *may victory be the result*. θανάτους εὕροντο δόμων ἐπὶ λύμῃ S.c.T. 861. *to the ruin of the house*. —Denoting the object of speech, prayer, desire, ridicule, etc. στομάτων δείξομεν ἰσχὺν ἐπ' Ὀρέστῃ C. 710. *in honour of Orestes*. κόμπαζ' ἐπ' ἄλλῳ S.c.T. 462. *speak concerning another*. ἐπὶ τῷ τεθυμένῳ μέλος E. 316. 325. *in honour of the slain*. πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισι S.c.T. 905. Cf. A. 1373. 1527. In these latter passages, however, the idea of *standing over* seems to be implied. γελαῖ δαίμων ἐπ' ἀνδρὶ θερμῷ E. 530. *laughs at him*. Cf. C. 728. λέξωμεν ἐπ' Ἀργείοις εὐχὰς ἀγαθὰς S. 620. *in behalf of the Argives*. —Denoting that something accompanies another, e.g. as a portion, dowry, etc. *along with*. τάσσεσθε, φίλαι δμῳίδες, οὕτως ὥς ἐφ' ἐκάστη διεκλήρωσεν Δαναὸς θεραποντίδα φέρνῃν S. 956. (978. D.) *according as Danaus has portioned (you) out with each mistress (as) a dowry of handmaidens*. There is a usage somewhat similar of ἐπὶ with the gen. in Hom. Od. A. 278. B. 197. From the abrupt change of address here from the Danaides to their handmaids, some have supposed that something is wanting, or that the passage is corrupt. The change of persons addressed does not itself appear to warrant such a supposition; but it must be allowed that the words ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ βάζει λαῶν, seem more appropriate as addressed to the Danaides. Well. observes, in confirmation of the supposed lacuna, that the preceding verse is mutilated. This is not necessarily the case. The spondee in the third place of the parœmiac may be defended by P. 32. 148. S. 7. See προσπιτνεῖν, and Butler Not. Crit. on S. 7. there referred to. —With acc. denoting motion *to*, or *towards* a place, e.g. ἵκετο τερμόριον ἐπὶ πάγον P.V. 117. Cf. S.c.T. 89. 193. 1051. P. 262. 485. 503. 650. A.

283. 294. 681. 756. 766. 1092. C. 554. E. 10. S. 816. 877. Κάνωβον κὰπὶ Μέμφιν ἵκετο S. 307. h.e. ἐπὶ Κάνωβον καὶ ἐπὶ Μέμφιν.—over, ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει P. 75.—upon. ἐπὶ γόνυ κέκλιται P. 894. is sunk on its knee, h.e. is humbled. ἐπὶ γᾶν πεσὸν αἶμα A. 990. μὴ 'κβάλης ἐπὶ χθόνα καρπὸν E. 794. βωμοὺς ἐπ' ἄλλους θές S. 477.—against, denoting a hostile movement. ἐπ' ἄλλην ἄλλος ἴθυνεν δόρυ P. 403. Cf. ib. 744. A. 112. P.V. 866. ἐπὶ τὸν διόμεναι E. 337. pursuing after him. — Denoting an object, or purpose. ἤκουσ' αἰδ' ἐπὶ πρᾶγος πικρόν S.c.T. 843. are come to perform a mournful duty. δίκην ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης μοῖρα A. 1517. sharpens it for some other purpose of mischief. πέμπει ἀρωγὴν παισὶν προφρόνως ἐπὶ νίκην C. 471. for the purpose of victory. στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον οἴκων C. 753. I go to fetch him. — Divided from its verb by tmesis. ἦ κὰπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος; E. 412. for ἐπιτρέποιτε. ἐπὶ χεῖρα βάλοι C. 389. for ἐπιβάλοι. Στυγία γάρ τις ἐπ' ἀχλὺς πεπόταται P. 656. for ἐπιπεπόταται Cf. E. 356. ἐφ' ἀμῖν ἐκράνθη E. 329. for ἐπέκρανθη. On the corrupt passage δόμων μάλ' ἀχὼ ἐπ' αὐτοὺς προπέμπει δαϊκτὴρ γόος S.c.T. 898. see under ἡχώ. In S.c.T. 264. (282. D.) ἐγὼ δ' ἐπ' ἄνδρας ἔξ κ. τ. λ. ἐπ' is clearly corrupt, as it violates the sense. Blomf. has edited, from a marginal note in Ald. ἐγὼ δέ γ', of the certainty of which correction there can be little doubt. After the address just made, the particle γε is almost necessary in transferring the discourse to himself. Do thou, etc., and I for my part, etc. The change of π into γ is exceedingly trifling, nothing more being likely than that the accidental lengthening of the stroke on the right hand of the Γ should have caused it to be mistaken for a Π.

"Επι for ἔπεστι E. 371. See ἐπεῖναι.

'Επιβαίνειν to ascend, with gen. πρὶν λέκτρων ἐπιβῆναι S. 39.

Επιβάλλειν to lay upon. By tmesis, ἐπὶ χεῖρα βάλοι C. 388.

'Επιβοᾶν to accompany with a cry. εὐφημον ἐπιβοῶν Μοῦσαι S. 676. (694. D.) in loc. dub. Probably we should read ἐπὶ βωμοῖς with M. Cf. ἀτερπής. καὶ στέρν' ἄρασσε, κὰπιβόα τὸ Μύσιον P. 1011. Here Eustath. on Dion. Per. 791. reads καὶ βόα, but Hesychius retains the preposition, s.v. ἐπιβοᾶ (corr. ἐπιβόα) τὸ Μύσιον. Porson, to avoid the anapaest in the fourth place, conj. καὶ στέρν' ἀράσων ἐπιβόα τὸ Μύσιον. Burney and Blomf. consider the verse as antispastic. Passow supposes a synizesis in βόα. Well. probably with greater correctness, defends the anapaest, as occurring in a lyrical passage. Lobbeck on Soph. Aj. 706. quotes this among other examples of an anapaest occurring under similar circumstances. Cf. διαίνειν. Dind. proposes κὰπιβῶ, which he considers a contracted form of κὰπιβόα, referring to his note on Soph. Electr. 882.

'Επιβουλεύειν to plot against, S.c.T. 29. Here Blomf. from MSS. correctly reads κὰπιβουλεύειν for the vulg. κὰπιβουλεύσειν.

'Επίβουλος insidious, S. 582.

'Επιβριθής grave, venerable, important, E. 923. Cf. Butl. Not. Phil. in loc.

'Επιγηθεῖν to rejoice at. τοῖσδ' ἐπέγηθει P.V. 156. ἐγεγήθει Elms.

'Επιγιγνώσκειν to discover. 2 aor. ἐπιγνούς A. 1580.

'Επιγλωσσᾶσθαι to utter against any one. μήτ' ἐπιγλωσσῶ κακά C. 1041. with gen. of person, ταῦτ' ἐπιγλωσσᾶ Διός P.V. 930.

'Επίγονος a descendant, S.c.T. 885.

'Επιδεικνύναι to show, prove, S. 52.

'Επιδεσπόζειν to command, with gen. P. 237. (241. D.) Here στρατῶ is read by M. and Rob. Blomfield observes that δεσπόζειν more properly governs a genitive, comparing A. 545. C. 186. This is true; but

στρατῶ might be defended as governed chiefly by ἔπεστι, the verb κάπιδεσπόζει being taken διὰ μέσον.

Ἐπιδιπλοῖζω *to repeat*, E.968. ἐπιδιπλοῖζω Pors. Schütz. There is some error here, as the verse does not answer to the corresponding one in the strophe. Pors. rejects the word, as proposed by Piers. on Mœr. p.167. Dind. conj. ἔπος διπλοῖζω. ἔπανδιπλοῖζω Herm.

Ἐπιδρομῶς † S.117. The word occurs in a corrupt passage, as if from a verb, ἐπιδρομάω, which does not exist, though such seems to have been the idea of the Scholiast. Herm. conj. ἐπίδρομ' ὁπόθι, on which see under ἐναγής. M. has ἐπιδρόμω (o suprascr.) πόθι.

Ἐπιέναι *to come upon*. ἔπεισι P.V. 1018. *will come upon thee*. νύξ ἐπήει P.370. *night came on*.

Ἐπιζευγνύναι *to yoke*. πῶλοις ἐπιζεύξας ὄχον E.383. Met. *to implicate*, pass. μήτ' ἐπιζευχθῆς στόμα φήμαις πονηραῖς C.1040. *do not implicate yourself by uttering evil expressions*.

Ἐπίζηλος *an object of envy*, A.913.

Ἐπιθοάζειν *to sit as a suppliant before any one*, hence, *to supplicate, to pray*. πόθεν ἄρξωμαι τάδ' ἐπευχομένη κάπιθοάζουσ'; C.844. (856.D.) It is derived from θοάζειν *to sit*, which verb is itself used in this sense by Soph. Œd.T.2. τίνας ποθ' ἔδρας τάσδε μοι θοάζετε, ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι; It is denied by some that θοάζειν (which they derive from θοός *quick*) is used in the sense of *sitting*, but only as denoting some kind of *quick motion*. In this latter sense it certainly occurs frequently in the tragic writers (see Erfurdt on Œd.T. 2.), but notwithstanding Hermann and Erfurdt's objections, it has been most satisfactorily shewn by Buttmann (Lexil. s.v. θαάσσειν, θοάζειν) that whether it be the same word as the other, or from a different root, θοάζετε in Œd. T. 2 and θοάζων in Æsch. S.590. can mean nothing else

than *sitting*. Hence, if the simple verb means thus, there can be no difficulty in giving to the compound the meaning assigned above; nor is it necessary with Blomf. to read ἐπι-θεάζουσ'. See Buttm. Lexil. in loc. cit. See also under θοάζειν.

Ἐπιθύειν *to sacrifice one after another*, A.1485.

Ἐπιθυμεῖν *to desire*. With gen. A.210.

Ἐπιθῶσσειν *to call out to, urge on with the voice*. P.V. 73.277.

Ἐπικαινοῦν *to innovate or alter*, So Steph. conj. for vulg. ἐπικαινόντων in E.663. (693.D.) Wakefield conj. μὴ πυχραινόντων.

Ἐπικέκλεσθαι *to invoke*, S.40. Here Turn. has ἐπικεκλομένα. So Dind. rightly. Cf. v.48.

Ἐπικεύθειν *to conceal*. With doub. acc. A.774.

Ἐπικηρύσσειν *to proclaim*, e.g. as king. pass. ἐπικηρυχθεὶς χθονί S.c.T. 616. *proclaimed as king of the country*.

Ἐπίκλοπος *thievish, crafty*, E.144.

Ἐπικλώθειν *to destine*, E.321.

Ἐπικότος *angry*, P.V.604. *an object of anger*. ἀνδρὶ δῆροισιν ἐπικότῳ σίβας C.619. (628.D.) h.e. if the words are genuine, *exposed to anger from his foes because of his rank*. But this is clearly a corruption. In S.c.T.768. (786.D.) ἐπικότους τροφᾶς is read by Codd. and Edd. only Ald. has ἐπικότας, and one MS. ἐπιτρόπους. Heath conj. ἐπικότος τροφᾶς *angry on account of his treatment*. So Pors. Blomf. ἐπικότους τροφᾶς Schütz, Schwenke, Wunderlich. Each is extremely awkward, from its requiring ἀραίας ἀράς to be joined, unless with Herm. we read τέκνοισιν δ' ἀράς. The vulg. is correctly explained by Well. "Œdipus qui educationem victumque debebat filiis suis, dedit quidem, sed ἀραίας ἐπικότους τροφᾶς, quæ deinde explicantur appposito πικρογλώσσους ἀράς."

Ἐπικότως *angrily*, P.V.162.

Ἐπικουρία *military assistance*, P. 717. *a force of troops*, S. 702.

Ἐπίκουρος *an auxiliary in war*. P. 870.

Ἐπικραίνειν *to bring to an issue, accomplish, make*, A. 724. 1313. 1526. E. 341. 910. S. 13. 370. 619. mid. v. *id.* τάδε τοι προφρόνως ἐπικραينوμένων sc. τῶνδε E. 927. On S. 46. see ἐπυνυμία. κάρτα δ' ἀληθῇ πατρὸς Οἰδιπόδα πότνι' Ἐρινὺς ἐπέκρανε S.c.T. 869. (887. D.) Here the gen. is governed by Ἐρινύς. Rob. has κατεύγματα after Οἰδιπόδα.—separated by tmesis, λάχῃ τάδ' ἐφ' ἀμῖν ἐκράνθη E. 329. *were ordained unto us.* καρποτελεῖ δέ τοι Ζεὺς ἐπικραινέτω φέρματι γᾶν πανόρῳ S. 671. (688. D.) Here the construction ἐπικραινέτω γᾶν φέρματι is so extremely harsh, that we need not hesitate to adopt Stanley's conjecture, sc. καρποτελῇ, the alteration of H for EI being so very slight. The construction will then be the same as in the preceding instance. Well. less correctly translates *perficiat*, h. e. *perfectam reddat fertilī fœtu.*

Ἐπικρούειν *to strike*. χθόνα βάκτροις ἐπικρούσαντας A. 196.

Ἐπικρύπτειν *to conceal*. χεῖρας φονίας ἐπικρύπτει E. 307.

Ἐπικτᾶσθαι *to acquire beside*. ἐπικτήσῃ E. 861. ἐπικτήσαιο 641.

Ἐπικυρεῖν *to obtain*. With gen. aor. 1. ἐπεκύρσαμεν P. 839.

Ἐπιλαβή *a laying hold of*. πέπλων ἐπιλαβὰς ἐμῶν S. 427.

Ἐπιλέγεσθαι mid. v. *to bethink oneself of*. ὄντ' ἐπιλεξαμένα S. 48. pass. *id.* μὴδ' ἐπιλεχθῆς A. 1477. *do not imagine.*

Ἐπίλυσις *a release*. ἐπίλυσις φόβων S.c.T. 124. *a release from alarms.*

Ἐπιμαίνεσθαι *to be mad*, A. 1402. Met. δορυτίνακτος αἰθῆρ ἐπιμαίνεται S.c.T. 136.

Ἐπιμαστίδιος *at the breast*. βλαχαὶ τῶν ἐπιμαστιδίων S.c.T. 332. *cries of children at the breast.*

Ἐπιμέλπειν *to sing over any one*. Αἶδα παιᾶν' ἐπιμέλπειν S.c.T. 851.

Ἐπιμᾶσθαι *to commemorate*. with gen. ἐπεμνησάμην C. 614. in loc. dub. See τίειν.

Ἐπίμολος *an invader*, S.c.T. 611.

Ἐπίμορφος *worthy of blame*, A. 539. C. 817.

Ἐπινέμεσθαι mid. v. *to gain ground, proceed*, A. 472.

Ἐπινίκιον *a song of victory*, pl. *id.* A. 167.

Ἐπινωμᾶν *to distribute, allot*, E. 301. S.c.T. 709.

Ἐπιζενοῦσθαι mid. v. *to claim hospitality at the hands of any one*, A. 1293. (1320. D.) From this idea of *claiming hospitality* would seem to be derived the meaning we find assigned to the word by lexicographers, of *calling upon, claiming support*, etc. Thus Hesych. ἐπιζενοῦσθαι μαρτυρεσθαι, πορεύεσθαι. So again ἐπιζενοδοκεῖμαι ἐπιμαρτυροῦμαι, and ζενοδοκοῦμαι, μαρτύρομαι. Vid. Intt. ad Hesych. In the present passage, Cassandra, having asked the Chorus to bear witness to her fortitude, adds, ἐπιζενοῦμαι ταῦτα δ' ὥς θανουμένη h. e. *I claim as a dying stranger this favour.* Whether the word, however, is used by Æschylus in its primary or secondary meaning, or whether the latter does not belong only to a later age, is a question to be decided.

Ἐπίξηνον *a chopping-block*, A. 1250.

Ἐπιπάλλειν *to brandish at*, C. 160.

Ἐπίπας *all, entire*. οἷτ' ἐπίπαν ἡπειρογενὲς κατέχουσιν ἔθνος, τοὺς Μητραγαθῆς κ.τ.λ. P. 42. This passage, as it is commonly read, is exceedingly obscure. Blomf. proposes two explanations, sc. either to take κατέχουσιν intransitively, *qui per totum continentis tractum habitant*, or as governing ἔθνος, *qui plane continente genitam obtinent gentem*. Whether, however, we adopt κατέχουσιν ἔθνος, or κατέχουσιν ἐπὶ πᾶν ἔθνος as the true construction, it is, as he rightly observes, exceedingly harsh. Pauw conj. ἔδος for ἔθνος. The dif-

ficulty is entirely removed by the conjecture of Schütz, which Dind. approves, sc. to write οἱ τε *divisim*, and strike out τούς, which was probably inserted by some one who connected οἷτε with Λυδῶν. It must be allowed that the connexion of the persons mentioned in 43. 44. with the city Σάρδεις, as both referring to ἐξορμῶσι, would be singularly awkward. Adopting Schütz's conj. the sense will be, *and they who have under their command the whole continental forces, Metragathes and Arcteus, etc.* ἐπίπας is not used adverbially, but is an adjective from ἐπίπας, of which Dind. quotes two instances from Boeckh, vol. ii. p. 409. 15. 18. The last syllable is here long, although compounds of πᾶς generally shorten it. See on this point the authorities adduced by Blomf. Gloss. and also Dind. Annot. in loc.—In S. 802. the word would be better read ἐπὶ πᾶν sc. *over all*.

Ἐπιπείθεσθαι to yield assent to, A. 1066.

Ἐπιπλήσσειν to reproach with, object to. with dat. P.V. 80.

Ἐπιπνεῖν to breathe upon, S.c.T. 325.

Ἐπίπνοια an in-breathing, a divine influence, S. 17. 44. pl. 572. Alluding to the fabled connexion of Jupiter and Io. In S. 1027. (1043. D.) where φυγάδας δ' ἐπιπνοίας is commonly read, the metre is defective and the meaning uncertain. Schütz, who conj. φυγάδας δ' ἔτι ἐπιπνοίας understands it as equivalent to φυγάδων ἐπιπνοίας, and refers it to the incitements which the herald and his party, being obliged to retire, might use to induce the sons of Ægyptus to hostilities: this, however, is forced in the highest degree. Burgess conj. φυγάδεσσιν δ' ἔτι ποινάς. The reading φυγάδεσσιν appears (as Well. remarks) partly supported by φυγάδες in M. Reg. L. Guelph. The meaning of φυγάδεσσιν δ' ἐπιπνοίας may possibly be, *I fear for our sake as*

fugitives, favorable gales, h.e. which may bring forces from Egypt against us. Cf. v. 1030. If there be difficulty, however, in assigning this meaning to ἐπιπνοίας without something more distinctly to indicate its reference, it may be well to adopt Burgess's conjecture, ποινάς, which may possibly have been changed into πνοίας by a mere transposition of the letters.

Ἐπιποτᾶσθαι to hover or float above, perf. divided by tmesis, P. 656. E. 356.

Ἐπιρρεῖν to flow on, to approach. οὐπιρρέων χρόνος E. 815. *the coming time*.

Ἐπιρρέπειν to cause to fall upon, to bring upon, A. 242. E. 848.—intrans. to devolve or fall upon, A. 690. 1012.

Ἐπιρρηγνύναι to rend. ἐπέρρηξα P. 987.

Ἐπιρρίπτειν to inflict upon. ἐπέρριψεν P.V. 740.

Ἐπιρροή a stream or current, A. 1491. E. 664.

Ἐπιρροθεῖν to resound, C. 421.—to utter assent, C. 451.

Ἐπίρροθος alleviating. παγκλαύτων ἀλγέων ἐπίρροθον S.c.T. 350.

Ἐπιρροίζεῖν to denounce against with harsh voice, E. 402.

Ἐπιρρύεσθαι to preserve, S.c.T. 149.

Ἐπίρρυτος flowing in abundantly, E. 867.

Ἐπισεύεσθαι to invade, perf. poet. πέδον ἐπισυμένος E. 755. 782.

Ἐπίσημον a sign or device, pl. S.c.T. 641.

Ἐπισκήπτειν to inflict upon, bring to pass upon any one, P. 104. 726.—to enjoin, P.V. 664 — δεῦρ' ἐπέσκηψε E. 460. *has fallen hither*, i.e. devolved upon me.

Ἐπισκοπεῖν to regard, notice, S. 376. 397. to observe, or visit. ῥοπή ἐπισκοπεῖ δίκαν C. 59. (61. D.) where ῥοπή δίκας is probably to be read, and τοῖς for τοῖς in the next line. So Schol. Turn.—to visit or frequent, E. 286. pass. ὀνείροις οὐκ ἐπισκοπούμενην A. 13. *unvisited by dreams*. The word

is peculiarly used, as Schütz observes, in alluding to the visitations of divine vengeance. So it is used in C. 59.

Ἐπίσκοπος a guardian or protector. With gen. E. 710. S.c.T. 254. In C. 124. (126. D.) for πατρῶν δ' ὀμμάτων ἐπισκόπους there can hardly be a doubt that Stanley's conjecture δωμάτων is correct, h.e. *guardians of my father's house*. Wellauer's attempt to explain it as a circumlocution for *father*, is harsh in the extreme. ἐπισκόπους may also be taken with εὐχὰς in the same sense as in E. 864. but this is less probable.—adj. *watching*. εὐφρενῶν ἐπίσκοπον E. 493, *watching*, or *controlling the mind*. So it is usually translated, but see under δειμαίνειν. It may mean also, as there suggested, *cautious, sagacious in spirit*. Cf. not. ad loc. ed. Linw.—*regarding, having as an object*. ὅποια νίκης μὴ κακῆς ἐπίσκοπα E. 864.

Ἐπισπᾶν to bring on, to cause, P. 469.

Ἐπισπένδειν to offer libations over, A. 1368. C. 147.

Ἐπισπέρχειν, to hurry on, S.c.T. 671.

Ἐπισπείσθαι. See ἐφέπω.

Ἐπίσπορος a descendant, E. 643.

Ἐπίσσυτος rushing in, impetuous. κλαυμάτων ἐπίσσυτοι πηγαί A. 861. ἐπισσύτους θεοφόρους ματαίας δῦας ib. 1121. *affluent, abundant*. ἐπίσσυτοι βιότου τύχαι E. 883.

Ἐπισταθμᾶσθαι to weigh or ponder, A. 159.

Ἐπίστασθαι to know, to know how, P. 517. A. 1227. E. 266. 637. ἐπίστασαι P.V. 374. 984. S. 985. contr. ἐπίστα (on this form see Herm. on Soph. Phil. 787.) E. 86. 551. Here Herm. conj. ὅπως τ' ἐπίστα. See κυροῦν. ἐπίσταται P.V. 981. 1034. P. 591. A. 936. 1036. imperf. ἡπιστάμην P.V. 265. ἡπίστατο P. 365. imper. ἐπίστασο P.V. 842. 969.

Ἐπιστατεῖν to preside over, control, A. 1221. See Παιών.

Ἐπιστάτης a prefect, or com-

mander, S.c.T. 797. δπλων ἐπιστάτης P. 371. *commander of the armed men*.

Ἐπιστεῖχειν to pass over, E. 866.

Ἐπιστέλλειν to enjoin, give as a charge, E. 196. perf. pass. ἐπέσταλται A. 882. E. 713. S.c.T. 1003. τὰπεσταλμένα C. 798.

Ἐπιστενάζειν to mourn over, P. 713.

Ἐπιστενάχειν id. A. 764.

Ἐπιστολή an injunction, S. 990. P. 769. P.V. 3.

Ἐπιστρατεύειν to engage in a hostile expedition. ἐπεστράτευσα πολλά P. 766. *I went on many a hostile expedition*.

Ἐπίστρεπτος drawing attention, worthy of remark. with dat. S. 975. C. 345.

Ἐπιστρέφειν mid. v. to turn oneself towards, to enter, S. 503.

Ἐπιστροφή a residing in, or visiting of a place. ἔξει πατρῶν δωμάτων ἐπιστροφάς S.c.T. 630. *he will reside in his father's house*. ξενοτίμους ἐπιστροφάς δωμάτων αἰδόμενός τις ἔστω E. 518. *let a man observe the honourable entertainment of strangers in his house*.

Ἐπίστροφος conversant about anything. with gen. A. 386.

Ἐπιστροφᾶσθαι to be residing in. with acc. A. 945.

Ἐπισχεθεῖν (aor. 2.) to check, stop. ἐπισχέθαι S.c.T. 435.

Ἐπιτέλλειν to arise. ἐπιτεῖλαι P.V. 100.

Ἐπιτίθεσθαι mid. v. to lay upon oneself. Met. τόδ' ἐπέθου θύος δημοθρόους τ' ἀράς A. 1383. (1409. D.) *why have you laid on yourself (as on a victim to be slain) this incense of public execration?* So Scholefield, correctly.

Ἐπιτιμητής a censor or judge, P.V. 77.

Ἐπιτίμιον punishment, S.c.T. 1012. plur. P. 809.

Ἐπιτυμβίδιος funereal. ἐπιτυμβίδιος θρῆνος C. 331. 338. *a funeral dirge*.

Ἐπιτύμβιος id. ἐπιτύμβιος αἶνος A. 1527. *a funeral panegyric*.

Ἐπιτυχής *successful*, S. 725.

Ἐπιφέρειν *to bring against*, fut. ἐποίσειν E. 736. Cf. not. ad l. ed. Linw.

Ἐπιφθέγγεσθαι *to add one's voice to that of others*, C. 450.

Ἐπίφθονος *envious, evil inclined, jealous*, S. 198. A. 133. E. 354.—*liable to excite jealousy*, A. 895. See φθόνος.

Ἐπιφλέγειν *to kindle, excite*. σάλπιγξ αὐτῇ πάντ' ἐκεῖν' ἐπέφλεγεν P. 387. *aroused or excited*.

Ἐπίφοβος *fearful, terrible*, A. 1123.

Ἐπίφορος *favourable, well-inclined*. Met. superl. C. 800. Properly applied to a fair wind.

Ἐπιχαλᾶν *to yield, or give way*, P. V. 179.

Ἐπιχαρής *pleasing, or a source of delight*, P. V. 160.

Ἐπίχαρις *id.* S. c. T. 893.

Ἐπίχαρτος *id.* P. V. 158. A. 704.

Ἐπίχειρον (inus. in s.) *a reward*, plur. τὰπίχειρα P. V. 319.

Ἐπιχώριος *belonging to the country*. ἐπιχωρίοις ὄρνισι S. 781. ἐπιχωρίοις πτώμασι 647. *the dead bodies of natives*. in loc. dub. Heath supplies ἔρις.

Ἐπίψογος *blamable*. ἐπίψογος φάτις A. 597. *an infamous report*.

Ἐποικος *a settler*, P. V. 409. (410. D.) Butler observes that ἔποικον ἔδος is put for ἔδος τῶν ἐποίκων, *a settlement*. Blomfield explains ἔποικος by *sedem vicinam*; this, however, does not appear to be the meaning of the word.

Ἐποικτεῖρην *to pity*, A. 1037. C. 127.

Ἐποίκτιστος *pitiable*, A. 1194.

Ἐποικτος *id.* A. 1597.

Ἐποιμῶζειν *to shriek out at anything*. τῷδ' ἐπώμωξεν πάθει C. 540.

Ἐποίχεσθαι *to go for, to fetch*, C. 951. in loc. dub. See χρονίζειν.

Ἐπολολύζειν *to raise a cry of exultation over anything*, S. c. T. 807. C. 930. mid. v. ἐπωλολύξατο A. 1209.

Ἐπόπτεσθαι (inus. in præs.) *to behold*. ἐπόψομαι P. V. 960. ἐπόψεται A. 1626. ἐπόψεσθαι ib. 1219.

Ἐποπτεύειν *to behold, look upon*, A. 1243. C. 979.—*to regard, notice, take*

cognizance of. δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά E. 215. ὦ γαῖ' ἄνεσ μοι πατέρ' ἐποπτεῦσαι μάχην C. 482. καί σ' ἐποπτεύων πρόφρων θεὸς φυλάσσοι ib. 1059. θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχην A. 1561. μηδ' ἐποπτεύειν κότῳ E. 211. πατρὶ' ἐποπτεύων κράτη C. 1. *exercising the authority given you by your father*. Cf. κράτος. τὰ δ' ἄλλα τούτῳ (sc. Πυλάδῃ) δεῦρ' ἐποπτεῦσαι λέγω sc. ἐλθόντα ib. 576. (583. D.) Cf. δεῦρο.

Ἐποπτήρ *one who regards or observes*, S. c. T. 622.

Ἐπόπτης *a spectator*, P. V. 299.

Ἐπορθιάζειν *to utter a loud cry, over, or at anything*, P. 1007. A. 29. 1091.

Ἐπόρυσθαι *to rush upon*, S. 184.

Ἐπος *a word*. λέγει δὲ τοῦτ' ἔπος διὰ στόμα S. c. T. 561. 699. P. V. 1035. 1057. P. 121. A. 1134. C. 46. 776. 803. E. 486. 505. With art. τοῦπος P. V. 891. S. c. T. 246. A. 259. C. 91. 874. S. 459. 507. 904. pl. ἔπη P. V. 934. 1057. S. c. T. 425. A. 1648. S. 176. 191. τᾶπη A. 1611. ἐπῶν E. 422. As opposed to ἔργον. μή σε δις φράσαι μήτ' ἔπος μήτ' ἔργον P. 170. πάρεστι δ' ἔργον ὡς ἔπος S. 593.—ὡς εἰπεῖν ἔπος P. 700. *to sum up in a word*. μέτριον ἔπος εὐχου S. 1045. *offer a moderate prayer*. ἔπος ἀμείβου πρὸς ἔπος E. 556. *answer word for word*. σπλάγχνα μοι κελαινοῦται πρὸς ἔπος κλυούσῃ C. 408. (414. D.) *at the word you speak*, where the constr. is σπλάγχνα κελαινοῦταί μοι πρὸς ἔπος κλυούσῃ αὐτοῦ.

Ἐποτρύνεσθαι mid. v. *to hurry on*, S. c. T. 681.

Ἐπουρίζειν *to blow upon*. αἵματηρὸν πνεῦμ' ἐπουρίσασα τῷ E. 132.

Ἐποχος *riding, or sailing upon*. With gen. ναῶν ἐπόχους P. 51. *sailing in ships*. With dat. ἐπόχους ἄρμασι ib. 45. *riding in chariots*.

Ἐπτά *seven*, P. 35. S. c. T. 42. 117.

Ἐπτάπυλος *having seven gates*, S. c. T. 149.

Ἐπτατειχής *belonging to seven walls*. ἐπτατειχεῖς ἐξόδους S. c. T. 266. referring to the gates at Thebes dividing the wall in seven different parts.

Ἐπωδή *a charm*. τούτων ἐπωδάς E. 619. *charms against these things*.

Ἐπωδός *having power to charm*, ἐπωδὸν Θρηκίων ἀημάτων A. 1392.

Ἐπωνυμία *a name derived from, or justified by, any circumstance, a characteristic appellation*. κατ' ἐπωνυμίαν Πολυνεικέϊς S.c.T. 811. *Polynices*, as they are (h.e. as one of them is) justly called. In S. 45. νῦν δ' ἐπικεκλόμεναι (leg. ἐπικεκλομένα. So Turn.) Ἴνιν ἀνθονομούσας προγόνου βοὸς ἐξ ἐπιπνοίας Ζηνὸς ἔφαψιν· ἐπωνυμία δ' ἐπεκραίνετο μόρσιμος αἰὼν εὐλόγως, Ἐπαφόν τ' ἐγέννασε, the sense is obscure. Schütz places the stop after Ζηνός. See further under ἔφαψις.

Ἐπώνυμος *named from any person, or thing*. With gen. ἐμοῦ ἀνακτος εὐλόγως ἐπώνυμον γένος Πελασγῶν S. 249. *so called from me their king*. Κάδμου ἐπώνυμον πόλιν S.c.T. 125. οὔτι παρθένων ἐπώνυμον φρόνημα ib. 517. *a mind not named after virgins, although his body be so*, sc. Παρθενοπαῖος. ἐπώνυμον τῶν Διὸς γεννημάτων Ἐπαφον P.V. 852. κληδόνας ἐπώνυμους E. 936. *your name derived from your character*. Cf. E. 659. S. 249. ὦν Ζεὺς ἀλεξητήριος ἐπώνυμος γένοιτο Καδμείων πόλει S.c.T. 8. *from which things (h.e. from averting which things) may Jupiter deserve his name ἀλεξητήριος at the hands of the Thebans*. γένοιτ' ἂν ἐνδίκως ἐπώνυμον S.c.T. 387. *it might really become what its name imports*. ἐπώνυμος κάρτα S.c.T. 640. E. 90. *full rightly named*. οὐδαμῶς ἐπώνυμον C. 188. *quite at variance with her name*. ἐπώνυμον ῥεῦμα P.V. 300. *the stream called from you, Ocean*. Βόσπορος ἐπώνυμος κεκλήσεται ib. 736. *so called from your passage across it*. Ἄρει, ἔνθεν ἔστ' ἐπώνυμος πέτρα E. 659. sc. *Areiopagus*.

Ἐπωπᾶν *to behold, descry*, C. 682. E. 265. *to direct, or guide*, E. 929.

Ἐπωπή *a region scanned by the sight, a prospect*, S. 534.

Ἐπᾶν *to desire*. With gen. S.c.T.

374. pass. id. fut. γῆς τῇσδ' ἐρασθήσεσθε E. 814. ἄλλων ἐρασθείς P. 812.

Ἐράσινος *name of a river*, S. 999.

Ἐράσμιος *desired, longed for*. ἐράσμιον πόλει A. 591. *an object of desire to the city*.

Ἐραστεύειν *to desire*. With gen. ἐραστεῦσαι γάμων P.V. 895.

Ἐρατός *lovely*, S.c.T. 846.

Ἐργάζεσθαι *mid v. to do*. τόδ' εἰργάσασθ' ἄπιστον S.c.T. 837. pass. εἰργασται *it is done, or made*, A. 345. inf. ib. 1319. part. P.V. 242.

Ἐργαστέος *that must be done*, C. 296.

Ἐργάτις *an effectress*. μνήμην ἀπάντων ἐργάτιν P.V. 459. Here some prefer to read ἐργάνην from Stobæus, a reading which appears also formerly to have existed in M.

Ἔργμα *a deed*. τῶνδ' ἐφέρψει κότος τις ἐργμάτων E. 477. γλῶσσαν ἐργμάτων ἄτερ S.c.T. 538. (556.D.) *a tongue without deeds*. ἐργμάτων is here supposed by some to be from ἔργμα *a bank, or mound*, so that they translate the words, *an unrestrained tongue*. So Schütz and Butler. Hermann, however, condemns the word ἔργμα in this sense, and in Soph. Ant. 541. reads ἔρμα. So Blomf. The word occurs in Eur. Orest. 160. Hipp. 1107. Bacch. 1067. (quoted by Blomf.) as well as in E. 477. in the sense of *a deed*; and it is better thus to understand it in the present passage.

Ἔργον *a work, or deed*, S.c.T. 562. 645. 1041. P. 745. A. 736. 1395. 1525. 1580. 1618. C. 728. 815. 980. 1001. 1011. E. 471. S. 583. 586. 1020. P.V. 77. With art. τοῦργον P.V. 57. 75. A. 1319. 1476. 1634. C. 296.—*a work of art*. χιτῶνος ἔργον S. 880. Cf. S.c.T. 474. C. 229. Met. ἔργον δικαίας τέκτονος A. 1379.—*a warlike action*. ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ S.c.T. 396. ἐν ἔργῳ C. 160. *in action*.—*an office, or duty*. τόδ' ἔργον ἥνυσε P. 752. *held this office*. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν P.V. 638. Cf. C. 662. E. 704.—*τέκνων ἐς ἔργον* A. 1180. *the procreation of children*.—Opposed to ἔπος,

λόγος or μῦθος. πάρεστι δ' ἔργον ὡς ἔπος S. 593. *he not only speaks but performs, it is no sooner spoken than done.* μή σε δις φράσαι μήτ' ἔπος μήτ' ἔργον P. 170. *nothing either in word or in deed.* ἔργῳ κοῦ λόγῳ P. V. 336. *in deed and not in word.* ἔργῳ κοῦκέτι μῦθῳ ib. 1082. *id.*

Ἔρδειν *to do.* A. 907. 1633. ἔρξω P. 1016. ἔρξαι A. 1523. S. 401. ἔρξαντες P. 722. With double accusative. ἔρξας πολλὰ δὴ Μήδους κακά P. 232. Cf. E. 445. S. c. T. 906. — *to sacrifice.* σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν S. c. T. 213. In A. 1642-3. (1657-8. D.) occurs this passage, στείχετε δ' οἱ γέροντες, πρὸς δόμους πεπρωμένους τούσδε, πρὶν παθεῖν ἔρξαντα καιρὸν χρῆν τάδ' ὡς ἐπράξαμεν. This, as it is commonly read, is unintelligible. In the former verse Pors. corrected στείχεθ' οἱ γέροντες ἤδη — Blomf. στείχετ' ἤδη δ' οἱ γέροντες. Stanley also had expunged τούσδε. In the latter verse Heath conj. πρὶν παθεῖν· στέρξαντας αἰνεῖν χρῆν τάδ' ὡς ἐπράξαμεν h. e. *acquiescere vos oportebat hæc ita fieri, tolerantés prout ea perfecimus.* Musgrave ἔρξαι τ' ἄκαιρον. Legrand, whom Schütz follows, conj. εἰξαντε καιρῷ, χρῆν τάδ' ὡς ἐπράξαμεν h. e. *tempori cedentes nos hæc ita facere oportebat ut fecimus.* Porson retains the vulg. and so Schütz in ed. 2. Blomf. conj. πρὶν παθεῖν ἔρξαντας· αἶρειν χρῆν τάδ' ὡς ἐπράξαμεν, *defending αἶρειν* by Eur. El. 942. where, however, see Seidler's note. It might be better to place the stop after παθεῖν, h. e. χρῆν [ἡμᾶς] αἶρειν τάδε [referring sc. to Agamemnon] ἔρξαντας ὡς ἐπράξαμεν. Hermann suggests πρὶν παθεῖν ἔρξαντ' ἄκαιρα. χρῆν τάδ' ὡς ἐπράξαμεν. Klausen joins ἔρξαντα καιρόν, h. e. *opportunitatem efficientem*, which is impossible. None of these ways are satisfactory. The omission of a verb after ἐχρῆν, as in the conjectures of Legr. Herm. Musgr. appears extremely harsh. The two best conjectures appear to

be those of Heath and Blomf. the latter of which approaches more nearly to the vulgate.

Ἐρεθίζειν *to chafe, or irritate*, P. V. 181. pass. 1047.

Ἐρείδειν *to press close upon.* νόσος ὁμότοιχος ἐρείδει A. 976. — *to support.* κίον' οὐρανοῦ τε καὶ χθονὸς ὤμοις ἐρείδων P. V. 350. pass. *to be firmly fixed, or planted.* Δίκας ἐρείδεται πυθμὴν C. 636. mid. v. *to rest upon.* γόνατος κονίαισιν ἐρειδομένου A. 64. *sinking in the dust.*

Ἐρείκειν *to tear.* πέπλον ἔρεικε P. 1017. *to shiver.* ναῦς πρὸς ἀλλήλαισι Θρήκiai πνοαὶ ἤρεικον A. 641.

Ἐρείκη *heather*, A. 286.

Ἐρεῖν (fut. of εἶρειν inus. in Att.) *to say, or call.* ἐς ὑμᾶς ἐρῶ μῦθον P. 157. *I will tell it you.* Cf. S. 980. C. 1028. E. 45. 627. οὐκ ἄλλως ἐρῶ S. c. T. 472. *I will not deny it.* ἐρεῖς P. 986. P. V. 296. 747. S. c. T. 232. A. 1059. 1215. E. 567. κακῶν δὲ καὶ σχρῶν οὐτὶν' εὐκλείαν ἐρεῖς S. c. T. 667. *you will not say that there is aught glorious in things evil and disgraceful too.* ἐρεῖ C. 567. E. 149. 726. οὐκ ἐρεῖτ' ἀναρχίαν S. 888. *you shall not say that rulers are wanting.* ἐρεῖν P. V. 986. 1007. perf. εἶρηκας S. 243. P. V. 823. pass. εἶρηται E. 606. 680. part. εἶρημένος P. V. 1033. εἶρημένον (nom. abs.) A. 1603. εἶρημένους P. V. 665. εἶρημένων A. 292. 1345.

Ἐρείπια *ruins, fragments.* ναυτικῶν ἐρειπίων A. 646. θραύσμασιν ἐρειπίων P. 417.

Ἐρειψίτοιχος *overthrowing walls.* δωμάτων ἐρειψίτοιχοι S. c. T. 863. *overthrowing the walls of houses.*

Ἐρεμνός *black, or gloomy*, A. 1363.

Ἐρέσθαι *to inquire*, aor. 2. τὴν τύχην δ' ἐρώμεθα A. 1638. (1653. D.) in loc. dub. *let us inquire of fortune*, h. e. *let us see what will be the result.* Cf. S. c. T. 488. This is an emendation by Schütz for ἐρούμεθα which is evidently corrupt. αἰρούμεθα is read by Canter and some others, and affords an equally good

sense, τὴν τύχην referring in that case to θανεῖν σε. Schütz's emendation is adopted by Blomf.

Ἐρέσσειν *to row*, pass. P. 414. S. 704. Met. *to urge on quickly*. mid. v. πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι A. 52. Cf. Virg. Æn. i. 201. *Remigio alarum*. Ἰὼ οἴστρω ἐρεσσομένα S. 536. — *to strike*, or *beat*, as in the quick motion of rowing. ἐρέσσετ' ἀμφὶ κρατὶ χεροῖν πίτυλον S.c.T. 837. *inflict upon your head a succession of blows*. ἐρεσσ' ἐρεσσε P. 1003. sc. τὸν κράτα, *beat your head*. Here Blomf. doubtfully conj. ἄρασσ' ἄρασσε.

Ἐρέτης *a rower*, P. 39.

Ἐρετμός *an oar*, A. 52. See ἐρέσειν.

Ἐρευνᾶν *to seek*. ἐρευνᾶν τὴν σοφὴν εὐβουλίαν P.V. 1040.

Ἐρεχθεύς *a proper name*, C. 817.

Ἐρημάς †. ἐρημάς γυπίας πέτρα S. 776. (795.D.) The word ἐρημάς, besides being otherwise suspicious [it is found once in the Anth. quoted in Lidd. and Scott's Lex.], violates the metre. The reading of Rob. κρέμας (corr. κρεμάς) satisfies the metre, and possibly may be correct, if the word be a genuine one, the epithet *hanging*, or *precipitous*, according very well with the sense of the passage.

Ἐρημία *a desert*, P.V. 2.

Ἐρημος *solitary*, P. 720. P.V. 270. A. 836.

Ἐρημοῦν *to leave desolate*. ἄνανδρον τάξιν ἡρήμον θανών P. 290. sc. ὥστε ἄνανδρον γίγνεσθαι. pass. ἐρημωθέντος A. 251. — *to quit*. τόνδ' ἐρημώσας ὄχον A. 1040. Cf. S. 511.

Ἐρίδματος (?) *founded on strife*. ἔρις ἐρίδματος A. 1440. in loc. dub. *strife founded on strife*, *strife succeeding strife*. The word is probably corrupt. See ἐπανθίζειν.

Ἐरिकύμων [ῡ] *big with young*. A. 118. Schol. πολυκύμονα. See under λάγιος.

Ἐρινύς *Erinnys, a Fury*. A. 59. 1090. 1408. C. 396. 570. 641. E. 911. S.c.T. 556. 682. pl. Ἐρινύες *the Fu-*

ries, P.V. 514. A. 450. 1163. 1562. C. 281. E. 487. θρῆνον Ἐρινύος A. 964. *a lament of Erinnys*. ὕμνος ἐξ Ἐρινύων E. 318. 327. *a song of the Furies*. Cf. S.c.T. 849. A. 631. — *an evil deity invoked by some one, an avenging fiend*. πατρὸς εὐκταίαν Ἐρινύν S.c.T. 705. Cf. ib. 70. 773. 869. νυμφόκλαυτος Ἐρινύς A. 729. *a fiend woful as a bride*, an epithet of Helen. On the orthography of Ἐριννύς or Ἐρινύς, as Blomf. with Ald. always writes the word, see Blomf. Gloss. in P.V. 53. s. v. ἐλινύω. The correct orthography is preserved in M. which regularly gives Ἐρινύς.

Ἐρίοστεπτος *crowned with wool*, S. 22.

Ἐρίς *Strife*, personified as a goddess. Ἐρίς περαίνει μῦθον ὑστάτη θεῶν S.c.T. 1042. (1051.D.) Blomf. considers this verse an interpolation, written by some one as a proverbial saying against μὴ μακρηγόρει. It certainly disturbs the regularity of the passage. — *strife, quarrel* S.c.T. 708. 918. A. 682. 1440. C. 467. (see ἔμμοτος). — *endeavour, anxiety*, S. 635. ἀγαθῶν ἔρις E. 932. *emulation in good works*. οὐδὲ τὴν Διὸς ἔριν πέδω σκήψασαν ἐκποδὼν σχεθεῖν S.c.T. 411. (429.D) This is correctly explained by Blomf. “*ne ipsum quidem Jovem, si contendens terram fulgure percutiat, distingere posse. σκήπτειν vero proprie fulgura dicuntur.*”

Ἐρκείος *belonging to the court of a house*. ἔρκειοι πύλαι C. 554. 564. θύρας ἔρκείας C. 642. *the outer gates, or door*.

Ἐρκος *a bulwark or fortress*. τὸ παλαιὸν Κίσσινον ἔρκος P. 17. — *a dam, or bank*. ὄχυροῖς ἔρκεσιν εἴργειν ἄμαχον κῦμα θαλάσσης ib. 89. — Met. *a protection, defence*. ἀνδρῶν ὄντων ἔρκος ἐστὶν ἀσφαλής P. 341. τόδ' Ἀπίας γαίας ἔρκος A. 248. said by the Chorus of itself. See ἄγχιστος. — *a net*, ἰδόντα τοῦτον τῆς Δίκης ἐν ἔρκεσιν A. 1593.

Ἐρμα *a weight*. ἔρμα Δῖον S. 575. *the seed of Jove borne in the womb*.

—*a sunken rock.* ἄφαντον ἔρμα Α. 979. Met. τὸν πρὶν ὄλβον ἔρματι πρόσβαλὼν Δίκας Ε. 534.

Ἑρμαῖος prop. *belonging to Mercury.* Ἑρμαῖον λέπας Λήμνου Α. 274. a hill in Lemnos so called. Cf. Soph. Phil. 1445. where the Schol. observes, Ἑρμαῖον ὄρος. δύναται πάντα τὰ ὄρη Ἑρμαῖα καλεῖσθαι, ὅτι νόμιος ὁ θεός. καὶ ὄρειος ὁ Ἑρμῆς. ἔστι δὲ καὶ Ἑρμαῖον οὕτως ἐν Λήμνῳ καλούμενον. — *lucky* (Mercury being the god of unforeseen gain). ἔρμαία δόσις Ε. 907.

Ἑρμηνεύς *an interpreter*, Α. 1032. μανθάνοντί σοι τοροῖσιν ἑρμηνεύσιν εὐπρεπῶς λόγον ib. 602. (616. D.) *understanding aptly her meaning by clear interpreters*, h.e. by words clearly interpreting her meaning. These words are correctly explained by the Schol. οὕτως εἶπεν ἀκριβέσι λόγοις καὶ ἐξηγητικοῖς, ὥστε σε μαθεῖν. Hence Blomf. infers that the genuine reading is λόγοις.

Ἑρμῆς *Mercury*, S. 217. 301. P.V. 1038. S.c.T. 490. C. 613. Ἑρμῆ S. 898. Ἑρμῆν Α. 501. C. 716. Ἑρμῆ P. 621. C. 1. 122. χθόνιον Ἑρμῆν C. 1. 122. 716. On C. 1. Stanley observes, “Orestes Ἑρμῆν χθόνιον invocat, et postea Electra v. 122. utpote cui mortui curæ erant. Idem et πομπαῖος Soph. Aj. 831. καλῶ δ’ ἅμα πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι. Hor. Od. I. x. 17. *Tu pias lætis animas reponis sedibus.* Unde eidem *Satelles Orci* dicitur, Od. II. xviii. 33.”

Ἑρνος *a branch.* Met. *a scion*, or *offspring*, Α. 1506. Ε. 631. 636.

Ἑρπειν *to creep*, S.c.T. 17. Ε. 39. *to go, proceed*, or *come*, P.V. 812. 1026. φθονερὸν ὑπ’ ἄλγος ἑρπεί προδίκους Ἀτρεΐδαις Α. 438. h.e. ὑφέρπει, *creeps upon* or *assails* them.

Ἑρρειν *to go wretched, to be lost*, or *forlorn*. ἡμῖν γὰρ ἑρρειν ἢ πρόσω τιμὰς νέμειν Ε. 717. παρημελημένον ἑρρειν ib. 291. ἄτιμος ἑρρειν ib. 844. ὀλοοὺς Τυρίας ἐκ ναὸς ἑρροντας P. 925. — *to perish, come to ruin.* Βακτρῶν ἑρρει πανώλης δῆμος P. 718. ἑρρει

πᾶς Ἀφροδίτα Α. 408. *their beauty is gone.*

Ἑρρωμένως *strongly, firmly*, P.V. 65. 76.

Ἑρυθρός *red, bloody*, Ε. 255.

Ἑρύκειν [ὑ] *to hinder.* ὁδε Καδμείων ἤρυξε πόλιν μὴ ἵνατραπῆναι S.c.T. 1067. *preserved it from being overthrow.*

Ἑρυμα *a defence.* ἑρυμα τε χώρας καὶ πόλεως σωτήριον Ε. 671. ἑρυμα κακῶν κεδνῶν τ’ C. 152. See ἀπότροπος.

Ἑρχεσθαι *to come.* ἦλθον *I am come*, P.V. 603. Ε. 242. ἦλθε S.c.T. 828. P. 711. 725. Α. 574. ἐλθέτω S. 785. ἔλθοι Ε. 287. S. 1013. S.c.T. 689. ἐλθεῖν C. 760. ἐλθὼν S.c.T. 527. C. 726. S. 906. ἐλθόν Α. 478. With part. πάντως τι καινὸν ἀγγελῶν ἐλήλυθε P.V. 945. *he has come to announce.* ἄλλος ὁμοίως ἦλθεν ἂν τὰδ’ ἀγγελῶν C. 698. ἐνθεν διώκουσ’ ἦλθον Ε. 381. μαρτυρήσων ἦλθον Ε. 546. ὅτ’ ἦλθον — στρατηλατοῦσαι Ε. 656. ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι S. 517. — With cognate accus. κέλευθον ἦν περ ἦλθες P.V. 964 *the way by which you came.* μὴ ἄλθης ὁδοὺς σὺ τὰσδ’ ἐφ’ ἐβδόμαις πύλαις S.c.T. 696. *go not this way.* — With prepositions. ἐς P.V. 302. 847. P. 819. Α. 388. 719. 826. Ε. 11. 813. πρὸς P.V. 831. 856. ἐπί, with dat. S.c.T. 696. P. 428. with acc. P.V. 866. S.c.T. 193. P. 262. 650. ἐκ P. 348. S. 259. διὰ S. 251. παρά, with gen. Α. 891. with acc. Α. 174. — τέκνων εἰς ἔργον ἦλθετον Α. 1180. *engage in the procreation of children.* Here ἦλθέτην should be read according to Elms. on Ach. 733. qu. v. So Blomf. Dind. μὴδ’ ἐς ἀγκρισιν ἐλθεῖν Ε. 342. See ἀγκρισις. τὸν πᾶσι θεοῖς δι’ ἀπεχθείας ἐλθόντα P.V. 121. *who incurred the enmity of all the gods.* Ἀργεῖοισι Καδμείους ἐς χεῖρας ἐλθεῖν S.c.T. 662. *to engage in combat with them.* — With adverbs. ἐκεῖθι S.c.T. 792. κάτωθεν P. 683. δεῦρο C. 136. Ε. 736. ποθέν C. 1069. perhaps with gen. expressing the direction of motion. ἀκροβόλων ἐπάλξεων λιθὰς ἕρχεται S.c.T. 143. See ἀκρόβολος. —

With dat. ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος P.V.358. Cf. ib. 666. P.432.701. A.621.1351. C.117. In A.497. (511.D.) ἄλις παρὰ Σκάμανδρον ἦλθες ἀνάρσιος the vulg. is objectionable from the anapæst in the fifth place. Butler suggests the transposition παρὰ Σκάμανδρον ἦλθες ἄλις ἀνάρσιος, or ἦλθες παρὰ Σκάμανδρον ἄλις ἀνάρσιος. Blomf. from Marg. Ask. correctly reads ἦσθ' ἀνάρσιος.

Ἔρως love, lust, P.V.593.905. δηξίθυμον ἔρωτος ἄνθος A.723. παντόλμους ἔρωτας C.590. θηλυκρατῆς ἔρως 592. ψιθυροὶ τρίβοι τ' ἔρώτων S.1026. — a longing desire after anything. κακοῦ ἔρωτος ἀρχάν S.c.T.670. εὐκλείας ἔρως E.827. ἔρως πατρώας γῆς A.526. ἔρως αἱματολοιχός ib.1457. — With infin. τῶν σ' ἔρως ἔχει τυχεῖν S.516. ἔρως . . ποθεῖν ἃ μὴ χρῆ A.332.

Ἔρωτᾶν to ask, S.c.T.164. P.V.226. ἐρωτῆσαι P.284. ὅς ἐρωτᾶς † S.856. in loc. corr.

Ἔς. See εἰς.

Ἐσάγειν. See εἰσάγειν.

Ἐσαεῖ. See εἰσαεῖ.

Ἐσαναγκάζειν. See εἰσαναγκάζειν.

Ἐσβαίνειν. See εἰσβαίνειν.

Ἐσιδεῖν. See εἰσιδεῖν.

Ἐσέρχεσθαι. See εἰσέρχεσθαι.

Ἐσήκειν. See εἰσήκειν.

Ἐσθειν to eat, A.1579.

Ἐσθημα a garment, P.822. S.c.T.259. A.548. E.982. ἀτιμίαν ἔσθημάτων P.833. ragged or unseemly garments.

Ἐσθῆς a garment, raiment, S.c.T.853. S.234. χρηστηρίαν ἔσθητα A.1242. the robes of a priestess of Apollo.

Ἐσθλός good, brave, excellent, P.31.311.762. πρᾶγος ἔσθλὸν ἢ κακὸν κλύειν P.244 — faithful, honest. with dat. δωμάτων κύνα ἔσθλην ἐκείνῳ A.594. ἔσθλά good things, P.218. A.341. 411. C.145. S.218. τὰ χρυσόπαστα ἔσθλά A.752. (776.D.) gilded riches or magnificence. On ἔσθλός, in this sense of rich or noble, see Götting's note on Hesiod, Op. et Di.214., and

the authorities there quoted. Wellauer needlessly suspects ἔσθλα to be corrupt in this passage. Aurat. conj. ἔδεθλα.

Ἐσθρώσκειν see εἰσθρώσκειν.

Ἐσκομίζειν see εἰσκομίζειν.

Ἐσμός a swarm, Met. a crowd. S.30. ἔσμός ὡς πελειάδων ib.220. νούσων ἔσμός ib.667.

Ἐσορᾶν see εἰσορᾶν.

Ἐσπερος western. πρὸς ἑσπέρους τόπους P.V.348.

Ἔστε until. with the indic. of past time, ἔστε δὴ σφιν ἀντολὰς ἐγὼ ἄστρων ἔδειξα P.V.455. Cf. P.V.659. With ἄν and subj. of future time, ἔστ' ἄν καὶ τὰ λοιπὰ προσμάθης P.V.699. Cf. P.V.376.794. E.427.

Ἔστια the domestic altar or hearth of a house, where the household gods were worshipped. ἔως ἄν αἶθη πῦρ ἐφ' ἑστίας ἐμῆς Αἰγισθος A.1410. h.e. whilst he resides in my house. προστρόπαιος ἑστίας μολών A.1569. a suppliant at the hearth. Here ἑστίαν conj. Aurat. δωματῖτιν ἑστίαν A.942. ἀθήρμαντον ἑστίαν δόμων C.620. a neglected hearth. τὰ μὲν γὰρ ἑστίας μεσομφάλου ἔστηκεν ἡδὴ μῆλα πρὸς σφαγὴν πυρός A.1026. (1056.D.) The constr. here is obscure. Klausen takes ἑστίας μεσομφάλου as genitives of place, coll. ἵζεν τοίχου τοῦ ἐτέροιο Il.ix.219. and refers to Bernhardy, Synt. iii. 33. a. who thus explains it. Butler governs these words by σφαγὴν πυρός, but neither of these methods appears satisfactory. It is better to join in construction τὰ ἑστίας μεσομφάλου μῆλα, h.e. the victims belonging to, or devoted to the altar. — By synecdoche, the whole house. ἀφ' ἑστίας συθείς P.849. moving from home. τὰ κατ' οἴκους ἐφ' ἑστίας ἄχη A.415. private calamities. ὦ σωτῆρες ἑστίας πατρός C.262. ὅταν ἀφ' ἑστίας μῦσος πᾶν ἐλάσῃ ib.960. ἰὼ πανοιζὺς ἑστία ib.48. — the altar or hearth of any god or goddess. ἑστίας θεῶν S.c.T.257. ἑστία θεοῦ Φοίβου E.272. ἑστίας ἀμῆς πέλας ib.418. βωμόν, ἑστίαν χθονός S.367.

the public altar. On C.1034. see ἐφέστιος.

Ἑστιοῦχος containing a hearth, domestic. ἐστιοῦχον γαῖαν P. 503. the land of our hearths, i. e. our home.

Ἑσχάρα an altar, or hearth-place. ἐσχάραν Φοίβου P. 201. ἐσχάρα πυρός E. 109. ἐσχάrais λιπαροθρόνοισι ib. 773.

Ἑσχατος extreme, farthest, P.V. 417. 669. ἐσχάτη χθονός ib. 848. at the extremity of the earth.

Ἑσω within. στείχειν ἔσω C. 547. ἔσω παρελθών ib. 836. ἔσω καθημένη 906. ἡμένας ἔσω 908. With gen. ἔσω μελάθρων C. 779. ἔσω πυλῶν S.c.T. 539. ἔσω φρενῶν λέγουσα A. 1022. (1052.D.) speaking within her comprehension. This expression is obscure. Dind. considers the verse corrupt. In A. 1316. (1343.D.) ὦμοι πέπληγμαι καιρίαν πληγὴν ἔσω, Blomf. appears right in observing, "miserabiliter friget istud ἔσω." He reads ὦμοι, πέπληγμαι καιρίαν πληγὴν ἔχω. See his note on A. 358.

Ἑσωθεν within. οἱ τ' ἔσωθε δωμάτων πλουτογαθῇ μυχὸν νομίζετε C. 789. — within the mind, inwardly, P. 11. A. 964.

Ἑταρος a companion, P. 949.

Ἑτειος lasting a year. φρουρᾶς ἐτείας μῆκος A. 2. See μῆκος.

Ἑτεοκλῆς prop. name. S.c.T. 6. Ἑτεόκλεες ib. 39. contr. Ἑτεόκλεις 990. Ἑτεοκλέα 998.

Ἑτέοκλος prop. name, S.c.T. 440.

Ἑτεραλκῆς yielding the victory to one or the other party, P. 913.

Ἑπερορρεπῆς inclining alternately to each side, yielding to both parties their due, S. 397.

Ἑτερος another, C. 398. ἕτερον ἐκείνου E. 168. in loc. dub. See ἐκείνος. — strange, unusual. θυσίαν ἑτέραν, ἄνομόν τιν', ἄδαιτον A. 147. See ἄλλος. — τὸ ἕτερον or θάτερον one of two, P.V. 869. θατέρῳ ib. 750. — the other, or second. διάυλου θάτερον κῶλον A. 335. the second part of the διάυλος. See διάυλος.

Ἑτερόφωνος speaking another language, i. e. foreign, S.c.T. 154.

Ἑτης a citizen, S. 244.

Ἑτήτυμος true, real, P. 723. P.V. 598. C. 936.

Ἑτητύμως really, truly, S. 718. A. 161. 464. 668. 1269. E. 466.

Ἑτι yet, as yet, still. e.g. τὸν ἐλλείποντ' ἔτι ἡβης ἀκμαίας S.c.T. 10. Cf. P. 340. 801. A. 105. C. 744. 1022. 1051. νῦν ἔτι A. 792. S.c.T. 690. even yet. — With future time. yet, still, hereafter. ἢ μὴν ἔτι Ζεύς, καίπερ ἀνθάδης φρενῶν, ἔσται ταπεινός P.V. 909. Cf. 507. S.c.T. 142. P. 774. A. 1404. 1651. C. 336. E. 798. — any longer. τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον; S.c.T. 686. Cf. E. 499. S. 787. — With negatives, no more. οὐδὲν ἐμποδῶν ἔτι P.V. 13. οὐκ ἔτι no longer P.V. 777. 1082. P. 399. 411. 577. 583. A. 525. C. 864. 1046. 1058. E. 686. S. 765. μὴδ' ἔτι S. 1004. — still, besides. ἅπαξ ἔτι A. 1545. once more. τίν' οὖν ἔτ' ἄλλον τῇδε προστιθῶ στάσει; C. 112. Cf. ib. 433. S. 214. 256. 313. — With comp. ἄθλον ἂν σοι τοῦδ' ἔτ' ἀλγίῳ πόροι P.V. 936. still more painful. Cf. 989. S.c.T. 508. P. 430.

Ἑτοιμος ready, willing, prepared, A. 816. compar. C. 441. ἐστὶ is often omitted with ἔτοιμος. πρὸς καρδίᾳ φόβος ἄδειν ἔτοιμος C. 1021. Cf. A. 765. In A. 303. (312. D.) τοιοίδ' ἔτοιμοι λαμπαδηφόρων νόμοι, ἔτοιμοι is a correction of Stanley for ἔτυμοι. So T. Schütz corrects τοιοίδε τοί μοι, which has been adopted by Pors. Blomf. Dind. If ἔτοιμοι be correct, the construction is τοιοίδ' ἔτοιμοι (ἦσαν) λαμπαδηφόρων νόμοι, h.e. such appointed successions of torch-bearers (stood) prepared (to fulfil their office).

Ἑτοίμως readily, willingly, S. 75. But here ἐτύμως Arnald.

Ἑτος a year, A. 40. δεκάτῳ φέγγει τῷδ' ἔτους A. 490. h. e. φέγγει τοῦδε δεκάτου ἔτους, in the light of this tenth year.

Ἑτυμος true, certain, S.c.T. 82. P.V. 293. E. 473.

Ἐτύμως *truly, really*, S.c.T. 901. ὡς ἐτύμως E. 506. *in very truth*, Cf. ἐτοίμως.

Εὖ *well*. εὖ γὰρ εἶη A. 210. *it would be well*. εὖ τοῦτο C. 114. *that is right*. τί τῶνδ' εὖ ib. 334. τάδ' εὖ 811. εὖ τὰ τῶν ἐγχωρίων S. 595. *it is all well as regards the natives*. τὸ εὖ A. 120. 137. 154. 340. *that which is good*. πάσχειν εὖ *to receive benefits*, P.V. 978. E. 830. εὖ δρᾶν *to confer benefits*, E. 830. ποιεῖν εὖ *id.* E. 87.—εὖ πράσσειν *to fare well, to prosper*, S.c.T. 74. 77. 797. P. 208. 847. A. 1178. 1304. C. 1040. εὖ ῥέπει θεός S.c.T. 21. *inclines the scale in our favour*. εὖ τελεῖν *intrans. to come to a good issue*, P. 221. *id. trans. to bring to a good issue*, S.c.T. 35. A. 780. εὖ λέγειν *with acc. to speak well of*, A. 433. κλύειν εὖ *to have a fine character*, A. 455., but εὖ κλύειν *to listen favourably*, S. 73. 166. εὖ πραπίδων λαχόντα V. 370. *endowed well with understanding*. εὖ πραπίδων οἶακα νέμων ib. 780. εὖ εἰδέναι *to know well*, S.c.T. 357. P. 169. 207. 423. 427. 770. A. 908. εὖ ἐξεπίσταμαι A. 812. εὖ ξυντυχόντων S.c.T. 256. *if things fall out well*. βίον εὖ κυρήσας S.c.T. 681. (699. D.) *if you retain life from honourable motives*. This (which is Schütz's) interp. is better than that of the Schol. τὸν βίον εὖ διάξας.—εὖ πεσόντα A. 32. *having fallen well*. Met. from a game of dice.—εὖ πρὸς εὖ φανεῖσι προσθήκη πέλοι A. 486. *may there be a good addition to these already favourable appearances*. εὖ καὶ φρενῶν ἐπίσκοπον E. 492. See under δειμαίνειν. γένοιτο εὖ S. 449. *may it turn out well*. εὖ ῥέοντα πρόξενον ib. 486. (491. D.) *one whose speech flows courteously*. Here Pors. reads εὐρεθέντα which is certainly very probable, as explained by Wordsworth, *qui benignus et misericors inventus est*. εὖ θαρσεῖν *to be of good courage*, S. 993. εὖ φρονεῖν *to be well disposed*. εὖ φρονῶν ἐμοί A. 1411. εὖ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ A. 262. *to feel delight*. ἀλλ' ἡ φρονεῖς εὖ τοῖσι νῦν ἡγγελμένοις; C. 763. *to be wise*. κέρδιστον εὖ φρο-

νοῦντα μὴ δοκεῖν φρονεῖν P.V. 385.—With other verbs, etc. τόξον εὖ πυκάζου S.c.T. 134. εὖ φυλακτέον ib. 481. εὖ ἐποδῶκει P. 648. See ἐφοδοῦν. θεοὺς προσειπεῖν εὖ A. 344. εὖ νιν ἀσπασασθε 510. εὖ πέπρακται 537. εὖ μαθεῖν 570. εὖ μενεῖ 821. εὖ λέγει 1160. S. 495. εὖ κεκλαυμένον C. 676. εὖ κείμενα 682. εὖ μαιομένοις ἰδεῖν 775. εὖ ἀνιδεῖν 796. εὖ ὠρμημένος 929. εὖ προτίων 516. εὖ καταγνωσθῇ 543. εὖ κεκασμένον 736. εὖ σέβοντες 973. εὖ τελευτήσῃ S. 208. εὖ τ' ἔπεμψεν, εὖ τε δεξάσθω χθονί 216. εὖ νικᾷ 230. εὖ στυγήσας 523. εὖ νέμοιτο 655. εὖ κατερρινημένους 728. εὖ κατασχεθῶν 1051. εὖ σαφῶς *very distinctly*, P. 770. C. 195. On this last passage see under σάφα. θείη εὖ παναληθῶς S. 80. *in loc. corr.*

Εὐα an exclamation, according to some readings, *in locc. dubb.* S. 111. 123.

Εὐάγγελος *bringing a good message*, A. 21. 256. 463. *inspired by a good message*. εὐάγγελοι ἐλπίδες A. 253. *with gen. πραγμάτων εὐάγγελον σωτηρίων* A. 633. *bringing good tidings of safety*.

Εὐαγής. ἔδραν γὰρ εἶχε παντὸς εὐαγῇ στρατοῦ P. 458. (466. D.) This clearly means, *a seat commanding a view of the whole army*. About the derivation and orthography of the word opinions differ. The Scholiast's explanation, ὅθεν ἐδύνατο καλῶς ἄγειν τὸν ὀφθαλμὸν πανταχοῦ καὶ βλέπειν is clearly inadmissible. He also explains it to mean καθαράν, κεχωρισμένην, and lastly by αὐγάζοντα καὶ ὀρῶντα, which latter interpretation, as Dind. observes, belongs to another adjective, εὐανγής, which Hemsterh. wishes to restore here and in Eur. Suppl. 652. where εὐαγῇ is commonly read. The word occurs likewise in Bacch. 660. where Musgr. conj. εὐανγεῖς. The most probable derivation is suggested by Elmsl. on the latter passage, who refers to Bekker's Anecd. Gr. p. 337. Ἀγής τοῦτο ἀπὸ συνθέτου καταλείπεται τοῦ εὐαγῆς ἢ παναγῆς. Ἐμπεδοκλῆς ἄθρει μὲν γὰρ ἄνακτος

ἐναντίον ἀγέα κύκλον. Here, as he observes, the meaning can hardly be other than *the bright disc of the sun*. If then εὐαγής mean *clear, bright*, it is not difficult to conceive that it may also (such clearness being an essential requisite) mean *affording a clear prospect*. Such is substantially Passow's explanation, who, however, seems to derive it from ἄγος. This would seem also to be the opinion of the lexicographers, (vid. Hesych. Suid. Phot.) but most probably there may have been two different roots, with a derivative similar in sound, but separate in meaning.

Εὐάγκαλος *easy to carry*, P.V.350.

Εὐαίων *happy*. βίοτον εὐαίωνα P. 697.

Εὐακοεῖν (†) *to hear well (?)* In locc. dubb. S.112.123. See κοινεῖν.

Εὐάνδρος *prosperous as to men*, E. 985.

Εὐαρκτος *tractable*, P.189.

Εὐβατος *easy to pass*. εὐβατος περᾶν P.V.720.

Εὐβουλία *prudence*, P.V.1037.1040. οὐκ εὐβουλία P.735. *ignorantly*.

Εὐβούλως *prudently*. ἦν γὰρ εὐβούλως ἔχων C.685. (696. D.) So vulg., but here Pors. reads εὐβόλως. The justness of this correction can hardly be questioned. The absence of Orestes being due originally not to his own prudence, but to the care of others, is much more naturally ascribed to his good fortune than to his own εὐβουλία. Neither is the phrase εὐβούλως ἔχειν in itself without suspicion.

Εὐγένεια *nobility of birth*, P.434.

Εὐγενής *noble*, P.690. S.c.T.391. A.1232.

Εὐγλωσσος *eloquent*. εὐγλώσσω φρενί. S.756.

Εὐγμα *a prayer*, S.c.T.249. P.V.586. C.456.

Εὐδαίμων *happy, prosperous*, P.754. P.V.650. A.516.1277. C.689.

Εὐδάκρῦτος *fit to be mourned*, C.179.

Εὐδειν *to sleep*. E.47.94.104.136.

675. fut. εὐδήσουσι A.328. Met. *to lie calm*. εὐτε πόντος ἐν μεσημβριναῖς κοίταις εὐδοί A.552.

Εὐδειπνος *feasting splendidly*. παρ' εὐδείπνοις ἔσει ἄτιμος C.477. (484. D.) An epithet of the dead, to whom sacrifices are offered by the living. Blomf. in his Gloss. less correctly refers this to a nom. εὐδειπνα, h.e. "sacrificium apud Athenienses celebratum, in honorem defunctorum," quoting Hesychius. εὐδείπνοις here refers to those who received the sacrifice, not to the sacrifice itself.

Εὐδηλος *manifest*, εὐδηλα γάρ P.970. *for it is manifest*.

Εὐδία *a calm*, S.c.T.777.

Εὐδόκιμος *illustrious*, P.843.

Εὐδοξος *glorious*, C.302.

Εὐέδρος *sitting on a fair seat*, S.c.T.93.301. an epithet of the gods.

Εὐειδής *beauteous*, P.316.

Εὐείμων *well clothed*, P.177.

Εὐελπς *of good hope*, εὐελπς εἰμι σε ἰσχύσειν P.V.507. *I hope that*, etc.

Εὐέξοδος *having easy egress*. ἐστὶ δ' οὐκ εὐέξοδον P.674. *it is not easy to get out*. Stanley compares Theocr. xii. 19. ἀνέξοδον εἰς Ἀχέροντα Catull. iii. 12. *Illuc unde negant redire quenquam*. Virg. Æn. vi. 126. *facilis descensus Averni, sed revocare gradum superasque evadere ad auras, hoc opus, hic labor est*.

Εὐεργετεῖν *to do good to*, E.695.

Εὐερκής *well-fenced or guarded*, S.933.

Εὐεστὴ *prosperity*. ἐν εὐεστοῖ φίλη S.c.T.169. A.903. χαίρουσαν εὐεστοῖ πόλιν A.633.

Εὐηθία *folly*, P.V.383.

Εὐηλίως *with the fair sunlight*, E.866.

Εὐήρετμος *well adapted to the oar*. σκαλμὸν ἀμφ' εὐήρετμον P.368.

Εὐθαρσεῖν *to be of good cheer*, S.c.T.34. Here Turn. has εὐ θαρσεῖτε. See Valck. on Phœn. v. 1331.

Εὐθαρσής *of good cheer*, S.947. εἰ πάντα δ' ὥς πράσσοιμ' ἄν, εὐθαρσής ἐγώ A.904. sc. εἰμί. On the con-

struction εἰ πράσσοιμ' ἄν, see under ἄν. Blomf. from T. reads πράσσοιμ', ἄνευ θάρσους.

Εὐθαρσῶς cheerfully, confidently, S. 246.

Εὐθενεῖν to be prosperous, abundant, E. 855. 868. Cf. 904. in loc. dub. and see ἄγαν.

Εὐθετος well-formed, convenient, S.c.T. 624. σποδοῦ γεμίζων τοὺς λέβητας εὐθέτου A. 432. well arranged in the urns. But here Stanley correctly conj. εὐθέτους. So Blomf. Dind. omitting τοὺς which occurs in T. Steph. before λέβητας.

Εὐθήμων nicely-arranging. δωμάτων εὐθήμονες C. 82. keeping the house in order.

Εὐθήρατος easy to be comprehended, S. 81.

Εὐθνήσιμος giving an easy death. αἱμάτων εὐθνησίμων ἀπορρύντων A. 1266.

Εὐθoinos giving a splendid feast. εὐθoinon γέρας C. 255. the honour of a splendid feast, Cf. ibid. v. 476. seqq.

Εὐθύδικος righteous, A. 739. E. 302. Herm. for the sake of the metre here restores εὐθυδίκαιοι.

Εὐθύμος cheering, S. 937.

Εὐθύμως cheerfully, A. 1574.

Εὐθύνειν [ῡ] to guide, P.V. 287.

Εὐθύνος a judge, or censor, P. 814. E. 263.

Εὐθυντήρ a regulator. οἶακος εὐθυντήρος ὑστάτου νεώς S. 698. guiding the ship behind.

Εὐθυντήριος that which guides, or regulates. σκῆπτρον εὐθυντήριον P. 750. the controlling sceptre.

Εὐθυπορεῖν to move straight forwards, A. 977.

Εὐθύς adj. upright, just. κρῖνε εὐθεΐαν δίκην E. 411. pass a righteous sentence. adv. immediately, P.V. 676. P. 353. 400. A. 884.

Εὐθύφρων kind, right-minded, E. 987. 992.

Εὐκλής glorious, E. 980. honourable. superl. C. 300. γόος εὐκλεῆς προσθοδόμοις Ἀτρείδαις C. 318. a lament in honour of the Atridae.

Εὐκλεία glory, good report, C. 344. E. 824. ξὺν εὐκλείᾳ S. 952. with good report. κακῶν δὲ κἀσχροῶν οὐ τιν' εὐκλείαν ἐρεῖς S.c.T. 667. See ἐρεῖν.

Εὐκλεῶς honourably, P. 320. A. 1276.

Εὐκοινόμητις prudently counselling for the common good, S. 681. in loc. dub.

Εὐκοσμος well-ordered. οὐκ εὐκοσμον φυγὴν P. 473. a disorderly flight.

Εὐκραιρος fair-horned, S. 296.

Εὐκριτος easy to decide. οὐκ εὐκριτον τὸ κρίμα S. 392.

Εὐκρυπτος easy to conceal, A. 609.

Εὐκταῖος sought, or invoked in prayer. πατρὸς εὐκταίαν Ἐρινύν S.c.T. 705. εὐκταίαν χάριν A. 1360. — expressed in prayer. πατρόθεν εὐκταία φάτις S.c.T. 823. εὐκταῖα sc. ἔπη prayers, S. 626.

Εὐκτέανος wealthy, P. 866.

Εὐκυκλος round, P.V. 712. S.c.T. 572. So Ald. Turn. Steph. and most MSS. in S.c.T. 624. but εὐθετον A. B. Seld. Rob.

Εὐλάβεια caution. οὐδὲ τὸν ὀρθοδαῆ τῶν φθιμένων ἀνάγειν Ζεὺς αὐτ' ἔπαυσεν ἐπ' εὐλαβείᾳ γε A. 994. (1024. D.) "Versus ineptissime interpolatus." Dind. The sense is sufficiently clear, sc. nor would Jupiter (if it were allowable for the dead to be raised) have checked, by way of security, him (sc. Æsculapius) who was skilled in recalling (mortals) from the tomb. Thus much seems evident, viz. 1. that the particle αὐτε is corrupt (αὐτ' ἔπαυσ' M. Fl. T.), unless, with Bothe, we take it to mean, "vicissim, quia læsus Jupiter læserit Æsculapium;" 2. that ἄν is wanting to complete the construction with ἔπαυσεν (so Herm.); and 3. that the words ἐπ' εὐλαβείᾳ γε (one MS. omits γε) are an interpolation. One MS. for these words has ἐπ' ἀβλαβείᾳ, which certainly seems better to accord with the words of the Scholiast, sc. τὸν Ἀσκληπιὸν ἐκεραύνωσεν ἀναστήσαντα τὸν Ἰππόλυτον, ὥστε μὴ βλαβῆναι. But whether we read

one or the other, it must be admitted that the phrase ἐπ' ἀβλαβεία is harsh and obscure, and ἐπ' εὐλαβεία unpoetical. Possibly something like the following may be the true explanation: — ἐπ' ἀβλαβεία is susceptible of two meanings, either as referring to the state of the dead restored to their vital powers (so Blomf. Well. the latter of whom translates most inaccurately, *quominus aliquem ad integritatem reduceret*), or to the security which Jupiter wished to obtain for his own laws by checking their infringement. The same ambiguity attaches to the words of the Scholiast, although an accurate consideration will refer the words ὥστε μὴ βλαβῆναι to the *object* of Jupiter, rather than to the *result* in the case of Hippolytus. Possibly then some one, wishing to remove the ambiguity from the Scholiast's explanation, added the words ἐπ' εὐλαβεία γε, as a gloss on ὥστε μὴ βλαβῆναι; and this having somehow once crept into the text, another hand may have corrected ἐπ' ἀβλαβεία in order to bring it, as was conceived, nearer into accordance with the words of the Scholiast.

Εὐλογεῖν *to extol*. εὐλογεῖν πόλιν A. 566.

Εὐλογος *reasonable, fair*, P. 816.

Εὐλόγως *reasonably, with justice, or propriety*, S. 586. S.c.T. 490. εὐλόγως ἐπώνυμον S. 249. *called as it was meet they should be*. Cf. S. 47. upon which see under ἐπωνυμία.

Εὐμαθής *easy to understand*, E. 420.

Εὐμαρής *easy*, S. 334. A. 1299.

Εὐμᾶρις *a shoe*, P. 651.

Εὐμενής *kind, favourable, well-disposed*, P. 171. A. 502. 854. S. 513. 669. — of things inanimate. εὐμενεῖ πέδῳ S.c.T. 17. *the kindly soil*. εὐμενεῖ πότῳ P. 479. εὐμενεῖ βίᾳ S. 1053. *gentle violence*. — Compar. C. 692. E. 744. S. 483. superl. A. 1427. — ὁλολυγμὸν ἱερὸν εὐμενῇ S.c.T. 250. (268. D.)

This Stanley translates actively, h. e. *propitiatory*.

Εὐμενῶς *kindly*, A. 926.

Εὐμετρος *well measured, or calculated*. σφενδόνας ἀπ' εὐμέτρου A. 982. (1010. D.) *by a well measured, or moderate cast*. "Quum quis non plura ejicit quam ad navem levandam ejici oportet." Dind.

Εὐμήχανος *well able to effect*, E. 359.

Εὐμοῖρος *prosperous in its lot, happy*. εὐμοίρου χθονός E. 850. (890. D.) Here, however, the reading is corrupt. Dobree, with great probability, suggests τῆσδε γαμόρῳ χθονός.

Εὐμορφία *a favorable appearance*, P.V. 493.

Εὐμορφος *beautiful*, A. 405. εὐμορφον κράτος C. 483. εὐμορφοὶ παρθένων χλιδαί S. 918. θήκας εὐμορφοὶ κατέχουσι A. 442. *beautiful in death*.

Εὐναῖος *belonging to the bed*. εὐναῖος γάμος S. 327. *the marriage bed*.

Εὐνατήριον *a bed*, P. 516. The form εὐναστήριον less correctly appears in some MSS.

Εὐνή *a couch*, A. 13. 27. 1609. εὐνῆς παροψώνημα ib. 1421. (see ἄνθος) E. 208. pl. S. 134. A. 1165. periphr. λέκτρων εὐνάς P. 536. — *a tent*. εὐναὶ ἦσαν δῆτιν πρὸς τείχεσι A. 545. — denoting *the state of death*. ἔνθα σ' ἔχουσιν εὐναί C. 316. *where you repose in death*.

Εὐνήτεια *a female bedfellow, a wife*, P. 153. Dor. λεχέων Διὸς εὐνάτειραν P.V. 898. *the companion of the bed of Jupiter*.

Εὐνητήρ *a husband*, Dor. εὐνατήρα P. 134.

Εὐνήτωρ *id.* Dor. εὐνάτωρ S. 657.

Εὐνις *bereaved*, P. 281. C. 783.

With gen. εὐνιν ἁετοῦ πατρός C. 245.

Εὐνοια *kindness, kind intention*. ὧν δέδωκ' εὐνοϊαν P.V. 444. ὑπὸ εὐνοίας C. 844. κατ' εὐνοϊαν φρενῶν S. 918. *if their own minds be agreeable*. ἐπ' εὐνοίᾳ χθονός S.c.T. 998. *on account of his good will to the country*. — *favour*. pl. τοῖς ἥσσοσιν πᾶς τις

εὐνοίας φέρει S. 484. προστατηρίας
'Αρτέμιδος εὐνοίαισι S.c.T. 432.

Εὐνους *well-affected, kind*, P. 222.

Εὐξενος *hospitable*, C. 701.

Εὐξύμβλητος *easy to guess at*, P.V. 777.

Εὐξύμβολος *facilitating intercourse, or commerce*. ξένοισί τ' εὐξυμβόλους δίκας ἄτερ πημάτων διδοῖεν S. 682. *give them satisfaction on equitable terms.—easy to guess at.* εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι C. 168.

Εὐόρκωμα *a sacred oath*, C. 888.

Εὐόρκως *consistently with an oath*. τάδ' εὐόρκως ἔχει C. 273. *this is consistent with the oath.*

Εὐπάλαμος *clever, dextrous*. εὐπάλαμον μέριμναν A. 1513.

Εὐπάτωρ *born of a good father*, P. 231.

Εὐπειθής *persuasive, easily convincing*, S. 618. A. 265. C. 257.—*obedient, with dat.* E. 793.

Εὐπέμελος *easy to be dismissed*. ἔχουσι μοῖραν οὐκ εὐπέμελον E. 454. *they are of a sort not easy to dismiss.* See δυσπήμαντος.

Εὐπετής *easy, nimble*. κραιπνῷ ποδὶ πηδήματος εὐπετέος ἀνάσσειν P. 96. See under ἀναΐσσειν. τό τ' εἰπεῖν εὐπετές μύσαγμα πῶς S. 973. (995. D.) *it is easy to call them a nuisance.* The constr. seems to be τό τ' εἰπεῖν (ξένον) μύσαγμα, εὐπετές πῶς ἐστι. —εὐπετῇ τάδε ib. 989. *all this is fair and easy.*

Εὐπετῶς *easily, favorably*, C. 1043. εὐπετῶς ἔχειν A. 538. *to be in a favourable state.*

Εὐπιθής *easy to be persuaded*, P.V. 333.—*persuasive*. θάρσος εὐπιθής A. 955.

Εὐπλοία *a favorable voyage*. εὐπλοίαν ἔπραξαν S. 1030

Εὐποκος *fine-fleeced*, A. 1390.

Εὐπομπος *conducting favorably*. εὐπόμπῳ τύχῃ E. 93. *with successful conduct.*

Εὐπορος *easy of passage*, S. 465.

Εὐποτμος *happy*, A. 237.

Εὐποτος *good to drink*, P. 603. P.V. 679. 814.

Εὐπραξία *prosperity*, S.c.T. 206.

Εὐπραξίς *id.* A. 245.

Εὐπρέπεια †. λίπος ἐπ' ὀμμάτων αἵματος, εὐπρέπειαν τίετον vulg. A. 1403. (1428. D). That this is corrupt is evident, as well from the metre as the sense. εὐ πρέπει ἀτίετον T. ἐμπρέπει ἀτίετον conj. Cant. This is adopted by Blomf.. Herm. reads ἐμπρέπειν, which Dind. adopts, reading in the next line ἄτιτον for ἀτίετον. If this be correct, the infin. ἐμπρέπειν must depend on ἐπιμαίνεται, sc. *your bloodthirsty mind is mad enough to think that the clot of blood appearing on your face will be unavenged: but still, etc.*

Εὐπρεπής *seemly, proper*, P. 819. comp. C. 653. *conspicuous* S.c.T. 89. P. 180. See under ἐκπρεπής.

Εὐπρεπτος *conspicuous*, S. 703.

Εὐπρεπῶς *suitably, aptly*, A. 602.

Εὐπροσωπόκοιτος. See seq.

Εὐπρόσωπος *fair, favorable*. τύχα δ' εὐπροσώπῳ κοίτῃ τὸ πᾶν ἰδεῖν ἀκοῦσαι θεομένοις μετοικοδόμων πεσοῦνται πάλιν C. 963. (969.) seqq. This is clearly corrupt: Hermann by an ingenious emendation conj. εὐπροσωποκοίτῃ. The position of a die in falling appears to have been called κοίτη, hence τύχη εὐπροσωπόκοιτος *a lucky posture of affairs*. For μετοικοδόμων we may read μέτοικοι δόμων with Scaliger. See Schol. The words ἰδεῖν ἀκοῦσαι θεομένοις are corrupt; the simplest conjecture appears to be Stanley's, sc. ἰδεῖν ἀκοῦσαί θ' ἰεμένοις. The reading will then be τύχα δ' εὐπροσωποκοίτῃ τὸ πᾶν | ἰδεῖν ἀκοῦσαί θ' ἰεμένοις | μέτοικοι δόμων πεσοῦνται πάλιν h.e. *and by a favourable turn of affairs, the intruders into our home will experience a reverse, to us longing to behold and hear the whole matter.* τὸ πᾶν may also be taken adverbially. Schütz transl., retaining θεομένοις, *qui jam se omnia* (sc. *mala*), *vidisse et audivisse querebantur*. The latter words are correctly explained by the Scholiast, οἱ νῦν τοὺς δόμους οἰκοῦντες πεσοῦνται

εἰς τὸ ἔμπαλιν τῆς πρώτης τύχης. Several other explanations have been proposed by the ingenuity of critics, but none appear certain. Blomf. reads *τύχη*, making it a verb governed by *ὅταν* in the preceding sentence.

Εὐπρυμνής well guided, steered well. *εὐπρυμνῇ φρενὸς χάριν* S. 967. (989. D.) well-directed, or sincere, kindness of soul. Butler observes, "*πρύμνη est puppis in qua gubernaculum, quo ipsa navis flectitur. Inde metaphoricè εὐπρυμνῆς φρενὸς χάρις est propensum animi beneficium.*" He also well explains the whole passage. *Hæc igitur cum consecuti sumus* [rather, *estis*] *colite propensum in vos Argivorum animum, eumque habete me ipso, patre vestro, honoratiorem.* The vulg. reading here is *τυγχάνοντες...σέβεσθε*. Stanley conj. *τυγχάνοντος* (sc. *ἐμοῦ*). Butler *τυγχάνοντες*. Since, however, M. Guelph. Ald. Rob. have *σέβεσθαι*, this reading perhaps deserves the preference. The construction will then be the same as in *γυμνὸν σπείρειν, γυμνὸν δὲ βωτεῖν* Hes. Op. et Di. 391. On this use of the accus. see Matth. Gr. Gr. 546. Cf. also under *τοιόσδε*.

Εὐρίπος the *Euripus*, A. 283.

Εὔρις (al. *εὕριν*) quick-scented, A. 1064.

Εὐρίσκειν to find, to discover. Ἄρα φρονούσα (see *φρονεῖν*) γλώσσης ἀγαθῆς ὁδὸν εὐρίσκει; E. 944. (989. D.) So vulg. If this reading be correct, Minerva speaks of the Furies in the third person, as in vv. 910. 949. But since M. has *εὐρίσκεις*, probably this is the true reading. *εὐρίσκων* S. 896. *εὐρήσω* C. 565. *εὐρήσεις* E. 665. *εὐρήσει* P.V. 924. *εὐρήσομεν* E. 82. *εὐρήσετε* S. 931. *εὐρήσουσι* S. 727. *εὔρε* (cf. *ἐξευρίσκειν*) P.V. 466. S.c.T. 191. *πικρὰν παῖς ἐμὸς τιμωρίαν κλεινῶν Ἀθηνῶν εὔρε* P. 466. *he found the avenging of Athens a bitter matter.* *εὔροι* A. 592. (606. D.) Dind. is wrong in translating this *inventurum esse*, as if it were the opt. in *oratio obliqua*. The passage in

Soph. Phil. 617. is wholly different. Wellauer rightly explains, *utinam celeriter veniat, ut inveniat.* — *εὔρωμεν* S. 490. *εὔρεῖν* P.V. 59. 473. 579. *εὔρων* P.V. 249. 579. *εὐρόντες* P. 362. — Mid. v. *to obtain for oneself, to get.* *μνήμην εὔρετ' ἐν λιταῖς* S. 267. *αὐτὸς εὐρόμην πόνους* P.V. 267. *μελέους θανάτους εὔροντο* S.c.T. 861. *μοῖραν εὔρετ' ἀσφαλῆ* A. 1570. pass. *κακῶν ἔοικε πηγὴ πᾶσιν εὐρῆσθαι φίλοις* P. 729.

Εὔροεῖν to proceed favorably, P. 593.

Εὔρος width. *πύργος ἐν εὔρει* S.c.T. 745. *the width of a tower.*

Εὐρύπορος having wide tracks. *εὐρυνπόροιο θαλάσσης* P. 108.

Εὐρύς wide. *εὐρείαις ἐν αὔραις* S. 849. in loc. dub. *in the wide air, at the mercy of the winds.*

Εὐρώπη Europe, prop. name. *Εὐρώπης πέδον* P. 736. *Εὐρώπης* ἄπο ib. 785.

Εὐσέβεια piety, religion, S.c.T. 326.

Εὐσεβεῖν to worship, A. 329. On S. 833. see *ἀτίετος*.

Εὐσεβής pious, righteous. S.c.T. 584. 592. A. 363. S. 414. *εὐσεβῆς λόγος* ib. 919. *πρὸς ὑμᾶς εὐσεβῆς* ib. 335. *dealing piously with you.* *ταῦτα μούστιν εὐσεβῇ θεῶν πάρα*; C. 120. (122. D.) sc. *αἰτεῖσθαι*, *are these things proper subjects of supplication from the gods?* Compar. C. 139.

Εὔσημος conspicuous, A. 792. *εὔσημον οὐ με λανθάνει* S. 695. (714. D.) i. e. *εὔσημον ὄν*. See Wellauer's note on A. 101. Herm on Soph. Ant. 467. Wunderlich Obs. Critt. p. 100. See also under *φαίνειν*.

Εὔσκοπος aiming well, C. 683.

Εὐσταλής well equipped, expeditious, P. 781.

Εὐστομεῖν to use fair words (cf. *εὐστομ' ἔχειν* Soph. Phil. 201.) *τί νιν προσείπω, καὶ τύχω μάλ' εὐστομῶν*; C. 991. (997. D.) *what must I call it, though I should use the mildest expressions?* For *καὶ* Pors. reads *καί*, which Blomf. less correctly adopts, translating it, *Quo nomine hoc compellabo, et simul a vero nomine non*

aberrabo. This, however, is not the meaning of *εὐστομεῖν*.

Εὐτακτος *well arranged*, P. 391.

Εὔτε *when*. with indic. of past time, e. g. *εὔθ' ὁ γηραιὸς Δαρεῖος ἄρχε χώρας* P. 840. Cf. S.c.T. 727. A. 181. 959. — With the subj. and *ἄν*, in present or future time. *εὔτ' ἄν ἔχω εὐνήν* A. 12. *whenever I occupy my couch.* *εὔτ' ἄν πύθεται μῦθον* C. 732. *when he shall have heard the tale.* Cf. P. 226. 356. — *ἄν* is omitted, *εὔτε πόλις δαμασθῇ* S.c.T. 320. — With the opt. in frequentative sense, *εὔτε πόντος εὔδοι* A. 551. *whenever the sea was calm.* In A. 411. (423. D.) *μάταν γάρ, εὔτ' ἄν ἐσθλά τις δοκῶν ὀράν, παραλλάξασα διὰ χερῶν βέβακεν ὄψις,* Heath, Schütz, and Blomf. understand *ἐστὶ* after *μάταν*, and join *εὔτ' ἄν βέβακε*, making *δοκῶν* the nom. absolute. This, however, since *εὔτ' ἄν* absolutely requires the subjunctive, cannot possibly be correct. Another way is, with Wellauer, to suppose an ellipsis of the verb substantive *ῆ* with the participle *δοκῶν*, so that it becomes equivalent to *δοκῇ*. As instances, apparently, of this, cf. Soph. Aj. 871. *τίς . . . τὸν ὠμόθυμον, εἴ ποθι πλαζόμενον λεύσσω, ἀπύοι;* Eur. El. 538. *οὐκ ἔστιν, εἰ καὶ γῆν κασίγνητος μολῶν, κερκίδος ὅτῳ γνοίης ἄν ἐξύφασμα σῆς;* and Pind. Ol. 11. 56. *εἰ δέ μιν ἔχων τις, οἶδεν τὸ μέλλον.* Scholefield reads *δοκῶν ὀρά,* which he translates *in fancy sees.* Dind. considers the verse corrupt.

Εὐτεκνος *happy in offspring*, S. 272.

Εὐτελής *mean, vile*, S.c.T. 473.

Εὐτλήμων *bold.* *ψυχῆς εὐτλήμονι δόξῃ* P. 28.

Εὐτολμος *id.* A. 1275.

Εὐτόλμως *boldly*, A. 1271.

Εὐτράπεζος *having a good table*, A. 235.

Εὐτραφής *nutritious*, C. 885.

Εὐτρεπής *ready*, S.c.T. 89.

Εὐτρεπίζειν *to get ready*, A. 1636.

Εὐτρεφής *nutritious*, C. 885. *superl.* S.c.T. 288.

Εὐτυκος *ready, willing*, S. 951. Cf.

ib. 972. as corr. by Spanh. for the vulg. *εὐτυχος* s. *εὐτυκτος*.

Εὐτυχεῖν *to prosper.* *ὥς πόλις εὐτυχῇ* S.c.T. 609. *that the city may prosper.* *ἀλλ' εὐτυχοίης* C. 1059. *may God speed you!* *τᾶλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων* S. 992. *εὐτυχεῖν* S.c.T. 399. 404. 463. 607. *τὸ εὐτυχεῖν* C. 57. *prosperity.* *εὐτυχοῦντος* S.c.T. 347. *τὸν εὐτυχοῦντα* A. 807. *neut. pl. εὐτυχοῦντα* A. 1300.

Εὐτυχής *prosperous, happy*, A. 20. S. 937. *εὐτυχεῖ πότμῳ* P. 695. *in happy destiny.* In P. V. 1059. (1057. D.) *εἰ δ' εὐτυχῇ τί χαλᾶ μανιῶν;* the reading is corrupt. *εἰ δ' εὐτυχῇ* is the reading of Turn. Steph. *εἰ τοῦδ' εὐτυχῇ* M. *εἰ τὰδ' ἀτυχῇ* Guelph. *εἰ δὲ τὰδ' εὐτυχῇ* four Vienn MSS. Some others read *εἰ τὰδ' εὐτυχῇ . . . εἴτα δ' εὐτυχῇ . . . εἰ δ' εὐτυχεῖ.* All these readings violate both the sense and the metre. The conjectures proposed are scarcely more satisfactory. *εἰ δὲ τὰδ' ἀτυχῇ* Cant. Heath agrees with Cant. *εἰ δὲ τὰδ' ἀτυχεῖ* Brunck. *quum tanto prematur infortunio, quid de insania remittit?* So Schütz. Herm. Obs. Critt. c. 3. conj. *τί τὰδ' ἡτύχθη;* *τί χαλᾶ μανιῶν;* *quid his perterritus est?* *quid de insania remittit?* coll. Hom. Il. ζ'. 468. Blomf. adopts a conj. of Pors. *εἰ μηδ' ἀτυχῶν τι χαλᾶ μανιῶν* i. e. *si ne quum ausis quidem exciderit*, etc. Well. *εἰ τῇδε τύχῃ τί χαλᾶ μανιῶν;* considering *τί* as equivalent to *nihil*. Dindorf's conj. which comes nearest the reading of M. (sc. *ἡ τοῦδε τύχη*) appears the simplest and best. He observes, "*τοῦδε propterea est necessarium, quia ab sententia communi, quæ præcedentibus versibus continetur, ad Promethei fortunam, cui nihil ad mentis alienationem deesse ait, orationem deflectit Mercurius.*" The change of EI into H is extremely simple, and might easily have occurred in the MSS.

Εὐτυχῶς *happily.* *οὐκ εὐτυχῶς unhappily.* *οὐ μάλ' εὐτυχῶς* P. 317. 973.

Ευφεγγής *bright*. ευφεγγής ιδεῖν P. 379.

Ευφημεῖν *to use words of good omen*. ευφημεῖτε E. 988. 991. — *to cry, or sound joyfully*. ευφημοῦντες A. 582. ὀλολυγμὸν ευφημοῦντα A. 28. κέλαδος μολπηδὸν ευφήμησε P. 381. *pass. to be received with words of good omen*. ευφημον εἶη τοῦπος ευφημουμένη S. 207. *do thou, as thou art received with well-omened words, use such thyself*.

Ευφημος *of good omen*, S. 507. ευφημον ἐπιβοῶεν 675. γλωῶσαν ευφημον φέρειν C. 574. ευφημον κοίμησον στόμα A. 1220. i. e. κοίμησον ὥστε ευφημον εἶναι. — *suited for such words, happy, auspicious*. ευφημον ἡμαρ A. 622.

Ευφήμως *with words of good omen*, E. 277.

Ευφθογγος *sounding cheerfully*. compar. C. 337.

Ευφιλής *beloved*, A. 35. — *loving*. With gen. ποιμνης τοιαύτης οὔτις ευφιλής θεῶν E. 188.

Ευφίλητος *dear*. ἂν ποτ' ευφιλήταν ἔθου S. c. T. 103. *which thou once heldst dear to thyself*.

Ευφιλόπαις *loved by children*, A. 703.

Ευφόρητος *well to be endured*. δώμασιν ευφόρητον C. 348. *a thing which your family might have borne with*.

Ευφραίνειν *to cheer, gladden*, S. 510. ευφρανεῖ νόον C. 731. *will be glad*.

Ευφρόνη *night*, A. 508. τῆς πάροιθεν ευφρόνης P. 176. *in the preceding night*. κατ' ευφρόνην ib. 217. *by night*. — ἕως γένοιτο μητρὸς ευφρόνης πάρα A. 256. *a proverbial expression*. Cf. ib. 270. πάσας ευφρόνας P. V. 658. *every night*.

Ευφρόνως *kindly, by gentle means*, P. 823. A. 823. Here the comma should be placed after κέαντες rather than after ευφρόνως. So Humbolt, Voss. See Elberling, Obs. in Ag. p. 20. — *wisely*. ευφρόνως λέγεις A. 342.

Ευφροσύνη *cheerfulness, delight*, pl. P. V. 537.

Ευφρων *kind, favorable*, P. 619. A. 254. C. 107. E. 946. 984. S. 19. 631. 1017. ευφρονος ἐκ διανοίας A. 771. — *pleasing, cheering*. ευφρων τις πόνος εὖ τελέσασσι A. 780. Here Dind. omits τις with one MS. Cf. A. 1559. S. 529. 950. — *easy to understand*. εἶθ' εἶχε φωνὴν ευφρονα C. 193. Here ἔμφρον, Aurat. *wise, sound-minded*, θεὸς γὰρ οὐκ ἤχθηρεν, ὥς ευφρων ἔφν P. 758. sc. Cyrus. — *sensible, befitting*. πῶς ευφρον' εἶπω; C. 86. οὐδ' αὖ τόδ' ευφρον τὰσδ' ἀτιμάσαι λιτάς S. 373. On E. 602. see ἀμείνων.

Ευφύλακτος *easy to be guarded*, S. 976.

Ευφωνος *speaking agreeably*, A. 1159.

Ευχαλκος *made of good brass*, P. 448. S. c. T. 441.

Ευχείρωτος *easy to be overcome*, P. 444.

Ευχέρεια *facility of action, license of conduct*. πάντας ἤδη τόδ' ἔργον ευχερεία ξυναρμόσει βροτούς E. 471. *this deed (going unpunished) will inspire all men with a readiness in the commission of crime*.

Ευχεσθαι *to pray*. with inf. ευχομαι A. 970. ευχου C. 210. ευχεσθε S. c. T. 190. ευχόμεθα S. 669. with acc. *to pray for*. ευχου τὰ κρείσσω S. c. T. 248. μέτριον ἔπος ευχου S. 1045. *offer a moderate prayer*. — with dat. *to pray to, or worship*. θεοῖς ευξασθαι P. 514. Ἀργείοισιν ευχεσθαι S. 958. with dat. and infin. ευχομαι γῇ τῇδε . . τοῦννερον εἶναι τελεσφόρον C. 533. (540. D.) Klausen rightly explains: "quia his emittendi erant Manes patris." Absolutely, τότ' ευχετο λιταῖσι P. 490. part. ευχομένοις ἀνέλθοι C. 458. *in answer to our prayers*. — *to vow*. with inf. ευξω θεοῖς δείσας ἂν ὧδ' ἔρδαιν τὰδε A. 907. with acc. πολλῶν πατησμὸν εἰμάτων ἂν ευξάμην ib. 937. — *to boast*. with inf. τίς ἂν ευξαιτο βροτῶν ἀσινεῖ δαίμονι φῦναι; A. 1314. (1341. D.) Here Cant. conj. τίς ἂν οὐκ ευξαιτο. Pors. τίς ἂν οὖν ευξαιτο. The latter is most consistent with the sense of the passage; but Blomf. prefers the former. δι' αὗτοι γένος ευχόμεθ' εἶναι γὰς ἀπὸ τὰσδ' ἐνοικοι S. 531. the infin.

is sometimes omitted. "Ελλας τ' ἀμφὶ πόρον πλατὺν εὐχόμεναι (πόλεις) P.854. (875. D.) sc. εἶναι. Here the vulg. is ἐχόμεναι, violating both the sense and the metre. αὐχόμεναι B. C.F.H.K. Guelph. Rob. So Brunck, Schütz, Herm. Passow, but αὐχομαι is not Greek. ἐρχόμεναι Colb. 1. ἐρχόμενοι Cant. 1. v. 1. in B. Blomf. has ἀρχόμεναι from conjecture. But εὐχόμεναι is found in M. A. Colb. 2. Cant. 2. which Well. rightly adopts. Cf. ὁ Δῖος πόρτις εὐχεται βοός sc. εἶναι or φῦναι. S.309. γένος ἡμέτερον. . ἐξ ἐπιπνοίας Διὸς εὐχόμενον S. 18. sc. εἶναι.

Εὐχή *a prayer*, S.c.T.801. A.223. 947. C. 124.140.147.211. E.1.20. S. 621.644.691.1058. εὐχὰς τελεσφόρους C. 211. *effectual prayers*.

Εὐψυχία *courage*, P. 318.

Εὐψυχος *bold*, P. 386.

Εὐώδης *sweet-scented*, P.609. A. 583.

Εὐώνυμος *left*. δι' εὐωνύμων τετυμμένοι S.c.T.870. *pierced through the left side, or heart*. — *inauspicious*, as opposed to δεξιός P.V. 488.

Ἐφάπτεσθαι *to lay violent hands on*. δῆρις ῥυσίων ἐφάπεται S. 407.

Ἐφάπτωρ *one who touches*, S.308. 830. — *one who lays violent hands on*. ῥυσίων ἐφάπτορες S. 709.

Ἐφαψίς *a touching*, S. 45. (46. D.) The words ἐξ ἐπιπνοίας Ζηνὸς ἔφαψιν seem here to be in apposition with πόρτιν and ἴνιν: the abstr. being put for the concrete. Schütz, however, places the stop after Ζηνός, making ἔφαψιν the accusative governed by ἐπεκραίνετο.

Ἐφεδρος *one who sits by to await the issue of a combat, and then challenges the conqueror, an antagonist in reserve*. τοιάνδε πάλην μόνος ὦν ἔφεδρος δισσοῖς μέλλει θεῖος Ὀρέστης ἄψειν C.853. (866. D.) Commentators appear to have mistaken the force of ἔφεδρος in this passage, by referring it simply to the present contest of Orestes with Ægisthus and Clytæmnestra: for as regards these,

Orestes was not an ἔφεδρος, as he himself was going to engage *at first* in the contest. Neither can Scholefield's explanation of μόνος ὦν ἔφεδρος, *nullum habens assessorem*, possibly be admitted. It seems that Orestes is called ἔφεδρος in respect of the *former quarrel* between Agamemnon and his murderers, *which quarrel Orestes was now about to avenge*, as the ἔφεδρος or champion of his father.

Ἐφέζεσθαι *to sit upon*, with acc. A.650. E. 424.

Ἐφέπειν *to govern, or manage*, P. 38. aor. 2. πάντ' ἐπέσπε δυσφρόνως ib. 544. *managed all things ill*. On the form ἐπέσπε, and similar Ionisms, in the tragic writers, see Lobeck on Aj. v. 805.—Mid. v. ἐφέπεσθαι *to follow, or attend to*. 2. aor. βουλῇ πιφαύσκω δ' ὑμῖν ἐπισπέσθαι πατρός E. 590.

Ἐφέρπειν *to come upon, to attack*. ἐφέρψει E.477. ἐφερπέτω ib. 903. with acc. E. 304.

Ἐφέστιος *at the altar, attaching to the altar*. ἐφεστίῳ μιάσματι E. 162. καὶ πῶς; τόδ' ὅζει θυμάτων ἐφεστίων A.1283. (1310.D.) This may be read either with the interrogation after πῶς or after ἐφεστίων. In the former case, the Chorus, from the manner of Cassandra, catches a dim perception of her meaning, and alludes to the murder, which it apprehends, from her words, may actually then be taking place within the house. *But how? this* (sc. your expression) *savours of domestic slaughter*. This is much stronger than the meaning given by some who place the interrogation at the end, and translate, *and how can such a smell arise from the domestic sacrifices?* or again, retaining the former punctuation, *How so? 'tis merely a smell from the sacrifices within the house*. — *sitting at an altar as a suppliant*. With gen. δόμων ἐφέστιος ἐμῶν E.547. Cf. ib. 639. S.360. ναύτην ἄγοντας τόνδ' ἐφέστιον θεῶν ib.

498. *bringing him to the altar of the gods.* In C.1034. Wellauer and some others read *ἑφέστιον* from Ald. M. Guelph. Rob. where the vulg. is *ἐφ' ἐστίαν*. This, however, requires a somewhat unusual ellipsis of *ὁδὸν* with *ἄλλην*. Blomf. more properly retains the vulg. — *domestic, residing in a house.* With gen. *πόννοι δόμων ἑφέστιοι* S.c.T. 835. — *having an altar or hearth.* *δόμους ἑφεστίους* S.c.T. 73. A. 825.

Ἐφέτης an officer, P. 79.

Ἐφετμή a charge or commission, S. 203. C. 298. 674. E. 232.

Ἐφηβᾶν to arrive at manhood, S.c.T. 647.

Ἐφηλοῦν to fasten with nails, pass. *ἐφήλωται* S. 922.

Ἐφημέριος mortal, Dor. P.V. 546.

Ἐφήμερος id. P.V. 83. 253. 947.

Ἐφήμιος †. *ταράσων φροιμίους ἑφημίους* A. 1189. (1216.D.) The word *ἑφημίους* is corrupt. It is evidently derived from an error of the copyist, who had his eye upon *ἐφημένους* in the next verse. It is probable that some adjective agreeing with *φροιμίους* is lost, but, as it is impossible to restore it without further aid from MSS., the verse had better be read *στροβεῖ ταράσων φροιμίους *** οἰς*.

Ἐφῆσθαι to sit by, or near, E. 599. with dat. *δόμοις ἑφημένους* A. 1190. *ἑφημένους τάφῳ* C. 494. with acc. *βρέτας τοῦμὸν ἑφημένῳ* E. 387.

Ἐφιέναι to inflict upon. *τέκνοις ἀραιᾶς ἐφῆκεν ἐπικότους τροφάς* S.c.T. 768. *πάντ' ἐφήσω μόρον* E. 478. *I will suffer to be inflicted every kind of destruction.* — mid. v. to order, give charge. *ἐπιστολὰς ἅς σοι πατήρ ἐφεῖτο* P.V. 4. *ὥς ἐφίεσαι* P. 224. with inf. *οὐδ' ἐφ' ἐστίαν ἄλλην τραπέσθαι Λοξίας ἐφίετο* C. 1035.

Ἐφίζειν to sit upon or rest. *βαρὺς ἐφίζει* S. 638.

Ἐφίμερος to be desired, C. 827.

Ἐφιστάναι to set or place over. with dat. A. 1175. S. 299. mid. v. to stand by. *ἐφίσταται* S.c.T. 520.

Ἐφοδεύειν to lead the way, act as a guide. *τὸν νύχιον τοῖσδ' ἐφοδεῦσαι ξιφοδηλήτοισιν ἀγῶσι* C. 717. See *νύχιος*.

Ἐφοδος an attack, E. 353.

Ἐφοδοῦν (?) to lead upon a journey or expedition. *ἐπεὶ στρατὸν εὖ ἐποδώκει* P. 648. (657. D.) *after he had happily led the army on its errand.* *ἐποδώκει* may be Ionic for *ἐφωδώκει* plusq. perf. of *ἐφοδοῦν*. The only various reading is Cant. 1. *ἐπωδώκει*. The objections to the vulgate offered by Critics are three: first, that such an Ionism as *ἐποδώκει* for *ἐφωδώκει* is inadmissible; secondly, that if it were not, the verb *ἐφοδοῦν* occurs nowhere else; and lastly the hiatus in *εὖ*. To the first objection it may be replied, that in this very chorus we have, in v. 639. *ἀνὴρ* with the penult long as in Homer, *ἔσκειν* for *ῆν* 648. *αι* elided in *ἐξέφθινται* 665. according to the Epic usage, and if the reading be correct, *εὖ* here in the arsis with hiatus, as in *Πηληϊάδεω Ἀχιλῆος*. So in v. 544. we have *ἐπέσπε* from *ἐφέπω*, etc. These irregularities may, perhaps, explain the appearance of the Ionic change of *φ* into *π*. (See Greg. Cor. p. 399. ed. Schäf. and Lobeck on Soph. Aj. 805. who gives other examples of Ionism from the Attic writers.) In the next place, *ἐφοδοῦν*, though not elsewhere found, is supported by the analogy of the active verb *εὐοδοῦν* Soph. Œd. C. 1437. where see Hermann's note. [Here, however, Dind. corrects with great probability *εὖ διδοίη* for *εὐοδοίη*.] We have also *ἐφοδεύειν* in C. 717. but with a different construction. Lastly, the hiatus in *εὖ* is not inadmissible in a chorus like this, where the epic usage appears to be much imitated. We may, perhaps, conclude therefore, that it is safer to retain the vulg., as a doubtful case, than either to correct *εὐώδωσεν* with Blomf. or *φωδώκει* with Butler. Wellauer's observation, that it is remarkable that

both the explanation of the Schol. ἴθυνε . . ἡνιόχει, and the gloss in B. ὠδήγει, have the imperfect (by which probably he means that ἐποδώκει is the imperfect also), is not much to the purpose. The imperfect is not necessary here, the meaning being, "he used to be called, nay, he was, θεομήστωρ, after that he had conducted the army well."

Ἐφορκός *lagging, prolix*. ἐφορκὸς ἐν λόγῳ S. 197. *tedious in speech*.

Ἐφορεύειν *to look upon, regard with kindness or favour*, S. 622. 662. *to rule over, administer*. With gen. χώρας ἐφορεύειν P. 7. ἄλλ' ἄλλα δ' ἐφορεύει E. 504. (530. D.) which Butler explains, *omni quod moderatum ac modicum est, principatum Deus dare solet; alia vero quæ immoderata et nimia sunt, aliter, h. e. non benigno lumine, inspicit*. Wakefield's translation is, *alia quidem aliter Deus aspicit*, h. e. *serius ocus, lenius mitius, pœnas infligit sceleratis*. This is better.

Ἐφορμαίνειν *to rush upon*. κίρκον πτεροῖς ἐφορμαίνοντα P. 204.

Ἐφορμαῖσθαι *id.* ἐφορμηθέντες P. 454.

Εφορος *a president, or ruler*, S. 659. στρατιᾶς ἔφοροι P. 25.

Ἐφυννεῖν *to sing over anything*. C. 380. — *to pray for in song*, E. 862. παιᾶν' ἐφύμνου P. 385. *raised the song of the pœan*.

Ἐχειν *to have, hold, occupy, or possess*. e. g. φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι P. V. 253. ἱκετηρίας ἔχουσαι διὰ χειρῶν S. 190. ἔδραν εἶχε P. 458. Τροίαν Ἀχαιοὶ ἔχουσι A. 311. Cf. P. V. 81. 185. 315. 417. 468. 489. 492. 569. 933. S. c. T. 67. 177. 336. 369. 414. 455. 468. 493. 504. 511. 519. 624. 800. 928. 1021. 1056. P. 189. 589. 750. 771. A. 12. 171. 322. 534. 568. 659. 805. 965. 1016. 1028. 1121. 1125. 1195. 1237. 1261. 1556. 1612. C. 162. 193. 236. 255. 275. 316. 346. 553. 749. 751. 852. 942. 1012. E. 8. 43. 82. 155. 219. 248. 262. 374. 454. 544. 570. 672. 746. 774. 800. 852. S. 102. 268. 329. 420. 452. 724. 744. 853. 964. 975. ἔχει τέλος P. V.

13. *has its completion*. ἐμοῦ χρεῖαν ἔξει 169. *will have need of me*. Cf. C. 474. παρ' ἐαυτῷ ἔχων P. V. 187. *holding in his own hands*. πημάτων ἔξω πόδα ἔχει 264. *is out of harm's way*. σαυτὸν ἐκποδὼν ἔχων 344. *keeping out of the way*. μέμψιν οὐτὶν' ἀνθρώποις ἔχων 443. *having no ground of complaint against men*. ἀξίαν τριβὴν ἔχει 642. *it is worth while*. ἔξει πνόας 802. *will live*. φθόνον σωμάτων ἔξει θεός 861. *will grudge them their persons*. See σῶμα and φθόνος. ὦραν ἔχοντα S. c. T. 13. *in the prime of life*. See ἔξηβος. ἔξει πατρώων δωμάτων ἐπιστροφάς 630. *will be a resident in his father's halls*. ἔχειν πόρον P. 708. *to obtain a passage*. ζάλην ἔχειν A. 651. *to encounter a storm*. βλάβας ἔχω A. 863. *I experience hurts*. Cf. E. 766. ἔχειν ἀράς A. 1387. *to incur a curse*. φυγὴν ἔχοντε δόμων C. 252. *banished from their homes*. ἔχει δίκην 984. *is punished*. ἔδραν ἔχοντα E. 41. *sitting*. θρόνους ἔχειν S. 205. ἔχω μεγίστην αἰτίαν κείνων ὑπο E. 99. *I am severely blamed by them*. αἰτίαν δ' ἔχω τοῦ φόνου 549. *I am accused of the murder*. ἐορτῆς στέργηθρ' ἔχουσαι 183. *having a love for*. ἔχουσα τῆς δίκης τέλος 699. *obtaining the decision of the cause*. κύρι' ἔχοντες 918. *having authority*. ὥς οὐκ ἔχουσι κύρος οὐδὲν ἀμφὶ σοῦ S. 386. ἔχων παλίντροπον ὄψιν S. 164. *averting his eyes*. βροτῶν λόγον οὐκ ἔσχευ οὐδένα P. V. 232. *he made no account of them*. — *to preside over as a tutelar god*. Βρόμιος ἔχει τὸν χῶρον E. 24. θεοὺς οἱ γὰρ ἔχουσι S. 685. — *to hold, confine, or check*. ἐνθα σ' ἔχουσιν εὐναί C. 316. τοὺς δ' ἄκραντος ἔχει νύξ ib. 63. — *with part*. Ἐλλήσποντον ἤλπισε σχήσειν ῥέοντα P. 732. *that he should stop it flowing*. with infin. φόβος τὸ μὴ ἀδικεῖν σχήσει E. 662. *will restrain from injustice*. — *to bear, endure*. δὲ οὐτὶς ἂν δόμος ἔχοι ἐπ' ὀρόφων μαιίνοντα S. 637. — *to affect, possess*. φόβος μ' ἔχει A. 1216. *fear possesses me*. Cf. P. 737. C. 746. S. 374. 516. 717. αἶνος πόλιν τήνδ' ἔχει

ἐχέτω S.1003. *let it be praised. — to have at one's disposal, to be able to produce, or say.* λέγοις ἂν, εἴτι τῶνδ' ἔχοις ὑπέρτερον C.103. Cf. 767. — with infin. *to be able, to have in one's power, to know how.* κούδ' ἐν ἀντειπεῖν ἔχω P.V.51. Cf. P.V.472.588. 686.822. A.158. C.197.257.511. S.372. — with interrogative, in the same sense. οὐδ' ἔχω τί φῶ C.89. *nor can I tell what I must say.* οὐδ' ἔχω τίς ἂν γενοίμαν P.V.907. — in the infinitive, preceded by another verb. οἶκος ὑπάρχει τῶνδε — ἔχειν A.936. sc. ὥστε ἔχειν. φονολιβῆ θρόμβον βλοσυρὸν ἀράμενον ἄγος ἔχειν E.161. μὴ τέλειον δόντες ἔχειν S.74. τοῦτο λάχος διανταία μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν E.321. — to denote *condition* or *circumstance*. πότε ἂμφί λιτὰν ἔξομεν; *when shall we engage in prayer?* — οὐδ' ἔχει μύσος πρὸς χειρὶ τῇμῃ E.423. i. q. προσέχει, *pollution attaches not to my hand.* On A.183. see below. With adverbs. ὧδ' ἔχει S.c.T.207. *it is thus.* Cf. P.335.710. 1379.1646. C.514. ὧδ' ἔχουσι S.c.T.894. *they are thus.* οὕτως ἔχει C.446. ὥς οὕτως ἔχόντων τῶνδε S.166. ὥς ὧδ' ἔχόντων A.1366. ὥσπερ ἔχει A.1144. πῶς ἔχει C.858. καλῶς ἔχει S.c.T.781. καλῶς ἔχον A.820. εὐπετῶς ἔχειν A.538. ἀναγκαίως ἔχον C.237. ἀμηχάνως ἔχει 402. συγκόλλως ἔχειν 535. εὐβούλως ἔχων 685. (al. εὐβόλως. See εὐβούλως.) παγκάκως ἔχει 729. ἀρκούντως ἔχει 879. εὐόρκως ἔχει 973. δικάως ἔχειν E.419. In A.449. (455. D.) ἐχθρὰ δ' ἔχοντας ἔκρυψεν. Schütz, Blomf. and some others understand *θήκας* with ἔχοντας. Stanl. however, whom Butler follows, more rightly appears to understand it to mean *conquerors*, h.e. *although conquerors*. It alludes to those who, during the war, had fallen at Troy and been buried there, and who now virtually were *conquerors*, although themselves deceased, and buried in the enemy's country. In A.183. (190. D.) Χαλκίδος πέραν ἔχων παλιρρόθοις ἐν Ἀυλίδος

τόποις, Schütz takes ἔχων intransitively in the sense of *being, tarrying*, observing “ἔχειν est habitare, aliquo loco degere, commorari, ut ἔχειν de urbibus usurpatum interdum significat situm esse, adjacere, Xen. Anab. vii. 8.” This may be very true, but since in S.259. we appear to have the substantive πέρα (ἸΑπιδ γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας, although here it must be allowed that the readings differ) in the sense of *the country opposite*, it may be better with Blomfield to understand it as meaning, *occupying the region over against Chalcis*. In A.358. (368. D.) Διὸς πλαγὰν ἔχουσιν εἰπεῖν. παρέστι τοῦτό γ' ἐξιχνεῦσαι, Blomf. places a full stop after ἔχουσιν, and joins εἰπεῖν with παρέστι. This, however, although good in itself, requires the arbitrary change of γ' ἐξιχνεῦσαι into καξιχνεῦσαι. It may be better, either to take εἰπεῖν by itself as a qualifying word, *so to speak*, (Cf. τέτρωται δικτύου πλέω λέγειν A.842.), or to join εἰπεῖν with ἔχουσι, h.e. *they may say that they are struck by Jove*. On the expression πληγὴν ἔχω, see under ἔσω and πληγή. see also Blomf. not. in loc. — ἔχεσθαι mid. v. *to grasp, to cling to*. ἀκμάζει βρετεῶν ἔχεσθαι S.c.T.95. *it is time to embrace the images*. So in A.1644. εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἅλις γ', ἐχοίμεθ' ἂν, h.e. *we would eagerly grasp at or embrace it, namely, the completion of our series of misfortunes*. See ἅλις.

Ἐχενήϊς *detaining the ships*. ἔχεν-ῆδας ἀπλοίας A.145.

Ἐχθαίρειν *to hate*, S.c.T.484. P.V.977. ἡχθήρεν P.758. ἐχθήρειε S.482. pass. ἐχθαίρεται C.239. with dat. εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίατο S.735.

Ἐχθεῖν *to hate*. — pass. v. ἐχθεσθαι *to be hateful*, with dat. A.406.

Ἐχθος *hatred*, S.c.T.920. ὧ πλεῖστον ἔχθος P.276. *object of direst hatred*. κοινὸν ἔχθος C.99. *a common feeling of hatred*. ἔχθει εὐναίων γάμων S.327.

"Εχθρα *enmity*. κατ' ἔχθραν S.331. *from feelings of enmity*. εἰς ἔχθραν βάλη P.V.388. πρὸς ἀλλήλους ἔχθραι ib. 490.

Ἐχθρόξενος *inhospitable, cruel to strangers*, S.c.T.388.903. with dat. ἔχθρόξενον ναύταισι P.V.729.

Ἐχθρός *hostile, hateful*, S.c.T.505. 851. A.1452. C.196.307.987. E.897. ἔχθρά sc. γῆ A.442. *the enemy's country*. n. pl. ἔχθρά *hostilities*, A.1347. — *an enemy*. τὸν Διὸς ἔχθρόν P.V.120. Cf. 1044. S.c.T.499.657. A.1620. C.121. — ἔχθροί *enemies*. τῶν Διὸς ἔχθρων P.V.67. Cf. P.V.158.980 1044. S.c.T.237.265.287.449.1000. P.320. 443.991. A.1245.1298.1347. C.171.453. 606.779.889.940. E.700. S.222.986. ἔχθρους τοὺς ἐμούς P.V.866. *my enemies*. Cf. ib.975. ἔχθροῖσι τοῖς σοῖς E.66. compar. ἐχθίων τύχη P.430.

S.506. superl. ἔχθιστος S.c.T.540. P.V.47. A.636.

Ἐχιδνα *a viper*, S.873. C.247.988.

Ἐχυρός *strong, secure*. So Rob. and many MSS. in P.90. vulg. ὀχυροῖς.

Ἐῷος *of the morning*. πάχνην ἑῷαν P.V.25. *the morning frost*.

Ἐως *the morning or dawn*. ἕως γένοιτο μητρὸς εὐφρόνης πάρα A.256.

Ἐως *until*. with indic. in past time ἕως κελαινῆς νυκτὸς ὄμμ' ἀφείλετο P.419. Cf. ib.456. With conj. and ἄν of future time, ἕως ἄν ἐξίκη καταβασμόν P.V.812. *until you come to*. — *so long as, whilst*. with indic. of past time, ἕως ἔλευσσεσ ἀνγὰς ἡλίου P.696. — of present time, ἕως ἔτ' ἔμφρων εἰμί C.1022. with conj. and ἄν of fut. time, ἕως ἄν αἶθη πῦρ A.1410. *so long as he shall kindle the fire, etc.*

Z

Ζάλη *a storm, or whirlwind*, P.V.371. A.642. κύματος ζάλην ἔχειν A.651. *to encounter a storm at sea*.

Ζαπληθής *very abundant*. ζαπληθῆ γενειάδα P.308.

Ζάπυρος *very fiery*, P.V.1086.

Ζεῖν *to boil*. Met. *to rage*. νῦν δ' ἔτι ζεῖ sc. δαίμων S.c.T.690.

Ζεύγλη *a horse-collar*, P.V.461.

Ζευγύναι *to yoke*. ζεύγνυσι P.187. ζεύξω A.1624. ἔζευνξα P.V.460. ζυγέντα C.784. Met. ζευχθείς A.816. *yoked, h. e. united*. μηχαναῖς ἔζευνξεν Ἑλλης πορθμόν P.708. *connected it by a bridge of boats*.

Ζεῦγος *a pair of horses, etc. yoked together*. Met. *a pair of men*. ζεῦγος Ἀτρειδῶν A.44. *the two Atridae*.

Ζευκτήριον neut. of seq. *a yoke*, A.515.

Ζευκτήριος *capable of yoking, or uniting*. γέφυραν ἐν δυοῖν ζευκτηρίαν P.722. (736. D.) *a connecting bridge (placed) on the two (continents), h. e. connecting the two continents*. Here Marg. Ask. has γαῖν δυοῖν, which

Well. commends. ταῖν δυοῖν Blomf. See δύο.

Ζεύς *Jupiter*, P.V.150. etc. Διὸς P.V.10, etc. Ζηνός P.V.358, etc. Ζηνί P.V.218, etc. Δία P.V.339, etc. Ζῆνα P.V.541, etc. Ζεῦ P.524, etc. ᾧ Ζεῦ is generally read in the corrupt passage S.153. (162. D.) ᾧ Ζάν, Ἰοῦς ἰώ Bamberger. Dind.

Ζέφυρος *the west wind*, A.677.

Ζηλοῦν *to envy, esteem enviable*, P.V.330. P.698.

Ζημία *harm or loss*, P.V.382. *penalty or punishment*, P.V.329. C.1028. ἀποχρημάτοις ζημίαις C.237. *the spoliation of his property*. See ἀποχρήματος.

Ζῆν *to live*. ζῆς E.574. ἔζης C.354. ζῆν P.V.748. ζῶν C.1039. E.294. ζῶσα C.913. S.109. S.c.T.1025. ζῶντος A.616. 817. E.254. ζῶντα S.c.T.619. A.557.663. C.873.892. E.256. ζῶσαν E.574. τὸ ζῆν *life*. τοῦ ζῆν ἀπεστέρησε P.V.684. — Met. *to be fierce, or vigorous*. ἄτης θύελλαι ζῶσι A.793.

Ζητεῖν *to seek*. ζήτει P.V. 262. 316. 778.

Ζόφος *darkness*, P. 825.

Ζυγόν *a yoke*, P. 192. ζυγοῖσι P.V. 460.—*the beam of a balance*, S. 802. Met. *the yoke of slavery*, A. 1011. 1041. δούλειον s. δούλιον ζυγόν S.c.T. 453. 775. A. 75. 927. 1199. ζυγὸν ἀλκᾶς P. 586. *the yoke of sovereign power*. Referring to the bridge of boats connecting two continents, as by a yoke, P. 50. 72. Cf. ζευγνύναι, ζευκτήριος.—*the centre of a vessel*, where the rowers of the second order (ζυγῖται) sat, A. 1611. (1618. D.) Schol. Arist. Ran. 1106. quoted by Blomf. θρανῖται, οἱ πρὸς τὴν πρύμναν. ζυγίτης, ὁ μέσος. θαλαμίτης, ὁ πρὸς

πρῶραν. Blomfield also well observes that by τῶν ἐπὶ ζυγῶ δορὸς are here understood Clytæmnestra and Ægisthus, who were now in power upon the death of Agamemnon, although before second to him in rank. "Erant igitur senes θαλάμιοι, Ægisthus et Clytæmnestra ζυγῖται, Agamemnon θρανίτης."

Ζωή *life*. ζωά Dor. S.c.T. 921.

Ζωνή *a girdle*, C. 986. E. 578. S. 452.

Ζωπυρεῖν *to kindle, inflame*. ζωπυροῦσι τάρβος S.c.T. 270. *excite alarm*. pass. ζωπυρουμένας φρενός A. 1004.

Ζώφυτος *life-producing, nourishing*. ζώφυτον αἶμα S. 837.

H

"H *or*, a disjunctive particle, used to express an alternative, e.g. ἀκούετ' ἢ οὐκ ἀκούετε; S.c.T. 96. *do ye hear, or do ye not hear?* θέορτον, ἢ βροτεῖον; P.V. 767. *divine, or mortal?* Cf. P.V. 118. 663. 821. S.c.T. 91. 224. 587. 601. 619. 809. P. 144. 244. 344. 346. 416. 701. 705. 931. A. 16. 466. 551. 613. 616. 747. 1381. C. 14. 118. 314. 992. 1005. 1070. E. 284. 489. 716. 717. S. 114. 125. 331. 775. repeated, e.g. θεόσυντος, ἢ βρότειος, ἢ κεκραμένη; P.V. 116. Cf. ib. 538. S.c.T. 184. A. 1167. C. 91-94. E. 849. S. 245. ἢ καὶ *or else*, C. 566. S. 74.—it is placed before the former member also, *either...or*. ἢ κῆρύξ τις ἢ πρέσβυς S. 708. *either some herald or some ambassador*. Cf. P.V. 165. S.c.T. 46. S. 434. ἢ...ἢ καὶ. *either...or else*, S.c.T. 459.—repeated more than once, ἢ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς E. 55. Cf. E. 260.—with τοι in the first clause, calling attention more strongly to this alternative. ἦτοι τις ἐξέκλεψεν, ἢ ἔξητήσατο A. 648. *either he stole away, or etc.* Cf. A. 823. C. 490. With change of subject, or of construction. νῦν γὰρ μέλλουσι πειραὶ κοπάνων...ἢ πάνυ θήσειν Ἀγαμεμνονίων οἴκων ὀλεθρον

...ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίων ἀρχάς τε πολισσονόμους ἔξει (sc. Ὀρέστης). C. 848. So perhaps, ib. 195. if εὔ σάφ' ἦν ἢ be correctly read by Wellauer for the unintelligible vulg. εὔ σαφηνῇ. (See under σάφα.) Cf. P.V. 328. C. 832. The latter clause is omitted by apostrophe in A. 484. ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων...τὸν ἀντίον δὲ τοῖσδ' ἀποστέρῃ λόγον. τε supplies the place of the second ἢ in E. 498. τίς ἢ πόλις βροτός θ' ὁμοίως ἔτ' ἂν σέβοι δίκαν; *what city, or what mortal, etc.*—With a verb preceding. *whether...or*. εἰδῶμεν ἢ νικῶμεν, ἢ νικώμεθα C. 877. Cf. εἰδεῖν. *let us know whether we be conquerors, or conquered*. Cf. P.V. 782. C. 745. To this is equivalent the construction εἰ...ἦτοι in A. 405. εἰ δ' ἐτητύμως τίς οἶδεν, ἦ τοι θεῖόν ἐστι μὴ ψύθος; *whether truly, who knows, or whether, etc.*—With comparatives, *than*. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε P.V. 627. *not to know is better for you than to know*, Cf. P.V. 222. 336. 753. 820. 870. 940. 971. P. 676. 989. A. 366. 598. 1364. E. 408. S. 448. with ἄλλος. τίς ἄλλος ἢ ἔγω; P.V. 438. *who else than I?* τί δ' ἄλλο

γ' ἢ πόνοι πόνων ; S.c.T. 834. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας παρείχε P. 205. See ἄλλος.

Ἦ an affirmative particle, *surely*, *in truth*, e. g. ἢ μαίνεται γε A. 1034. *of a truth she is mad*. Cf. P.V. 754. S.c.T. 584. 962. 977. P. 256. 639. 829. 838. A. 578. 1225. 1460. C. 916. E. 34. 106. 139. 204. S. 447. *ironically*, S.c.T. 562. repeated, ἢ σοφός, ἢ σοφός ἦν P.V. 889. ἢ τρισκάλμοις ἢ βάρισιν ὀλόμενοι P. 1031. *United with other particles to increase the force of the asseveration*. ἢ μὴν, *most surely*, *in very truth*. ἢ μὴν κελεύσω P.V. 73. Cf. ib. 167. 909. S.c.T. 513. ἢ τοι. ἢ τᾶν πανώλεις παγκάκως τ' ὀλοίατο S.c.T. 534. *of a surety they would perish*. ἢ δῆτα. ἢ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος δίκη S.c.T. 562. ἢ δῆ. ἢ δῆ κλύων ἐκεῖνος εὐφρανεῖ νόον C. 731. ἢ που. ἢ πού τι σεμνόν ἐστίν ὃ ξυναμπέχεις P.V. 519. *I suppose of a truth it is something*, etc.—with ἄλλα in abrupt addresses, ἄλλ' ἢ φρονεῖς εὖ τοῖσι νῦν ἡγγεγμένους C. 763. *well surely you must be pleased*, etc. Cf. ib. 218. 764. S. 891.—as an interrogative, ἢ θεωρήσων τύχας ἐμὰς ἀφίξαι ; P.V. 302. *what, art thou come to see my woes?* Cf. ib. 389. 747. 759. 769. 775. 976. S.c.T. 165. P. 625. 940. A. 260. 916. 1086. 1180. 1385. 1339. 1523. C. 412. 519. E. 402. 412. 687. 909. ἢ πῶς ; C. 756. *do you ask how?*

Ἦβᾱν *to be young*, or *vigorous like youth*. καὶ μάλ' Ἦβῶντος δὲ δεῖ C. 866. *sάρκα Ἦβῶσαν* S.c.T. 604. *vigorous as a youth's*. Cf. Ἦβῶντα εὐγλώσσω φρενί S. 756. *ready in speech as a youth*. Met. αἰὲ γὰρ Ἦβᾶ τοῖς γέρονσιν εὖ μαθεῖν A. 570. *it is never too late for old men to learn wisdom*. In S. 601. (606. D.) for ὥς ἂν Ἦβῆσαιμι Tyrwhitt conj. ὥς ἀνηβῆσαι με.

Ἦβη *youth*, the *vigour of life*, or *bloom*, P. 536. Ἦβης ἀκμαίας S.c.T. 11. *the very prime of vigour*. i. q. ὦρα. Ἦβας ἄνθος S. 649. *the bloom of their youth*. ἦλικες Ἦβης ἐμῆς P. 667. *companions of my own age*. Abstr. for concr. *the young men of a state*, A.

109. P. 204. 887. οἶαν ἄρ' Ἦβην ξυμμάχων ἀπώλεσα ib. 719. *what blooming allies*.

Ἦγεῖσθαι *to lead the way*, S.c.T. 627. P. 392. A. 885. with dat. of the persons led. Ἦγεῖσθε τοῖσδε μετοίκους E. 964. *lead these strangers*. μήτ' ἔπος μήτ' ἔργον ὧν ἂν δύναμις Ἦγεῖσθαι θέλῃ P. 170. i. e. ἐκείνων ἐν οἷς ἂν δύναμις Ἦγεῖσθαι θέλῃ, *in which my capacity can guide, or assist me*. with acc. of the place. Ἦγεῖσθε βωμοὺς ἀστικούς S. 494. *lead to the altars*.—*to guide, or suggest*. μαντεύομαι γὰρ ὥς ἂν ἡγῆται θεός E. 33.—*to have supremacy*. δόμων καταισχυνηῖρσι ἡγουμένοις A. 1336.—*to consider, esteem*, P.V. 1057. C. 892. ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον C. 889. (902. D.) *consider all persons* (h. e. even a mother), *your enemies rather than incur the enmity of the gods* (h. e. of Apollo, by disregarding his oracle).

Ἦγεμῶν *a leader, or prince*, P. 307. 751. A. 177.—*the leading vessel in a fleet*, S. 703.—of the gods, γὰρ τε καὶ ἄλλοι χθονίων ἡγεμόνες P. 632.

Ἦγητής *id.* S. 236.

Ἦδέ *and*, S.c.T. 844. P. 16. 21. 22. 26. 281. 527. 844. 859. 863. 864. 920. 933. 957. A. 42. C. 1021. E. 179. 392. On the use of Ἦδέ by the Attic tragedians, which Valck. on Phœn. 1613. denies to be lawful, see Pors. Hec. 323.

Ἦδεσθαι *to rejoice*. with part. P.V. 760. with inf. E. 302.

Ἦδη *already, now*, P.V. 405. S.c.T. 22. 59. 359. 482. 684. 864. P. 2. 66. 595. 657. A. 79. 326. 1027. 1182. 1183. C. 162. 371. E. 559. 646. S. 268. with imperatives, or when future or present time is implied. *now, directly*. σὺ δ' αὐτὸς Ἦδη γινῶθι ναυκληρεῖν πόλιν S.c.T. 632. Cf. A. 1642. C. 111. E. 60. 379. 644. S. 928. P.V. 913. S.c.T. 454. A. 1560. C. 506. E. 471. 651. S. 205. τότε Ἦδη ψῦχος ἐν δόμοις πέλει A. 945. εἰδὼν ποτ' Ἦδη E. 50. *I saw once upon a time*. Ἦδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς ; S.c.T. 1038. *has he ever yet been dishonoured by the gods?*

Ἡδονή *delight*, P.V. 634. S. 986. P. 827. οὐτ' ἐμοὶ λέγειν καθ' ἡδονήν P.V. 261. sc. ἐστὶ. *it is no pleasure to me to tell.* χροῖαν τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν P.V. 492. *they would be pleasing to the gods.*

Ἡδύς *pleasant*, P.V. 534. comp. ἡδίων A. 588.

Ἡδωνίς *Thrace*, P. 487.

Ἡθος *manner, character.* ἀκίχῃτα ἡθεα P.V. 184. φίλα ἡθη P. 640.— *an accustomed place of abode*, S. 62.

Ἡῶν *a bank*, Dor. ἀμφὶ σὰς αἰόνας A. 1136.

Ἡκεῖν *to be come, to be present.* ἡκω σαφῇ τάκεῖθεν ἐκ στρατοῦ φέρων S.c.T. 40. *I am come*, etc. Cf. P. 678. A. 249. C. 3. 648. 825. E. 227. ἡκεις P.V. 299. C. 213. ἡκει A. 508. 517. 1036. 1274. 1541. ἡκομεν P.V. 1. ἡκουσι S.c.T. 843. P. 502. S. 716. ἡκον imp. *they came*, P.V. 664. ἡξω fut. P. 516. C. 554. E. 466. S. 707. ἡξεις P.V. 1023. ἡξει id. 103. A. 245. 605. 1213. 1253. C. 1016. ἡξουσι P.V. 860. subj. ἡκη C. 814. inf. ἡκεῖν A. 591. 838. S. 911. ἡξειν S.c.T. 427. A. 665. part. ἡκοντα A. 633. ἡκοντας 1608. With acc. without a preposition. ἡξεις Ὑβριστην ποταμόν P.V. 719. *you will come to the river Hybristes* Cf. ib. 726. 732. 737. 810. διὰ μάχης ἡξω τέλους S. 740. *I shall engage in the issue of battle.* εἰς ἄρθμόν ἐμοὶ καὶ φιλότητα ἡξει P.V. 192. *will become reconciled to me.*

Ἡκιστα *in the least degree.* οὐχ ἡκιστα *not in the least degree.* i. e. *most*, C. 114.

Ἡλέκτρα C. 16. 250. prop. name.

Ἡλεκτραι *one of the gates of Thebes*, S.c.T. 405.

Ἡλίβατος *exceeding high, inaccessible*, S. 347. On the derivation and meaning of this word, probably a shortened form of ἡλιτόβατος h. e. *insecure as a footing*, see Buttm. Lexil. in voc.

Ἡλίθιος *foolish, vain* A. 357.

Ἡλιθοῦν *to stupify*, P.V. 1063.

Ἡλικία *age.* τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν P. 878. (914. D.) See under κλύειν. This Schütz properly trans-

lates, "*Labant mihi genua istam civium ætatem intuenti.* Nempe conspectis Chori senibus tot millia juvenum robustorum sibi periisse, nec fere quemquam nisi senem superesse dolet. Male igitur Lat. interpres, *juventutem civium consideranti.*"

Ἡλιξ *contemporary.* ἡλικες ἡβης ἐμῆς P. 667. *ye who once with me were young.* παιδὸς δαλὸν ἡλικά C. 600. *a torch co-existent with the child.*

Ἡλιόκτυπος *struck by the sun's rays*, S. 146. Cf. Διόκτυπος.

Ἡλιος *the sun*, P. 22. 25. 91. 228. 709. 798. 810. S.c.T. 428. P. 356. 369. 496. 696. A. 279. 494. 561. 619. 644. 622. 1296. C. 980. S. 210. 252. 750. Dor. ἁλίου E. 886.

Ἡλιοστῆβής *traversed by the sun*, P.V. 793.

Ἡλυσίς *a coming.* τὸ δὲ προκλύειν ἐπεὶ γένοιτ' ἂν ἡλυσίς, προχαιρέτω A. 243. (251. D.) *as for listening for the event before-hand, since its coming will (in any case) take place, away with it.* See the explanation of the whole passage under αὐγή. There is evidently some gloss crept into this verse, as it does not answer to the corresponding verse in the strophe, πρέπουσά θ' ὥς ἐν γραφαῖς προσεννέπειν. For ἡλυσίς, which is the reading of Turn. ἡ λύσις is read in M. Steph. We find also the various readings ἂν ἡλύοις Guelph. ἂν ἡλύοις Ald. ἂν κλύοις Rob. ἂν κλύοις (divisim) Flor. T. Ἡλυσίς is, however, in all probability genuine. Cf. Eur. Herc. Fur. 1041. Hec. 67. Hermann strikes out ἐπεὶ γένοιτ' ἂν and reads τὸ προκλύειν δ' ἡλυσίν προχαιρέτω. Elmsley rejects τὸ προκλύειν. The conjectures of Pauw, Heath, Schütz, and others, depart too far from the vulgate to be worth recording. Pearson conj. ἐπεὶ οὐ γένοιτ' ἂν ἡ λύσις, προχαιρέτω. So Blomf. but without the article. In the absence of further authority from MSS. it is difficult to form any opinion on this passage. It seems, however, not easy to perceive how ἐπεὶ

γένοιτ' ἄν, or the slightly corrupt ἐπιγένοιτ, ἄν, could have crept into the MSS.; and hence Hermann's emendation becomes improbable. From the similarity of the reading ἀνκλύοις of Rob. or ἄν κλύοις of Flor. T. it seems as if the word κλύειν might somehow have been inserted; and in order to make this agree in sense with τῷ προστένειν in the next line, the copyist might have prefixed the preposition to κλύειν. It is probable, therefore, that the true reading is τὸ μέλλον δ', ἐπεὶ γένοιτ' ἄν ἡλυσις, προχαιρέτω. This slightly differs from the strophe, but this (as Scholefield, who adopts this reading, observes) may be obviated by reading ὥσπερ for ὥς. By adopting this, we also avoid the awkwardness of joining τὸ μέλλον with μαθεῖν, i. e. *justice brings to those who have suffered, to know that which (before) was future*, which is somewhat harsh, though, perhaps, not wholly inadmissible.

Ἥμαρ *a day*, S.c.T. 21. A. 622. 654. 1274. 1574. C. 603. ἡματος A. 543. ἡματα P. 421. ἡμασι C. 259. In a metaphorical sense, P. 293. A. 874. τό τ' ἡμαρ καὶ κατ' εὐφρόνην ὁμῶς E. 662. *by day and by night*.

Ἡμέρα *id.* P. 378. 423. A. 311. 1559. S. 713. καθ' ἡμέραν *daily*, P. 827. but in C. 805. καθ' ἡμέραν *by day*, opp. to *by night*. ἐν ἡμέρᾳ E. 105. *id.* τὰς ἀπάσας ἡμέρας P.V. 753. *every day*. ἐν ὑστέραισιν ἡμέραις A. 1651, *in after time*.

Ἡμερεύειν *to pass the day*. ἡμερεύοντας ξένους C. 699. (710. D.) *having travelled all day, all day upon the road*. Here μακρᾶς κελεύθου is not governed by ἡμερεύοντας as Blomf. says, but by τὰ πρόσφορα. Abresch very properly compares Eur. Hel. 515. τὰ πρόσφορα τῆς νῦν παρούσης ξυμφορᾶς αἰτήσομαι.

Ἡμερήσιος *of the day*. ἡμερήσιον φάος A. 22. *a light like that of day*.

Ἡμερόλεγον *reckoning the days*, P. 63.

Ἡμερος *mild, gentle, comp.* ἡμερώτερος A. 1615. Dor. ib. 703.

Ἡμεροσκόπος *watching by day*, S.c.T. 666.

Ἡμεροῦν *to cultivate, improve, pass*. τιθέντες ἡμερωμένην E. 14. *making it cultivated*.

Ἡμερόφαντος *appearing by day*. ὄναρ ἡμερόφαντον A. 82. *an apparition by day*. See Blomf. Gloss. in loc.

Ἡμέτερος *our*, S. 2. 16. 946. S.c.T. 609. E. 353. 932.

Ἡμισυς *half*. ἡμισυς λόγου s. λόγος E. 406. *the half of the discussion, only one side of the case*.

Ἡν *if*, P. 694. ἦν μή S.c.T. 1018. *unless*.

Ἡνία *a rein*, P.V. 1012. In P. 189. (193. D.) ἐν ἡνίαισι δ' εἶχεν εὐαρκτον στόμα, Wellauer objecting to the particle δὲ reads from M. Regg. C.P. ἐν ἡνίαισιν εἶχεν. So Schäf. Melet. Crit. p. 94. Blomf. ἐν ἡνίαισί τ'. If the vulg. is correct, δὲ does not refer to μὲν in v. 188. to which δὲ in v. 190. answers, but merely introduces the subordinate clause.

Ἡνιοστροφεῖν *to drive a chariot*. Vid. seq.

Ἡνιοστρόφος *regulating the reins*. ἡνιοστρόφου δρόμου C. 1018. (1022. D.) *a race-course*. Here, however, there is evidently something wrong. As the passage commonly stands, sc. ὥσπερ ξὺν ἵπποις ἡνιοστρόφου δρόμου ἐξωτέρω. φέρουσι γὰρ νικώμενον φρένες δύσαρκτοι, it is unintelligible. Pauw removes the stop after ἐξωτέρω and makes the whole sentence governed by γὰρ. So Bothe, who reads ἡνιοστρόφον. This position, however, of γὰρ is absolutely inadmissible. Wellauer proposes ἐξω περῶ, or thinks that it may possibly be a verb ἐξωτερῶ, formed after the analogy of ὑστερεῖν, προτερεῖν, and the like. This appears equally improbable. It seems difficult to refuse to admit Stanley's elegant emendation ἡνιοστροφῶ, a word which is found in Eur. Phœn. 176. This is approved

by Butler and adopted by Blomf. Translate, as if I were along with horses, I am driving off the course. Stanley compares P.V. 885.

Ἡπαρ the liver, P.V. 1027.—as the seat of violent emotion, θυγγάνει πρὸς ἥπαρ A. 421. δῆγμα λύπης οὐδὲν ἐφ' ἥπαρ προσικνεῖται A. 766. Cf. C. 270. E. 130.

Ἡπειρογενής born on a continent, P. 42.

Ἡπειρος the continent, P. 704. 723. P. V. 737. E. 75.

Ἡπιος mild. P.V. 480. In A. 1614. (1631. D.) σὺ δ' ἐξορίνας ἥπιοις ὑλάγμασιν ἄξει, notwithstanding Klausen's forced attempt at explanation, ἥπιοις is undoubtedly corrupt. ἥπιους conj. Pauw, νηπίους Jacobs. Blomf., in adopting the former, remarks, "Scilicet Orpheus fera corda mansuefecit: tu vero etiam placida ingenia latratibus irritas." Well., in preferring νηπίους, remarks that the opposition which Blomf. imagines between Orpheus leading the wild, and the Chorus exasperating the gentle, does not exist. Certainly the main stress of the comparison lies in ἦγε and ἄξει sc. in the drawing, and being drawn. Nevertheless the word πάντα seems to favour Blomfield's opinion: "he drew all things (consequently, even the wildest) by his voice: you, on the other hand, having exasperated even the gentle, will be drawn yourself." The verb ἐξορίνας seems rather to require something as an object: but in the absence of further evidence it is difficult to decide between the two emendations, though ἥπιους, as being the least alteration, is, upon the whole, to be preferred.

Ἡρ the spring, P.V. 435.

Ἡρα Juno, P.V. 594. 603. 708. 902. S.c.T. 137. S. 288. 293. 559. 581. 1018.

Ἡρας τελείας E. 205. See τέλειος.

Ἡρως a hero, pl. ἥρως A. 502.

Ἡσθαι to sit. ἥσαι E. 418. ἥται C. 385. also ἥσται S.c.T. 494. ἥσθαι δόμοις A. 836. to sit at home. ἡμένας ἔσω C. 938. id. κορυφαῖς ἐν ἄκραις

ἡμενος P.V. 366. ἐν θρόνοις ἡμενοί C. 609. E. 47. ἡμένας ἐπ' ἐσχάταις ib. 773. ἱκταρ ἡμενοί Διός 952. ἡμενον ἄνω S. 94. ἄνωθεν ἡμένου ib. 592. ἐπ' ἀσπίδος ἥσται S.c.T. 494. (513. D.) rests, h. e. is depicted upon. Blomf. "verte ἥσται collocatur." with acc. σέλμα σεμνὸν ἡμένων A. 176. sitting upon.

Ἡσιόνη prop. name, P.V. 558.

Ἡσᾶσθαι to be worsted. ἡσσωμένων S.c.T. 498. the vanquished party.

Ἡσων inferior, S. 200. 484. ἥσσον less. οὐδὲν ἥσσον A. 1364. οὐχ ἥσσον C. 179. οὐδ' ἥσσον ib. 697. no less.

Ἡσυχοντία. This occurs in a hopelessly corrupt passage, S. 828. (848. D.) Schütz conj. ἡ δοντίαν σ' ἔπειτα. Various other conjectures have been proposed, but no satisfactory light has yet been thrown upon the passage.

Ἡσυχάζειν to be quiet, P.V. 327. 344.

Ἡσυχός quiet, gentle, S. 196. ἡσύνχῳ φρενῶν βάσει C. 445. with a calm process of the mind. Comp. τὰ δ' ἐμφανῶς πράσσουσιν ἡσυχαιτέραν E. 214. (223. Dind.) acting less vigorously or promptly. But here we conceive ἡσυχαιτέρα to be the correct reading.

Ἡσύνχως calmly, quietly, S. 705.

Ἡτορ the heart, P. 953.

Ἡφαιστος Vulcan, the god of fire, P.V. 3. 367. 622. E. 13.

Ἡχέτης sounding. Dor. ἀχέτας P.V. 574.

Ἡχή a sound. ἡχῇ κέλαδος Ἑλλήνων πάρα μολπηδὸν εὐφήμησε P. 380. (388. D.) In this passage, for ἡχῇ, Pierson on Mæris, p. 176. proposes to read ἡχοῖ, which has been adopted by Brunck, Pors. Schütz, Blomf. Dind. It is also found written over ἡχῇ in B. Cant. 2. Butler also approves ἡχοῖ, though it is difficult to understand his reasons. The mention of the echo in this place would seem unintelligible. It is the shouting of the Greeks (not the echo) which is here referred to, to which shouting ἀντηλάλαξεν ἡχώ (v. 383.)

So far then from ἡχώ in the latter clause confirming the conjecture ἡχοῖ in the former, as Butler observes, it seems plainly to disprove it. The dative is not put for σὺν ἡχῇ (as Arnaldus proposes to read), but is used adverbially, *with a shout*, as φωνῇ in P. 384. 414. and in numerous other instances.

Ἡχώ *an echo*, P. 383. *a sound*, P. V. 115. 133. 1084. In S. c. T. 898. (915. D.) is commonly read δόμων μάλ' ἄχῳ ἐπ' αὐτοὺς προπέμπει δαϊκτὴρ γόος. Here the hiatus in ἄχῳ shows the existence of some corruption; and the expression ἐπ' αὐτοὺς προπέμπει is unintelligible. Schütz conj. δεινὰν μάλ' ἄχῳ δ' ἐπ' αὐτοῖς, *valde gravem autem sonum super iis emit tit luctus*. Blomf. ἄχῳ 'π' αὐτούς. Lachm. ἄχάν. Elmsl. ἄχάν ἐς οὓς. If the preposition be retained, Schütz's conj. αὐτοῖς seems necessary. Guelph. however, omits the preposition. It also inverts the order

of the words, reading ἄχῳ μάλ' αὐτοὺς δόμων προπέμπει. This Scholefield adopts, approving also Elmsley's proposal to omit πρό in the antistrophe. Perhaps this is as satisfactory as anything which has been proposed. Translate "*a loud wailing from the house attends them, even a piercing cry*." Upon the meaning of the passage, Butler observes, "Falso hæc de funere quod ex ædibus efferretur Portum intellexisse jam monuit Schützius. Locus autem facile expeditur, si modo fingas dum chorus in fratribus deplorandis occupatur, clamorem ejulantium exaudiri ex ædibus. (He then refers to similar cases in v. 78. seqq. S. 814. seqq. (797. ed. Well.) Hæc si animo tenes, aperta erunt omnia; modo per δόμων ἄχῳ intelligas clamorem ex ædibus quem propinqui et famuli cient, pronomen α̂ ad φρὴν referas, et ad τοῖνδε δυοῖν ἀνάκτοις subaudias ἔνεκα."

Θ

Θακεῖν *to sit*, P. V. 313. with acc. *to sit upon*. θακοῦντι παγκρατεῖς ἔδρας P. V. 389. *sitting on the seat of power*.

Θᾶκος *a seat*, P. V. 280.—*a shrine*, A. 505.

Θαλαμηπόλος *a maiden of the bed-chamber, or house-maiden*, S. c. T. 341.

Θάλαμος *a chamber, or place of abode*, E. 958. Met. θαλάμους ὑπογῆς P. 616.

Θάλασσα *the sea*, A. 562. 637. 932. E. 231. P. 77. 109. 411. (see εἶναι) 693. S. 256. Met. κακῶν θάλασσα S. c. T. 740. *a sea of troubles*. ἄμαχον κῦμα θαλάσσης P. 93. said of an advancing host of men.

Θαλάσσιος *of, or belonging to the sea*. πεζοὺς τε καὶ θαλασσίους P. 550. *mariners*. στενωποῦ θαλασσίου P. V. 364. *a strait*. θαλασσίαν νόσον P. V. 926. *the trident of Neptune*.

Θαλασσόπλαγκτος *wandering over the sea*. θαλασσόπλαγκτα ναυτίλων

όχήματα P. V. 465. Also as a various reading in P. 299. See seq.

Θαλασσόπληκτος *beaten by the sea*. θαλασσόπληκτον νῆσον Αἴαντος πολεῖ P. 299. (307. D.) This is the reading of the best MSS. θαλασσόπλακτον Barocc. Cant. 1. Lambeth. P. and written over in Cant. 2. θαλασσόπλαγκτον C. H. v. l. ap. Turn. which Blomf. suspects to have been the original reading. Lobeck on Soph. Aj. 598. where Salamis is called ἀλίπλαγκτος, perceiving that the word is not there used in its ordinary sense, refers to this passage, and wishes to establish an identity of meaning between ἀλίπλαγκτος and θαλασσόπληκτος. But admitting that the Æolians had a word πλάζω πλάγξω equivalent in sense to πλήσσω, from whence πλαγχθέντες, to which the gloss in Hesychius, πλαγχθέντες. πληγέντες may refer, and that from this are derived

the Latin *plango planctus*, still this would seem to have been confined to the Æolians, and from them derived to the Latins; and it is therefore scarcely possible that a meaning which the Attics did not recognise in the verb would have been retained by them in the verbal *πλαγκτός*. Again, even if *πλαγκτός* could have borne this sense, it is not likely that the tragedians would have employed it in both these senses of *wandering* and *beaten*. If then we can in some cases decide with certainty on its signification, we may examine whether the same will not apply to the rest. Thus in Soph. Aj. 680. there can be little doubt that the true reading is Πὰν ἀλίπλαγκτε φάνηθι, and still less that whether it be an epithet of Pan, as the Scholiast says (cf. μάκαρες ἀλίπλαγκτοι Opp. Hal. iv. 582), or joined with φάνηθι as Hermann asserts, it is derived from *πλάζεσθαι* in the sense of *to wander*. In A. 599. the simple *πλαγκτός* can mean only *led astray, deceived*. So also in the compound *νυκτίπλαγκτος*, which often occurs, the idea of *beaten* is out of the question, which is true also of *πολύπλαγκτος, παλίμπλαγκτος, κ. τ. λ.* Such being then the undisputed sense in these passages, we may perhaps be justified in inferring that it must hold good in the others, where the meaning is less decided by the nature of the case. In P. V. 465. *θαλασσόπλαγκτος* is applied to ships as *roving on the sea*; in Eur. Hec. 770. to the body of Polynices *carried to and fro by the waves*. There is a passage in P. 269. which occasions some difficulty; and here *πλαγκτοῖς* is interpreted by Heath and Butler according to Lobeck's idea. Certainly the meaning cannot be strictly *wandering*, if *διπλάκεσσι* be rightly explained of *the shores of the sea*. See *δίπλαξ*. In the passage from the Ajax, if the meaning assigned to *πλαγκτός* above be the true one, we must either read from MSS. *ἀλίπλακ-*

τος with Erfurdt and Hermann, (so Lobeck, ed. 1.) or explain the vulg. consistently with the sense. We may observe that *πλαγκτός*, besides its strict sense of *wandering*, is also used in the secondary meaning thence derived of *restless, troubled*. It occurs thus in the compound *νυκτίπλαγκτος*, and may possibly be thus used here to express the agitation of the coast, *vexed and troubled* by the waves. The same meaning will suit the passage in the Persæ quoted above.

Θαλερός *soft, genial*. θαλερωτέρῳ πνεύματι S. c. T. 689.

Θάλλειν *to be vigorous, to flourish*. αἶμα θάλλει S. 837. In P. 608. (616. D.) τῆς τ' αἰὲν ἐν φύλλοισι θαλλούσης βίον ξανθῆς ἐλάας, it is used in a transitive signification. *supporting a vigorous existence*. Blomf. objects to this, although MSS. have no variation, and proposes *χεροῖν*, which reading he thinks is expressed in the paraphrase of the Scholiast. Dind. conj. ἴσον. There does not, however, appear to be any reason for condemning this use of *θάλλειν*. See Matth. Gr. Gr. 423. and Bernhardy Synt. Gr. iii. 17. who compares Theoc. 25. 16. ἐπεὶ μελιηδέα ποίην Λειμῶνες θαλέθουσι. Neither does *βίον* seem objectionable; the expressions *μητρὸς ἀγρίας, παρθένου πηγῆς, γαίας τέκνα*, being all derived from living objects. In S. 99. (105. D.) the part. *τεθαλῶς* h. e. *become vigorous*, is conj. by Bothe for the vulg. *τὸ θάλος*. The Scholiast explains both *πυθμὴν* and *τὸ θάλος* of Ægyptus; which is so evidently false as to make it probable that he read the passage differently. Bothe's conjecture accords well with the explanation of the Schol. and expresses *the new vigour displayed by the aged Ægyptus to effect this marriage for his sons*. See *νεάζειν* and *πυθμὴν*.

Θαλλός *a branch*, C. 1031.

Θάλος vulg. in S. 99. See *θάλλειν*.

Θάλπειν *to warm*. ἡ Διὸς θάλπει κέαρ ἔρωτι P. V. 592. τέθαλπται P. V.

653. — Met. to inflame, set on fire, ib. 881.

Θάλπος *heat, warmth*, A. 551. 943. S. 728. μεσημβρινοῖσι θάλπεσι S.c.T. 413. 428. the noon-day sunbeams.

Θαμβεῖν to be astonished at. with acc. τέρας δ' ἐθάμβουν S. 565.

Θάμνος a bush, A. 1289.

Θανάσιμος *deathly, causing death*. θανάσιμον αἶμα A. 991. θανασίμους τύχας ib. 1249. θανάσιμον γόον 1420. a death-song.

Θανατηφόρος *fraught with death*, C. 363.

Θάνατος *death*, S.c.T. 583. 1000. C. 972. S. 117. plur. A. 1313. — *any kind of death*. θάνατος αὐτοκτόνος S.c.T. 663. a death inflicted by each other. ἀσεβεῖ θανάτῳ A. 1472. 1498. ἀνελεύθερον θάνατον 1502. ξιφοδηλήτῳ θανάτῳ 1511. στυγερῷ θανάτῳ C. 1002. plur. μελέους θανάτους S.c.T. 860. ἀντιφονων θανάτων ib. 875. θανάτοις αὐθένταισι A. 1554. periphr. θανάτου τέλος S.c.T. 888. θανάτου μοῖρα P. 881. A. 1441. plur. referring to one person, δεσποτῶν θανάτοις C. 52.

Θανατοῦν to put to death. θανατώσει P.V. 1055.

Θανατοφόρος *fraught with death*, A. 1149.

Θάπτειν to bury C. 434. 674. S.c.T. 999. θάψω S.c.T. 1019. 1043. θάψων A. 1552. θάψαι C. 427. In P. 961 (1000. D.) the vulg. is ἔταφον, ἔταφον, οὐκ ἀμφὶ σκηναῖς τροχηλάτοιςιν, ὅπισθεν δ' ἐπόμενοι. In the first verse Valck. on Eur. Hipp. 1247. conj. ἔταφεν, ἔταφεν, i.e. ἐτάφησαν, a termination of the aorist which, excepting this passage in the Hippolytus, occurs nowhere else in the tragic writers. In this he is followed by Brunck, Schütz, and Blomf. Some commentators, who retain ἔταφον, consider it to have an intransitive signification, like κεύθω and some other verbs. Such was, perhaps, the Scholiast's opinion, who explains it by ἀπέθανον, ἀπέθανον. But the form ἔταφον, from θάπτω, is exceedingly doubtful. Pauw refers it to Xerxes in the first person: Abresch joins it with the accus-

ative in the preceding verse. — In the second verse ὅπισθεν δ' ἐπόμενοι violates the metre. ὅπισθεν ἐπόμενοι Blomf. ὅπιθε δ' ἐπόμενοι Passow. Wellauer, considering that δὲ injures the meaning, and may possibly have been inserted by some one in whose copy κακὰ πρὸς κακά was read in the strophe, reads ὅπιθεν ἐπόμενοι. — With respect to the meaning, Schütz explains σκηναῖς τροχηλάτοιςιν to refer to the covered carriages in which the Persians were wont to carry their dead to burial. Schol. ἔθος ἦν τοῖς Πέρσαις σκηνὰς τῶν ἀμαξῶν ἄνωθεν ποιουμένους, ἐπιφέρειν ἐκεῖσε τοὺς νεκρούς, καὶ οὕτως αὐτοὺς προπεμπέοντες, ἔθαπτον. Schütz reads ἐπομένοις, and translates ἀμφὶ σκηναῖς κ.τ.λ. not with cars, etc. nor with attendants, a sense which ἀμφὶ clearly cannot bear. Butler conj. ἐπομέναις as referring to ἀμάξαις. So Blomf. who is equally incorrect with Schütz in translating ἀμφὶ σκηναῖς in sandapirilis; οὐκ ὅπισθεν ἐπόμενοι he refers to the dead, who were not brought home with the army. Well., referring ἐπόμενοι to the dead, explains σκηναῖς τροχηλάτοιςιν of the chariot of Xerxes, which these being dead no longer accompanied. So Dind. Heath refers it to the tents of the camp, near which, in prosperous warfare, the dead are usually buried, whereas, in this case, they were buried in a hasty manner, wherever they happened to lie. None of these explanations appear quite satisfactory. Dind. rightly observes that ἔταφον, ἔταφον is from ταφεῖν not θάπτειν, sc. obstupui. Cf. ταφεῖν. The construction must then be οὐχ ἐπόμενοι (εἰσὶ h. e. οὐχ ἔπονται) ἀμφὶ σκ. τροχ. ὅπιθεν. Possibly ἐπομένοις may be conj. as the dative governed by ἔταφον. Cf. συνορμένοις in A. 419. or ἐπομένους from C. Turn. which have ἐπόμενος.

Θαρσαλέος *confident*, P.V. 534.

Θαρσεῖν to be of good courage. θαρσοῦσι S. 743. θάρσει S. 713. 721.

993. *θαρσεῖτε* S. 595. 888. S.c.T. 774. *θαρσῶν* P.V. 917. C. 814. *θαρσήσας* C. 655. *taking courage*. In A. 1656. the vulg. is *θαρρῶν*, but here Porson rightly restored the harsher form *θαρσῶν*. So Blomf.

Θάρσος *confidence, boldness*. A. 955. S.c.T. 166. 252. 1032. *τῶνδε θάρσος* C. 89. *courage for these things*. Compare the use of the genitive in P.V. 16. *πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν*.

Θαρσύνειν [ῶ] *to encourage*, P. 212.

Θάρυβις prop. name of a man, P. 52. 315. 932.

Θάτερον. See *ἕτερος*.

Θαῦμα *wonder*, S. 508. E. 355.

Θαυμάζειν *to admire, respect*, S.c.T. 754. *to wonder at*, with acc. A. 853. 1372. with gen. of person, followed by an infin. *θαυμάζω σου, πόντον πέραν τραφεῖσαν ἀλλόθρου πόντιον κυρεῖν λέγουσαν* ib. 1172. *I wonder at you, that you*, etc. fut. mid. *θαυμάσει* P.V. 474. pass. *χάρις ἀφ' ἡμῶν ὀλομένων θαυμάζεται* S.c.T. 685. *it is a thing highly prized*.

Θαυμαστός *wondrous*, P. 208. E. 46, S. 237.

Θέα *a spectacle*, P.V. 241.

Θεά *a goddess*, S.c.T. 86. 91. E. 233. 249. 389. 641. 698. 789. 919. *ὦ κατὰ χθονὸς θεαί* E. 115. *θεαὶ ἀοιδοί* S. 676. (in loc. dub.) *Παλλὰς θεά* E. 215. P. 339.

Θέαμα *a sight*, P.V. 69. 304.

Θεήλατος *driven by God*, A. 1270.

Θείνειν *to strike or hammer*, P.V. 56. 76. *to strike*, as a vessel with its beak, P. 410. intrans. *στυφέλου θείνοντας ἐπ' ἀκτᾶς* P. 927. (965. D.) *beating upon the beach*. Here the vulg. *θανόντας*, which violates the sense, has been altered from MSS. into *θείνοντας*. Dind. considers *ἐπ' ἀκτᾶς* corrupt. pass. *to be slain*, S.c.T. 938. P. 295. C. 382. On S.c.T. 364. see *θένειν*.

Θεῖος *divine*, P.V. 685. S. 559. 572. *heaven-sent*, A. 465. *τὸ θεῖον* *the deity*, C. 952. *divine inspiration*, A. 1054. — *magnificent, illustrious*, P. 75. A. 1527. C. 854.

Θέλγειν *to soothe, or persuade*, *θέλξει* P.V. 173. 867. *θέλξειν* E. 860. *σὺ δὲ θέλγοις ἂν ἄθελκτον* S. 1041. *to comfort with love*, S. 566. pass. *τὰ δ' οὔτι θέλγεται* C. 414. *this is not a case which admits of coaxing*.

Θέλειν *to wish or desire*. *θέλω* P.V. 308. 820. P. 226. 514. A. 1295. C. 173. 838. 891. 895. S. 448. *θέλεις* P.V. 321. 343. A. 1376. C. 220. E. 408. 414. *θέλει* P.V. 654. 942. A. 247. *θέλοιμι* P.V. 346. A. 3. 10. S. 205. *θέλοι* P.V. 670. *θέλων* P.V. 118. 502. S.c.T. 336. 449. 487. P. 174. *θέλουσα* P. 200. A. 234. *θέλοντος* A. 664. *θέλοντι* C. 515. *θέλοντες* P.V. 201. S. 709. *to be willing*, E. 250. 407. 847. S. 384. 768. S.c.T. 1018. *θέλησον* P.V. 785. *θελήσῃ* 1030. *θεοῦ θέλοντος καὶ μὴ θέλοντος* S.c.T. 409. *θεῶν θελόντων* 544. *Διὸς θέλοντος* 696. *κείνου θέλοντος* S. 208. *θέλουσ' ἄκοντι κοινώνει κακῶν* S.c.T. 1024. *θελούσης οὐδὲ πρὸς βίαν τινός* E. 5. — *ὣν ἂν δύναμις ἡγεῖσθαι θέλῃ* P. 170. *wherein my power is willing* (h.e. is able) *to direct me*. — *θέλων* part. *propitious, ready*, C. 19. 801. *θέλουσα θέλουσαν ἀγνά μ' ἐπιδέτω Διὸς κόρα* S. 136. *glad, willing*, A. 650. (Here Cant. Pors. Elms. read *ναῦν στελοῦσ'*. Casaub. Stanl. Blomf. Dind. *ναυστολοῦσ'*) C. 754. 782.

Θελεμός (?) *abundant, copious*. *ποταμοὺς οἱ διὰ χώρας θελεμόν πῶμα χέουσι* S. 1007. Some derive this word from *θάλλω* *to flourish*, others from *θέλω* *to be willing*. The latter appears preferable. Passow compares the expression *γῇ ἐθέλουσα* in Xenoph. and the *volentia rura* of Virgil.

Θέλεος *willing*. *θέλεος ἀθέλεος* S. 842. *whether you will or not*.

Θελκτήριον *a charm*. *γλώσσης ἐμῆς θελκτήριον* E. 846. — *an alleviation*. *πόνων θελκτήρια* C. 659.

Θελκτήριον *soothing, charming*, E. 81. S. 982. with gen. *alleviating, remedying*. *γένοιτο μῦθον μῦθος ἂν θελκτήριος* S. 442.

Θέλκτωρ *a charmer*, S. 1023.

Θεμερῶπις (from *θεμερός* *severe*, *ὦψ* *face*) *stern-faced*, P.V. 134.

Θέμις *the goddess Themis*, P.V. 48. 209. 876. E. 2. S. 355.

Θέμις *right, justice*, S. 37. ἀποστα-
τεῖ θέμις E. 392. *there is an absence of
justice.—a solemn decree.* τήνδ' ἀκούεις
ὀρκίων ἐμῶν θέμιν A. 1406. *this, the
solemn purport of mine oath.—a fixed
penalty.* μένει Ἄρει κτίνειν ὁμοίαν
θέμιν S. 430. (436.D.) So Seidler, h.e.
*in whichever way you shall decide
this matter, it remains for your sons
and house to pay an equal tribute or
penalty to the god of war*, h.e. as
Wellauer well observes, ἡ τοῖσιν ἡ
τοῖς πόλεμον αἶρεσθαι μέγαν πᾶς
ἔστ' ἀνάγκην v. 434. — θέμις ἔστι, or
θέμις ellipt. *it is lawful.* ὅ τι καὶ δυ-
νατὸν καὶ θέμις αἰνεῖν A. 98. sc. ἔστι.
Cf. ib. 210. E. 449. — τὸ μὴ θέμις *that
which is unlawful*, C. 632. πότερα
κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; S.
331. *do you speak out of hostility, or
on account of the injustice of the
thing?* In this latter usage the word
is indeclinable.

Θεμίσκυρα name of a place, P.V. 726.

Θεμιστός *lawful.* οὐ θεμιστοῦ S.c.T.
675 *unlawful.*

Θεμιστῶς *lawfully*, οὐ θεμιστῶς C.
635. Cf. ἀθεμιστῶς. Dind. properly
writes the word as an oxyton.

Θένειν (†) *to strike.* θένει δ' ὀνειδέει
S.c.T. 364. (382. D.) *assails with re-
proach.* Blomf. condemns the pre-
sent form θένειν altogether (so Pas-
sow), and substitutes from Guelph.
Rob. Seld. and other MSS. θείνει.

Θεοβλαβεῖν *to sin against the gods*,
P. 817.

Θεόθεν *by the will or impulse of
God*, S.c.T. 306. P. 102. A. 105. 130.
C. 38. 929.

Θεοκλυτεῖν *to ask a hearing from
the gods*, P. 492.

Θεόκλυτος *uttered in the ears of
the gods*, S.c.T. 129.

Θεόκραντος *effected by the gods*,
A. 1467.

Θεομανής *maddened by the gods*,
S.c.T. 635.

Θεομήστωρ *in counsel like a god*,
P. 648.

Θεομυσής *under the curse of sin-
ning against God*, E. 40.

Θεοπρόπος *one sent to consult a
god*, P.V. 662. Derived according to
some from θεός and προέπω, but ac-
cording to others meaning ὁ τὰ τοῖς
θεοῖς πρέποντα εἰπών. Buttm. Lexil.
art. 64. derives it from θεός and πρέ-
πω, h. e. *to appear, to give a sign*,
conceiving that the old expression
may have been θεός πρέπει "the god
sends a sign," the sign itself being
called θεοπρόπιον, and the interpre-
ter of it θεοπρόπος. See Lexil. in
loc. cit.

Θεόπτυστος *hated by the gods*,
S.c.T. 586.

Θέορτος *sprung of God, divine*,
P.V. 767.

Θεός *God, the supreme Being.* with
art. ὅταν σπεύδῃ τις αὐτός, χὼ θεός
ξυνάπτεται P. 728. without art. εἰ δὲ
τοῦμπαλιν κραίνη θεός A. 1398. Cf.
P.V. 861. S.c.T. 21. 35. 142. 409. 511. 531.
590. 607. 671. 698. P. 93. 446. 487. 506. 758.
A. 264. 589. 717. 902. 926. C. 336. 1060.
E. 503. 631. S. 1059. — plur. *the gods*,
gods generally; with art. ἅπαντας
ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον C. 889.
Cf. P.V. 222. 738. 962. P. 675. A. 329.
499. C. 199. 210. 253. 488. E. 156. 692.
S. 899. without art. δεῖ θεοῖς δοῦναι
δίκην P.V. 9. Cf. P.V. 29. 37. 49. 82. 92.
120. 160. 203. 354. 425. 437. 527. 905. 915.
942. 947. 956. 1029. S.c.T. 4. 14. 23. 69.
86. 91. 104. 150. 167. 194. 199. 201. 205. 208.
213. 215. 235. 248. 257. 258. 261. 264. 295.
400. 404. 423. 432. 493. 506. 532. 544. 548.
578. 588. 608. 635. 683. 684. 701. 703. 714.
755. 1007. 1009. 1038. 1042. P. 146. 160.
212. 225. 286. 339. 354. 396. 489. 514. 596.
614. 727. 735. 795. A. 1. 88. 308. 330. 341.
344. 361. 385. 513. 525. 539. 564. 582. 623.
935. 795. 803. 818. 826. 887. 896. 907. 920.
935. 997. 1252. 1257. 1262. 1561. 1629. C.
120. 146. 455. 468. 628. 769. 771. 773. 791.
1024. E. 1. 20. 55. 70. 73. 109. 156. 164. 182.
188. 224. 341. 364. 370. 614. 692. 748. 775.
791. 808. 839. 879. 925. S. 24. 73. 116. 152.
154. 168. 350. 358. 391. 408. 446. 496. 498.
585. 625. 642. 685. 706. 714. 735. 736. 754.
790. 851. 899. 905. 992. 994. 1047. — *a god*,

any god. οἷα πρὸς θεῶν πάσχω θεός P.V.92. Cf. id. 14. 29. 37. 119. 155. 793. P. 697. A. 649. 899. 1176. E. 148. 260. S. 211. with the article in reference, τὸν θεὸν καλεῖ A. 1048. τὸν πανώλεθρον θεόν S. 409. without the article, but referring to a definite god, θεοῦ τ' ἐφετμαί C. 298. sc. Apollo. Cf. E. 25. 33. θεοῦ ἀκτῖνας P. 494. sc. Ἡλίου. Βόσπορον ῥόον θεοῦ P. 732. sc. Neptune. Cf. S. 215. θεοῦ Φοίβου E. 272. τὸ εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον C. 58. *this is divine, and more than divine.*—Applied to the king of the Persians by an Eastern hyperbole. Περσᾶν Σουσιγενῇ θεόν P. 635. Cf. ib. 153. 697.—θεός *a goddess.* τὰν ὠλεσίοικον θεόν S.c.T. 703. Cf. E. 287. 636. 843. S. 295. 1020.

Θεόσσυτος *sent from God*, P.V. 646. Also written θεόσυτος. Cf. δορυσσόος.

Θεοστύγητος *hated by God*, C. 626.

Θεόσυτος P.V. 116. 599. Cf. θεόσσυτος.

Θεοτίμητος *honoured by the gods*, A. 1310.

Θεότρεπτος *overturned or altered by the gods*, P. 871.

Θεοφιλής *dear to the gods*, superl. E. 831.

Θεοφόρητος *under a divine impulse*, A. 1111.

Θεοφόρος *divinely inspired*, A. 1121.

Θεραποντίς *appointed to service.* Θεραποντίδα φερνήν S. 957. *an appointed dower of handmaidens.* See under ἐπί.

Θερίζειν *to mow down*, S. 629. contr. Met. ἔθρισεν A. 522.

Θερμαίνειν *to warm.* P. 497. Met. *to act violently.* πολλὰ θερμαῖνοι φρενί C. 998. *would plan many daring deeds.*

Θερμοεργός *hot-headed, headstrong*, E. 530.

Θερμόνους *warmed by inspiration*, A. 1145.

Θερμός *hot, heated.* θερμὰ λουτρά C. 659. ἦπαρ θερμόν C. 270.—*warm with blood.* θερμῷ φοινίῳ προσφάγ-

ματι A. 1251. Met. *hot-headed, violent.* ναύταισι θερμοῖς S.c.T. 685.

Θερμῶδων *name of a river*, P.V. 727.

Θέρος *summer.* P.V. 454. A. 5.—*a harvest*, Met. πάγκλαυτον θέρος P. 808. πολλὰ δύστηνον θέρος A. 1640.

Θέσμιον *an ordinance*, E. 468. S. 689.

Θέσμιος *fixed, ordained.* θέσμιον γονὰν ἀραῖον A. 1545. *a fixed succession of curses.*

Θεσμός *a fixed ordinance or decree*, E. 369. 462. 541. 585. 651.—θεσμὸν πυρός A. 295. *the fixed succession of the beacon fires.*—*a regular or solemn song.* Κύπριδος οὐκ ἀμελεῖ θεσμός ὃδ' εὐφρων S. 1016.

Θεσπέσιος *divinely speaking*, A. 1125.

Θεσπίζειν *to utter predictions*, A. 1183. 1186.

Θεσπιωδεῖν *id.* A. 1133.

Θεσπιωδός *uttering predictions*, A. 1105.

Θεσπρωτός *Thesprotian*, P.V. 833.

Θέσσαλος *a Thessalian*, P. 481.

Θεστιάς *a daughter of Thestius*, sc. Althæa, C. 597.

Θεσφατηλόγος *uttering prophecies*, A. 1416.

Θέσφατον *an oracle or prediction*, S.c.T. 600. 826. P. 726. 787. A. 1084. 1101. 1103. E. 564.

Θέσφατος *divinely predicted.* θεσφάτον μόρου A. 1294.

Θεωρεῖν *to behold*, P.V. 302.

Θεωρία *a sight*, P.V. 804.

Θεωρίς *sc. ναῦς*, properly, *a ship sent to convey persons called θεωροὶ on a sacred mission.* Metaphorically applied to Charon's bark for conveying the dead over the Styx, S.c.T. 840.

Θεωρός *a spectator*, P.V. 118. C. 244.

Θῆβαι *Thebes (in Egypt)*, P. 38.

Θηγάνειν *to whet*, A. 1517.

Θηγάνη *a whet-stone*, A. 1518. Met. αἱματηρὰς θηγάνας E. 821. *incitements to bloodshed.*

Θήγειν *to whet*, A. 1235. Met. pass.

τεθηγμένος *whetted, sharp, violent.*
τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς
λόγῳ S.c.T. 697. τραχεῖς καὶ τεθηγ-
μένους λόγους P.V. 311.

Θήκη *a sepulchre*, P. 397. A. 442.
In S. 25. ὑπατοὶ τε θεοὶ καὶ βαρύτιμοι
χθόνιοι θήκας κατέχοντες, Schütz re-
fers θήκας to ὑπατοὶ and χθόνιοι,
and understands it generally of *the*
temples of the gods. It seems doubt-
ful whether θήκη can thus be under-
stood. Müller and Butler refer it to
the sepulchres of the departed an-
cestors of the Danaïdes, which were
under the protection of the infernal
gods. Perhaps χθόνιοι rather refers
to the *deceased heroes* of the coun-
try, who, *having been buried therein*.
were now become its protectors. Cf.
A. 502. ἥρως τε τοὺς πέμψαντας εὖμεν-
εῖς πάλιν στρατὸν δέχεσθαι.

Θηκτός *whetted*, S.c.T. 925.

Θηλυγενής *female*, S. 28.

Θηλυκρατής *having power over*
women, C. 592.

Θηλυκτόνος *slaying by a female*
hand, P.V. 862.

Θηλύνους *weak or womanly-mind-*
ed, P.V. 1005.

Θῆλυς *female*. θήλεια *a female*.
ἀλέκτωρ ὥστε θηλείας πέλας A. 1656.
—*effeminate*. θήλεια γὰρ φρήν C. 303.
ὁ θῆλυς ὄρος A. 472. See ὄρος. θῆλυν
νόμον C. 808. *a strain sung by women*.
θῆλυς *abs. a female*, θῆλυς ἄρσενος
φονεύς ἐστίν A. 1204. On C. 495.
οἴκτειρε θῆλυν, ἄρσενός θ' ὁμοῦ γόνον,
see ἄρσην.

Θηλύσπορος *of the female sex*. P.V.
857.

Θῆν *in truth, forsooth*, P.V. 930.

Θήρ *a beast of the field*, A. 141.
1033. C. 992. E. 126. 141. S. 977.—
opposed to ἄνθρωπος κ.τ.λ. E. 70.—
referring to the Sphinx. θηρὸς ἐχ-
θίστου δάκους εἰκώ S.c.T. 540.

Θήρα *game, the produce of hunting*
or search for food, C. 249.

Θηρᾶν *to hunt*, Met. *to catch or*
take. ἤμαρτον ἢ θηρῶ τι; A. 1167.
am I wrong, or do I hit the mark?
—*to capture*. τήνδε θηρᾶσαι πόλιν P.

229. mid. v. *to take or steal*. θηρῶμαι
πυρὸς πηγὴν κλοπαίαν P.V. 109. pass.
πρὸς ἄτης θηραθεῖσθαι P.V. 1074. *over-*
taken by calamity.

Θηράσιμος *which may lawfully be*
sought for. οὐ θηρασίμους P.V. 860.

Θηρεύειν *to seek for*, P.V. 860.—*to*
catch. pass. ἐθηρεύθης C. 486.

Θηρίον *a beast*, C. 230.

Θησαυρός *a treasure*, P. 234. Met.
a receptacle or treasury. θησαυρὸν
βελέεσσι P. 981, *a quiver*.

Θησεύς *Theseus*. E. 380. 655.

Θησηῖς *fem. belonging to Theseus*,
E. 980.

Θιγγάνειν *to touch*. with gen.
S.c.T. 44. 240. θιγγάνει πρὸς ἦπαρ A.
421, *touches (them) to the heart*. Cf.
the expression πρὸς δέρην τεμών E.
562.—aor. 2. θιγεῖν A. 649. 1011. C.
936. 989. P.V. 851.

Θίς *a heap*. θῖνες νεκρῶν P. 304.
heaps of slain.

Θνήσκειν *to die*, S.c.T. 1002. A. 732.
C. 293. part. S.c.T. 224. 730. 778. C.
839. ὁ θνήσκων C. 324. *the deceased*.
perf. τέθνηκας C. 497. 880. τέθνηκε
S.c.T. 1002. P. 288. τεθνᾶσι P. 436.
inf. τεθνᾶναι A. 525. part. τεθνηκώς
C. 1039. εἰ ἦν τεθνηκώς A. 843. τεθ-
νηκότος A. 616. C. 752. τεθνεῶτα
C. 671. τεθνηκόσι S.c.T. 666. A. 554.
τεθνηκότας C. 873. fut. τεθνήξομεν
A. 1252. fut. mid. θανουμένη 1293.
aor. 2. ἔθανες S.c.T. 941. 943. θάνον
(the augment being omitted in nar-
ration, θάνον Blomf.) P. 482. opt.
θάνοιεν A. 331. subj. θάνῃ A. 1291.
θάνωσι S.c.T. 717. part. θανών S.c.T.
459. 1008. P. 290. 306. 317. 660. A. 493.
1312. 1571. C. 472. E. 324. S. 225. 965.
θανοῦσα C. 893. θανόντος A. 817. C.
146. 246. 321. E. 618. θανούσης A. 1299.
Dor. θανούσας S. 772. θανόντι S.c.T.
385. 1025. C. 499. 510. θανούσῃ A. 1290.
θανόντα P. 698. A. 1334. C. 882. S.
411. θανόντες S.c.T. 48. C. 551. θανοῦ-
σαι S. 151. θανοῦσι P. 828. A. 1312. C.
350. E. 308. θανόντας S.c.T. 820. C.
266. inf. θανεῖν P.V. 752. 755. 935.
S.c.T. 618. P. 424. A. 536. 1637. 1638.
C. 542. E. 595. S. 783. — with ἐκ or

πρός, *to be slain by*. ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων S.c.T. 787. θανόντες ὥσπερὶ πρὸς τῶν φίλων A. 1192.—Met. *to perish, come to nought*. λόγοι πεδάρσιοι θρώσκουσι, θνήσκοντες μάτην C. 833.

Θνητός *mortal*, as opposed to *immortal* or *divine*. οὐχ ὑπέρφεν θνητὸν ὄντα χρὴ φρονεῖν P. 806. Cf. P.V. 739. 802. S.c.T. 424. P. 94. 100. 694. 735. A. 897. pl. θνητοὶ *mortals, mankind*. πολλὰ κακὰ γίγνεται θνητοῖς P. 694. Cf. P.V. 8. 38. 84. 107. 239. 248. 267. 412. 462. 496. 543. 551. 616. 734. P. 624. E. 321. S. 804.

Θοάζειν *to sit*, S. 590. (595. D.) ὑπ' ἀρχᾶς δ' οὐτινος θοάζων τὸ μείον κρεισσόνων κρατύνει· οὐτινος ἄνωθεν ἡμένου σέβει κάτω. In the Scholium on this passage, οὐχ ὑπὸ δὲ τὰς ἀρχὰς τινος τῶν κρεισσόνων καθήμενος, τὸ μείον ἔχων, we see that the explanation of θοάζων is καθήμενος, *sitting*. Likewise in Soph. Œd. T. 2. τίνας ποθ' ἔδρας τάσδε μοι θοάζετε; the explanation which stands first in the Scholium is θοάζετε. κατὰ διάλυσιν ἀντὶ τοῦ θάσσετε. From this Buttm. (Lexil. v. θαάσσειν) rightly observes that this must have been the general traditional explanation. The meaning of the passage is, *He does not, sitting under the authority of any one, wield a weaker power than (others) more mighty: he does not feel reverence below, whilst some one is sitting above him*. To this Erfurdt, Hermann (on Soph. Œd. T. v. 2.) and others, who wish to derive θοάζω from θοός, and connect it with the idea of *quick motion*, object; they do not, however, explain themselves further, than to deny that θοάζων means *sitting*. With this Well. agrees, and adopts the reading of Turn. θοάζον, and proposes to alter κρεισσόνων into κρεῖσσον ὄν, which he translates *sub nullius imperium confugiens id quod te debilius est fortius factum te superare potest*. Buttm., however, shows satisfactorily

that no idea of *haste* is implied in the passage of Soph. and that in the passage before us, the idea of *sitting* is peculiarly suited to the notion of a *ruling power*. See v. 592. Ag. 176. etc. See also ἐπιθοάζω and cf. Buttm. Lexil. s. v. θαάσσειν.

Θοινᾶτήρ *a reveller, or devourer*, A. 1483.

Θοίνη *a feast*, P.V. 528.

Θολερός *turbid*, P.V. 887.

Θοός *quick*, A. 463. P.V. 129.

Θούριος *fierce, impetuous*, S.c.T. 42. P. 73. 704. 740. — *swift*. θούριος ὄρνις A. 112. θουρίοις τόξοις E. 597.

Θοῦρος *id.* P.V. 354. P. 134.

Θοῶς *quickly*, P.V. 1062. P. 390.

Θράσος *boldness, audacity*, P.V. 42. 863. S.c.T. 171. P. 730. 817. A. 163. 747. — *confidence*, P. 386. A. 777. 966. 1412. S. 493. 500. 933.

Θράσσειν *to disturb*. θράξαι P.V. 651. This, according to Buttmann in Lex., p. 508. should be circumflexed, the *a* being long by nature.

Θρασύνειν [ῡ] *to embolden*, A. 265. pass. θρασύνεσθαι *to be emboldened, or assured*, A. 1161. Met. πρὶν ὄρμῃ ναῦν θρασυνθῆναι S. 753. *before it is secured within the anchorage*.

Θρασύς *bold, daring*. P.V. 178. 873. E. 286. πρὸς ἀλλήλους θρασύν 825. *fighting against each other*. τὸ μὴ θρασύ S. 194. *an absence of daring, modesty of behaviour*.

Θρασυσπλάγχνως *with a bold heart*, P.V. 732.

Θρασυστομεῖν *to speak boldly*, P.V. 200.

Θρασύστομος *speaking boldly*, S.c.T. 694. A. 1372.

Θραύειν *to shiver*, P. 192. 408. pass. θραυόμενας E. 527.

Θραῦμα *something broken*, Met. θραύματ' ἐμοὶ κλύειν A. 1139. *things heart-breaking for me to hear*. Here θαύματα is another reading, which Dind. prefers.

Θραῦσμα *a fragment*, P. 417.

Θρέεσθαι *to utter, chiefly in sorrow*, S. 104. μινυρὰ θρεομένας A. 1137. ut-

tering plaintive sounds. θρεύμαι Dor. S.c.T. 78. On C. 964. see under εὐ-πρόσωπος.

Θρέμμα *a creature, or animal*, S.c.T. 164.

Ορεπτήριος *nourishing*. μαστὸν θρεπτήριον C. 538. *pass. nourished, grown*. πλόκαμον Ἰνάχῳ θρεπτήριον C. 7. For the custom here alluded to of dedicating the hair to native rivers, see Il. ψ. 140. seqq. and Blomf. Gloss. in loc.

Θρήκη *Thrace*, P. 509. 558.

Θρήκιος *Thracian*, P. 951. A. 640. 1392.

Θρηνεῖν *to lament*, P. 672. A. 1522. C. 913. with acc. P.V. 618.

Θρηνητήρ *a mourner*, P. 900.

Θρηνητής *id.* A. 1045.

Θρήνος *a lamentation or dirge*, S.c.T. 845. 1056. A. 964. 1295. C. 332. 338. θρήνος οὐμός P.V. 388. *your lamenting over me*.

Θριγκοῦν *to finish or complete*. ἄτας τάσδε θριγκώσων φίλοις A. 1256. From θριγκός, *a coping stone*.

Θρίζειν *sync. from θερίζειν qu. v.*

Θρίξ *hair*, S.c.T. 517. 546. P. 1013. A. 548. C. 171. 228. 610. κηδείου τριχός C. 224. *hair shorn as an offering to the dead*.

Θροεῖν *to speak or utter*. with acc. P.V. 611. A. 104. 1108. 1112. θροούσα πρὸς σέ C. 816. mid. v. θροούμενος E. 486.

Θρόμβος *a clot (of blood)* C. 526. 539. E. 175. On E. 158. see seq.

Θρόνος *a throne, or seat of authority*, P.V. 228. A. 251. plur. P.V. 769. 912. 914. P. 761. C. 565. 969. E. 220. 487. S. 369. — *any seat*, S. 773. E. 47. 158. Here, however, θρόμβον should be read with Wakefield. ἀμαξήρη θρόνον A. 1024. *a carriage seat*. σοὶ πέλας θρόνους ἔχειν S. 205. *to be sitting near you*. μαντικοῖσιν ἐν θρόνοις E. 586. *a seat of divination*. Cf. ib. 18. 29. In metaphorical expressions, e.g. τὸν Αἰσχύνης θρόνον τιμῶντα S.c.T. 391. φρενὸς φίλον θρόνον A. 950.

Θρώσκειν *to spring up*. Met. λόγοι πεδάρσιοι θρώσκουσι C. 833. — in sens.

obsc. ὁ θρώσκων *the male*, τίκτει δ' ὁ θρώσκων E. 630.

Θυγάτηρ *a daughter*, A. 84. 217. 1537.

Θύειν *to offer sacrifice*. δεῖ κάρτα θύειν S. 445. Cf. A. 580. E. 659. S. 959. — *to offer in sacrifice*. ἔθυσεν αὐτοῦ παῖδα A. 1391. θῦσαι πέλανον P. 200. νυκτίσεμνα δεῖπνα. ἔθυον E. 109. — mid. v. *to slaughter*. μογεράν πτάκα θυομένοισι A. 135. *pass. τυθείσης* C. 240. τῷ τεθυμένῳ E. 316. 325. — *to rage (as Homer uses the word)*. θύουσιν Ἀδου μητέρα A. 1208.

Θύελλα *a storm*, A. 793.

Θυέστης *Thyestes*, A. 1215. 1566. 1570. In C. 1065. the words τε Θυέστου are considered by Herm., and probably correctly, as a gloss.

Θυηπολεῖν *to engage in sacrifice*, A. 253. Here Blomf. rightly observes, "Clytæmnestra εὐαγγέλια ἔθυε."

Θυηπόλος *engaged in sacrifice*, P. 198.

Θυηφάγος *consuming frankincense*, A. 583.

Θυιάς *a Bacchante*, S.c.T. 480. 818.

Θῦμα *a sacrifice, or slaughter*, A. 1089. 1283.

Θυμαλγής *pained in soul*, A. 1002.

Θυμέλη *an altar*, S. 654.

Θυμηδής *agreeable*, S. 940.

Θυμοβόρος *consuming the soul*. governing an accus. like a participle, θυμοβόρου φρένα λύπης A. 111. So Herm. Dind.

Θυμόμαντις *prophesying in spirit*, P. 220.

Θυμοπληθής *filling the soul*, S.c.T. 668.

Θυμός *the mind, or soul, the seat of the feelings*. θυμοῦ κάρτα κινητήρια S. 443. Cf. P.V. 380. 537. S.c.T. 52. 489. P. 11. 753. A. 965. 1361. C. 416. S. 562. θυμῷ βάλε P.V. 708. *give heed to*. ἐκ θυμοῦ A. 48. *with all their soul*. ἅπαντι θυμῷ E. 708. *with all my heart*. παντὶ θυμῷ A. 708. *with all my might*. — *wrath, passion*, C. 387. E. 807. 838.

Θυμοῦσθαι *to be angry*. θυμώσομαι A. 1039. E. 703. 768.

Θύμωμα *wrath*. ἄοινοις ἐμμανεῖς

θυμώμασι E. 822. *maddened, but not with wine.*

Θύννος *a thunny fish*, P. 416.

Θύος *incense used in sacrifice*, pl. C. 799.—Met. A. 1383. See ἐπιτιθέναι.

Θυοσκινεῖν (so vulg.) *to cause sacrifices to be made. περίπεμπτα θυοσκινεῖς* A. 87. *cause sacrifices to be made by sending round about.* Here θυοσκεῖς from Turn. is preferred by Blomf. and Dind.

Θύρα *a door. θύρας ἐρκείας* C. 642.

Θύραθεν *without. τὰ τῶν θύραθεν* S.c.T. 68. 175. *the affairs of the enemy without.*

Θυραῖος *being without, or abroad. κεί θυραῖός ἐσθ' ὅμως* C. 113. *θυραῖος πόλεμος* E. 826. *foreign war. τοῦδε τάνδρὸς ἠψάμην θυραῖος ὢν* A. 1590. *though not on the spot. θυραίαν τήνδε τρίβειν* A. 1025. (1055. D.) *to stand here at the door.* Scholef. says correctly “θυραίαν τήνδε valet hic antefores.” The constr. is οὗτοι σχολή πάρα ἐμοὶ (ἐμὲ) θυραίαν τήνδε τρίβειν. For τήνδ' Musgr. conj. τῇδ'. So Dind.

Ἰά *a cry*, P. 899.

Ἰάλλειν *to send*, C. 44. 490. with ἐς and ἐπί P.V. 662.

Ἰαλτός *sent*, C. 22.

Ἰᾶνες (contr. for Ἰάονες) *the Ionians*, P. 911. 984. Also as a various reading in P. 972. So M. and three other MSS.

Ἰάονες *id.* P. 174. 555. vulg. in 972.

Ἰαόνιος *Ionian, h.e. Grecian. Ἰαονίοισι νόμοισι* S. 66. (69. D.) πάντας τοὺς Ἕλληνας Ἰάονας οἱ βάρβαροι ἐκάλουν Schol. In this passage Spanh. on Arist. Ran. 695. mentions ἀηδονίοισι as a various reading, h. e. *with strains like the nightingale's.* So Stanl. Dind. qu. v.

Ἰάπτειν *to hurl*, S.c.T. 281. A. 496. S. 90. pass. ἰάπτεσθαι S.c.T. 526.—πρόσθε πυλᾶν κεφαλὰν ἰάψειν S.c.T. 507. *will lose his head.*—intrans. *to move quickly. ἰάπτει † βάσιδος δι'*

—τὸν θυραῖον ὄλβον A. 811. *wealth belonging to another.*

Θυροκόπος *one who knocks at doors, a beggar*, A. 1168.

Θυρωρός *a porter*, C. 558.

Θυσία *a sacrifice*, S.c.T. 683. A. 147. 207. pl. A. 101. 1141. E. 990.

Θυστάς *sacrificial. θυστὰς βοή* S.c.T. 251. *a cry made at a sacrifice.* Schol. τῆς παρὰ ταῖς θυσίαις γενομένης. Cf. Soph. Ant. 1119. θυστάδας λιτάς.

Θυτήρ *a sacrificer*, A. 231. C. 253.

θυτήρ γενέσθαι θυγατρός A. 217. *to slay his daughter..*

Θῶκος *a seat*, P.V. 833. Here Brunck reads θᾶκος, which is probably correct. The readings are interchanged also in P.V. 820.

Θώμιγξ *a bow-string*, P. 453. E. 173.

Θωμός *a heap*, A. 286.

Θώπτειν *to flatter*, P.V. 939.

Θωρακεῖον *a breast-work, or parapet*, S.c.T. 32.

Θωῦσσειν *to speak, or utter. ἐθῶν-ξας* P.V. 393. 1043.—*to buzz (as a fly).* κώνωπος θωῦσσοντος A. 867.

I

αἴας S. 542. (547. D.) which is corrupt. ἰάπτει δ' Ἀσίδος δι' αἴας Turn. edd. recc. which Well. disapproves, but no better emendation has been suggested. Dind. adopts δ' Ἀσίδος. τίς ἐπιτύμβιος αἴνος ξὺν δάκρυσιν ἰάπτων . . . πονήσει; A. 1528. *delivering itself, h. e. delivered, with tears.* Here I. Voss. conj. ἐπιτύμβιον αἶνον. So Schütz, Blomf. Dind.

Ἰάσιμος *curable*, P.V. 473.

Ἰατρόμαντις *one at once a soothsayer and physician*, the two arts having been anciently considered as connected, A. 1606. E. 62. S. 260. Eust. quoted by Stanley, observes on Il. a. p. 48, 35. φασὶ καὶ ὅτι κοινή πως ἐστὶ τέχνη ἰατρικὴ καὶ μαντικὴ. Μελάμπους οὖν καὶ Πολύειδος, ἀμφοτέρω ἐπ' ἀμφοῖν ἔνδοξοι ἐγένοντο· καὶ Αἰσχύλος δέ που, φασί, τὸν ἰατρὸν μάντιν ὀνομάζει.

Ἱατρός *a physician* P.V. 471. φωτὸς ἱατροῦ S. 258.—Met. *healing*. ἱατρός ἐλπὶς C. 688. ἱατροὶ λόγοι P.V. 378.

Ἱαχεῖν *to utter a cry*, S.c.T. 850. where Elmsley (on Heracl. 752.) supposing the penult. of ἱαχεῖν to be always long in the Attic poets, suggests ἥχεῖν. So Dind. He also attempts to alter various other passages of the tragic poets where the word occurs with the penultimate short. This Well. disapproves. So Blomf. The penult. though more generally lengthened, was clearly *common* in the Attic tragedians.

Ἱαχή *a cry*, P. 902.

Ἰδαῖος *of Ida*, A. 302. 550.

Ἰδῆ *mount Ida*, A. 272. 274.

Ἰδῖος *one's own, arbitrary*, P.V. 402. 542.

Ἰδρις *skilled in*. with gen. μάχης Ἰδρις A. 434.

Ἰδρύειν [ῡ] *to establish, set up*. ἐν τοῖς ἐμοῖς ἀστοῖσιν ἰδρύσης "Αρη E. 824. perf. pass. ἰδρῦσθαι *to be set, placed, or situated*. ποῦ τὰς Ἀθήνας φασὶν ἰδρῦσθαι χθονός; P. 227. ἐν θεῶν ἑδραῖσιν ὧδ' ἰδρυμένας S. 408.

Ἰδρῦμα *the seat, or temple of a god*, P. 797. A. 330. 513. E. 1032.

Ἰέναι *to go*. εἶμι (generally, perhaps always, in Attic, in a future sense) P. 835. A. 931. 1286. C. 770. P.V. 325. 830. S.c.T. 654. *I will go*. εἶσι S. 879. ἴμεν S.c.T. 1060. κείνος ὁ τάλας ἄγοος εἶσι S.c.T. 1057. sc. *will go to burial*. —*to come*. χαλεποῦ ἐκ πνεύματος εἶσι χειμῶν S. 158. 172.—with acc. οὐκ εἶσι δόμον S.c.T. 682. *will not attack the house*. In S.c.T. 355. (373.D.) the vulg. is εἶσ' ἀρτίκολλον ἀγγέλου λόγον μαθεῖν, εἶσ' being, as is supposed, for εἶσι, with a present signification, *he comes*. This is objectionable, not only from the awkwardness of the word ἀρτίκολλον put thus by itself, but because it is very doubtful whether εἶμι is ever used in any other than a future sense. The passages adduced by Wellauer (Lex. Æschyl. s. Ἰέναι) S.c.T. 682. S. 158. 172. have all a *future* signification. So likewise in the

passage quoted by him from Eum. 237. πρόσσειμι δῶμα καὶ βρέτας τὸ σόν, θεά, the meaning is, *I will approach*. Porson appears, therefore, rightly to have corrected εἰς (εἶς Ven. Ald. Rob.) which is joined with ἀρτίκολλον as governing the inf. μαθεῖν, *he is here precisely at a right moment for hearing the news*. Cf. the use of εἰς in Œd. Tyr. 78. ἀλλ' εἰς καλὸν σύ τ' εἶπας. The ellipsis of ἐστὶ after ὅδε (not of ἥκει as Blomf. supposes, ὅδε being equivalent to ὧδε) is not uncommon. Blomf. compares Soph. Ant. 626. So Æsch. E. 1044. S. 217. etc.—imp. ἴθι *come, or go*, P. 649. 995. A. 1040. ἴτω S.c.T. 672. 946. S. 196. ἴτε. S.c.T. 105. E. 960. 993. S. 996. ἴτων E. 32. for ἴτωσαν. So f. l. ib. 996. ἴτ' ἐς φθόρον A. 1240. *go to destruction*. part. ἰοῦσα A. 1263. C. 168. ἰόντα P. 634. A. 1552. ἰόντων P. 241. In C. 72. (74. D.) ἰοῦσαν ἄτην is corrupt. Scal. conj. ἔλουσαν μάτην. Heath ῥέουσι μάτην. So Blomf. Herm. conj. λούσειαν μάτην. Klausen fruitlessly attempts to explain the vulgate. Wellauer's opinion is probably correct, that something has been lost after v. 72. by which the words ἰοῦσαν ἄτην are rendered unintelligible.

Ἰέναι *to send, or cast forth*. ἴησι P.V. 814. S.c.T. 291. ἦκε P.V. 154.—*to emit*. ἰέντα πυρπνόον διὰ στόμα λιγνὺν μέλαιναν S.c.T. 475.—*to utter*. θρῆνον ἦσειν S.c.T. 847. P. 906. αὐδᾶν ἴετε 903. φώνην ἦσομεν C. 556. ἰέντος P. 637.—*to shed (as tears)*, C. 150.

Ἱερεύς *a priest*. Met. ἱερεύς τις ἄτας A. 717. *a minister of woe*.

Ἱεροδόκος *receiving sacrifices*, S. 358. in loc. dub.

Ἱερόν *a temple*, S. 245. ἱερῶν δημίων S.c.T. 160. ἱερῶν πατρώων 1001. ἀπύρων ἱερῶν ὀργάς A. 70. Many meanings are proposed of this passage: the Schol. refers ἱερῶν to the Furies; another is, *wrath on account of temples in which no fires are burnt*, h.e. on account of the neglect of sacred rites caused by the expedition against Troy, and for which Paris

was to suffer. So Blomf. Dind., however, is undoubtedly correct in understanding ἀπύρων ἱερῶν with Bamberger, of *the sacrifice of Iphigenia*. παραθέλξει will then refer to Agamemnon.

Ἱερός *sacred*, S.c.T. 250. P. 36. 49.

Ἱζειν *to cause to sit*, E.18.—*to sit*. with acc. *to sit upon*, A. 956. ἀπ' ἀστῶν Ἱζοι S. 668. *may it sit aloof from*. — mid. v. Ἱζεσθαι *to sit*, E.80. S. 221.

Ἱή an interjection, P.965. A. 1464. S. 106.

Ἱήιος *Ieian*, A.144. an epithet of Apollo, of uncertain origin. Some derive it from ἰέναι in allusion to Apollo's killing the serpent with an arrow. So Callimachus says, Ἱή, Ἱή, Παιῆον, Ἱεὶ βέλος. Some from ἰᾶσθαι *to heal*, in reference to Apollo's healing power. It is probably an epithet derived from the exclamation ἰή, ἰή, used in calling on Apollo, which like εὐοῖ and others, owe, as Blomf. observes, their origin to the Egyptian mythology.

Ἱήλεμος (Ion. for ἰάλεμος) *a mournful song*, S. 107.

Ἱηλεμίστρια, probably to be read in C.418. See πολεμίστρια.

Ἱθαγενής *genuine, true-born*, P. 298.

Ἱθύνειν [ῥ] *to direct, guide*, P. 403. 759.

Ἱκάνειν [ῥ] *to come*, A.1310. with acc. ἱκάνω δόμους P. 155.

Ἱκαρος *Icarus*, P. 862.

Ἱκέσιος *suppliant*. ἱκέσιον δουλοσύνας ὑπερ S.c.T. 105. *supplicating to avert slavery*. — *protecting suppliants*, S.342.355.611.

Ἱκεταδόκος *receiving suppliants*, S. 694.

Ἱκετηρία s. ἱκτηρία *the branch held by a suppliant*, S. 189.

Ἱκέτης *a suppliant*, C.333.562. E. 92. 146. 223. 452. S. 21. 27. δόμων ἱκέτης E. 547. *a suppliant in my temple*. ἱκέτας Διός S. 632. ἱκέτας σέθεν ib. 795.

Ἱκέτις *a suppliant female*, S. 345. 423.

Ἱκνεῖσθαι *to come*, S.c.T. 545. C. 370. S.328. 551. ἱζόμεσθα S.150. Ἱζει (al. Ἱζεις) P.V.726. Ἱζεται P.349. aor. S.c.T. 223. 268. 965. P.V.117. P. 649. A.940. C.375. S.307.— *to supplicate, to come as a suppliant*, θεοὺς προστροπαῖς ἱκνουμένη P. 214. Ζῆνα ἱζόμεσθα σὺν κλάδοις S. 150. with gen. of the person in whose name the supplication is made. τί φῆς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν; S. 328. *what do you supplicate for by these gods?*

Ἱκταῖος *the protector of suppliants*, S.380. in loc. dub.

Ἱκταρ *near*. with gen. A.115. E.952.

Ἱκτήρ *the protector of suppliants*, S.474.

Ἱκτωρ *a suppliant*, S.640.

Ἱλᾶος *propitious*. E.992.

Ἱλεῖσθαι *to propitiate*. Ἱλέομαι S. 110.

Ἱλιάς *belonging to Troy*. Ἱλιάδος γᾶς A. 441. *the Trojan land*.

Ἱλιον *Troy*, A. 394.428.575.612.683. 788.834.856.881.959.1200.1414. C. 341.

Ἱλίου πόλις A.29.719.1260. E.435.

Ἱμαῖος *name of a man*, P.31.

Ἱμείρειν *to desire*, P.229. with gen. A.914.

Ἱμερος *desire*, S.81. A.530. C.297. S.c.T. 674. — *lust*, P.V. 652. 867. A. 1176. S. 983.

Ἱνα *where*, P.V. 21. 727. 795. 832. S.c.T. 736.— *in order that*, with opt. in past time, S.c.T.197. with subj. in pres. time, P.V. 61.

Ἱνάχειος *belonging to Inachus*. κόρης τῆς Ἱναχείας P.V. 592. (cf. ἔδρα) *the daughter of Inachus*. Ἱνάχειον σπέρμα ib. 707.

Ἱναχος *Inachus*, name of a man, P.V. 666. *a river called from him*, C.7. E.492.

Ἱνδοί *the Indians*, S.281. Here for Ἱνδούς Bothe conj. Ἱνδάς.

Ἱνις *a son, offspring*, S. 42. 248. E. 313.

Ἱξίων [ῖ] *Ixion*, prop. name, E. 419.688.

Ἰόνιος *Ionian*, P. 869. P.V.841.

Ἰός *an arrow*, P. 453.— *poison*, A. 808. E.456.700.

Ἰότης *pleasure*. ἰότητι γάμων P.V. 557. (558. D.) in *pleasure at the marriage*. This dative is, as Passow (Gr. Lex.) observes, much the same in sense as the word ἔκητι. To reconcile the Homeric usage of the word with its use in the present passage is by no means easy. Blomf. simply gives “Ἰότης, *lætitia*.” It can only be conjectured that the original meaning of the word was such as to render deducible both meanings, sc. that of *pleasure*, as in this passage of Æschylus, and that of *by the will of*, *at the behest of*, in which it so often occurs in Homer in the dative ἰότητι, also once in the acc. Il. 15. 14. δι’ ἐμὴν ἰότητα. Malden (Trans. of Phil. Soc. Vol. ii. No. 29.) throws out as a conjecture that Æschylus may have used the word under a misapprehension of its meaning in Homer, and that conceiving it from its usage there to mean simply the same as ἔκητι *on account of*, he may have employed it here in the same way, sc. *on account of the marriage*. This is ingenious, yet it scarcely seems likely that Æschylus could have been under any mistake on such a point.

Ἰού an interjection expressing surprise. S. 831. A. 25. 1187. C. 868. E. 138. 752.

Ἰουλος *soft hair*, S.c.T. 516.

Ἰόφ an exclamation of horror, S. 807.

Ἰποῦν *to press*, pass. P.V. 365. Here ἰπνούμενος, from ἰπνοῦν *to bake in a furnace*, is the vulg. ἰπούμενος M. C. v. l. B. confirmed by Eustath. See Wunderlich, Obs. Critt. p. 117.

Ἰπνοῦν see prec.

Ἰππειος *of horses*. γενύων ἰππείων S.c.T. 115. *the jaws of the horses*.

Ἰππεύς *a horseman*, P. 14.

Ἰππηδόν *like a horse*, S. 426. in loc. dub. S.c.T. 310.

Ἰππηλάτης *equestrian*, P. 124.

Ἰππιάναξ *a leader of cavalry*, P. 958.

Ἰππικός *belonging to horses*, S.c.T. 61. 188. 227. 457.

Ἰππιος *equestrian*. ὁ θ’ ἰππιος ἄναξ S.c.T. 121. an epithet of Neptune. On this epithet Hesychius, quoted and restored by Blomf. observes ἰππειος Ποσειδῶν. φυσικῶς φασὶ διὰ τὸ λέγειν τὸν ποιητὴν—αἱ θ’ ἄλως ἰπποι Ἀνδράσι γίνονται. (Odyss. δ. 708.) ἢ κατὰ τὸν μῦθον, ὅτι ἵππους ἐγέννησε Ποσειδῶν, Ἀρείονα, φασί, Σίσυφον, Πήγασον. Festus thus explains it:—“Hippius, id est, equester; Neptunus dictus est, vel quod Pegasus ex eo et Pegaside natus sit: vel quod equuleus, ut putant, loco ejus suppositus Saturno fuerit, quem pro Neptuno devoraret: vel quod tridentis ictu terra equum excierit; cui ob hoc in Illyrico quaternos equos jaciebant nono quoque anno in mare.” With this last account agrees that given by Ovid, Metam. vi. 75. Virg. Georg. i. 13. Some say that the epithet was given him because he was the first who put horses into harness. Cf. Soph. Œd. Col. 705. He is addressed as Ἰππὶ ἄναξ Ποσειδῶν in Arist. Eq. 548.

Ἰππιόχάρμης *fighting on horseback*, P. 29. 106. because *battle*, in the old epic language, is called *χάρμη*.

Ἰπποβάμων [ᾱ] *riding on horses*, P.V. 807.—*walking like horses*. S. 281. in loc. dub.

Ἰπποβάτης *a horseman*, P. 26.

Ἰππομέδων prop. name. Ἰππομέδοντος σχῆμα καὶ μέγας τύπος S.c.T. 470. (488. D.) In this verse, in order to avoid the trochee in the first foot, Turn. edited Ἰππομέδοντος. Blomf. inserts μέγ’ before the word, which Porson had done before him. This Scholefield adopts, but no authority appears for so violent an insertion. The vulg. is retained by Brunck. Herm. Butler. Hermann, El. Doctr. Met. p. 44. reasons thus, “tragici interdum, quum anapæstum possent admittere, productionem prætulerunt, ut gravitati numerorum magis congruentem.” To this Blomfield objects; but it is better to account for the vulg. than to introduce an

arbitrary emendation into the text. Brunck, in his note on the passage, thus remarks: "literarum quas *liquidas* vocant, ea vis est et proprietas, ut quia eorum sonus facile nec ingrate geminatur, brevem vocalem producant. In pluribus vocibus recepta vulgo scriptura literas illas duplicat, quas unicas tantum exhibent veteres codices et primariae editiones. Exempli gratia, vocem φιλομειδῆς etiam ubi secunda producitur unico μ semper scriptam reperi." He then adduces the words Ἐριννύς or Ἐρινύς, and alludes to instances similar to the present in Παρθενόπαϊος v. 592. Τελεύταντος Soph. Aj. 210. on which, however, see Hermann's note. The true account of the matter seems given by Priscian, quoted by Dind. "in principio trochæum posuit, quem imitans Sophocles, teste Seleuco, profert quædam contra legem metrorum; sicut in hoc; Ἀλφεισίβοιαν ἦν ὁ γεννήσας πατήρ."

Ἴππος *a horse*, P.V. 464. S.c.T. 375. P. 18. 32. A. 799. C. 1018. S. 180. fem. *a mare*, S.c.T. 443.—collectively, *cavalry*. μυρίας ἵππου βραβεύς P. 294. ἵππου τρισμυρίας ib. 307.

Ἴππότης *equestrian*. Dor. ἱππότας S.c.T. 80.

Ἰσάργυρος *equal in value to silver*, A. 933. conj. by Salmas. for vulg. εἰς ἀργυρόν.

Ἴσθι *know*, imper. of ἴσθμι inus. S. 428. 454. 928. (see under αἰρεῖν) P. 169. 208. 329. 423. 427. 770. A. 1599. P.V. 288. ἴστω C. 594. with part. ἴσθι τἀληθῆ κλύων A. 666. *know that thou hearest the truth*. γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ A. 906. *know that I shall not alter my opinion*. Cf. A. 1275. 1655. C. 783. In S. 917. (939. D.) the vulg. is ἴσθι γ' (so Rob.) αὐτὸς χοὶ ξυνέμποροι σέθεν. For ἴσθι γ' Guelph. has ἴσως γ', Ald. ἴσως οὐ, Turn. ἴσως ὁ, Med. εἴσθι θ'. Pors conj. ἴσωσον αὐτός. εἴσει σύ τ' αὐτός Bothe, Burgess, Dind. which is better.

Ἰσθμός *an isthmus*, P.V. 731.

Ἰσμήνη *Ismene*, S.c.T. 844.

Ἰσμηνός *the Ismenus*, S.c.T. 360.

Ἰσοδαίμων *like a god*, P. 625.

Ἰσόθεος *id.* P. 80. 842.

Ἰσόμοιρος *equal as a share, equivalent, equal*, C. 317. See under οὐρίζειν. Klausen here adopts ἀντίμοιρον, as conj. by Erfurdt on Soph. El. 86. There is not any occasion for this; ἰσόμοιρον has the first syllable long. See Porson on Orest. 9.

Ἰσόνειρος *like a dream*, P.V. 548.

Ἰσόπαις *like a child*, A. 75.

Ἰσόπρεσβυς *like an old man*, A. 78.

Ἰσόρροπος *equally-poised*, P. 338.

Ἴσος *equal*, S.c.T. 337. 890. E. 723. P. 146. ἐξ ἴσου S. 400. *equally*. ἴσον τῷ προστένειν A. 244. *it is the same thing as weeping before the time*. πῶς ἴσον εἰποῦσ' ἀνύσωμαι; C. 845. *saying what is meet*. Cf. ἀνύειν.

Ἰσόψηφος *having an equal number of votes on each side*, E. 711. 761.

Ἰσόψυχος *equal in spirit*. κράτος ἰσόψυχον ἐκ γυναικῶν κρατύνεις A. 1449. h.e. as Butler translates, *par robur jam per fœminas exerceas*, sc. the evils produced through Clytæmnestra and Helen being compared with those produced by Atreus and Thyestes.

Ἰστάναι *to set up, or excite*. βοήν ἴστης C. 872.—*to render*. μηδὲ στήσητε (f. l. κτίσητε) δύσκηλον χθόνα E. 789. ἔστηκέναι *to stand*, A. 1027. 1352. P.V. 349. Dor. ἔστακε S.c.T. 937. ἔστῳτες P. 672. aor. 2. ἔστην S.c.T. 1007. mid. v. ἴστασθαι *to stand*, S.c.T. 546. στήσομαι S.c.T. 657. pass. ἐστάθην P. 202. σταθῶμεν C. 20. σταθῆτε S.c.T. 33. 301. σταθείς S. 470. σταθεῖσα A. 1008. 1452.

Ἰστορεῖν *to enquire*, P.V. 635.—*to know*, P. 446. E. 433. with acc. A. 662.

Ἰστοτριβής *rubbing against the mast, living on ship board*. ναυτίλων σελμάτων ἰστοτριβής A. 1418.

Ἰσχειν *to check*. ἴσχε C. 1048. *stay! check thyself*.

Ἰσχναίνειν *to attenuate, bring down*, P.V. 380. aor. ἰσχνάνασα E. 257.

Ἰσχύειν [ῡ] *to be strong*, P.V. 508. E. 591.

Ἰσχυρός *powerful*, S.299. *hard*, rough, P.302.

Ἰσχύς *strength*, S.c.T. 208. 1066. ἰσχὺν ἰσόπαιδα A.74. *a strength no greater than a child's*. — *collective strength, forces*, ἰσχύς Ἀσιατογενής P.12. βασιλεία ἰσχύς ib.582. In periphr. ἰσχύς πορευτοῦ λαμπάδος A.278. *the swiftly travelling torch*. δορικράνου λόγχης ἰσχύς P.145. πότε δὴ στομάτων δείξομεν ἰσχύν; C.710. *when shall we boldly give utterance to our feelings?* κατ' ἰσχύν P.V.212. *by might*.

Ἰσως *perhaps*, P.V.317. S.c.T.689. A.1019. S.708. (727.D.) On the omission of ἄν in the last passage, see Matth. Gr. Gr.515. obs. and cf. Dind. ann. in loc.

Ἴτυς *Itys*, A.1115.

Ἰυγμός *a cry of woe*, C.26.

Ἰυγξ lit. *a bird called the wry-neck*, used by sorceresses as a charm to excite desire. Hence metaphorically it means *any strong or passionate longing*, as in P.949. (989.D.) Ἰυγγά μοι δῆτ' ἀγαθῶν ἐτάρων | ὑπομνήσκεις h.e. *you recall to my mind my passionate desire of my brave companions*. Schütz unnecessarily conj. ἰυγάν h.e. *lamentation*, which Blomfield and Lachm. have adopted.

Ἰύζειν *to utter a cry of woe*, S.851. P.999. with acc. S.789. P.272.

Ἰφιγένεια *Iphigenia*, A.1507.1536. on the accent of this word, which is usually written as a proparoxyton, cf. Dind. on Arist. fragm. p.546. Dind. adopts, in v.1508., Hermann's conj. ἄξια δράσας ἄξια πάσχων, h.e. ἄξια ἀξίων δραμάτων πάσχων. Cf. ἀνάξιος.

Ἰχαρ †. The word appears in S.830. (850.D.) ἡσυνδουπία τ' ἄπιτα· κελεύω βίᾳ μεθέσθαι ἴχαρ, φρενί τ' ἄταν. The whole passage is exceedingly corrupt, and conjecture has availed nothing. Hermann, however, has not scrupled to use it to support his position that μεθίεσθαι may govern an accusative case, in opposition to Dawes's canon. See his note on Soph. El. 1269.

Ἰχθυβόλος *striking fish*. ἰχθυβόλῳ μαχανᾷ S.c.T.122. *the trident*.

Ἰχθύς *a fish*, P.416. A.1355.

Ἰχνος *a track, or vestige*. παλαιὸν εἰς ἴχνος μετέσταν S.533. *I am come to the old spot*. Met. P.V.847. A.1157. ἴχνος τὸ πρόσθεν φρενός S.995. *my former way of feeling*. κατ' ἴχνος A.679. *upon their track*.

Ἰχνοσκοπεῖν *to trace out*, C.226.

Ἰώ an exclamation of surprise, etc. P.V.576. and passim.

Ἰώ *Io*, S.535. gen. Ἰοῦς S.153.167. 530. acc. Ἰώ S.289.568.1050. voc. Ἰοῖ P.V.638.790.817.

Ἰωνία *Ionian*, S.c.T.757.

K

Κάδμειος *belonging to Cadmus*, Theban. Καδμεῖοι *the Thebans*, S.c.T.39.525.661.1016.1017. Καδμείων πόλις ib.9.997.1067. *Thebes*. ἄστυ Καδμείων ib.47.513. Καδμείας χθονός 1006. *id.*

Καδμογενής *born of Cadmus*, Theban, S.c.T.285.

Κάδμος *Cadmus*, S.c.T.125. Κάδμου πόλις S.c.T.1. *Thebans*. Κάδμου πόλιν 74. K. πολίσμα 113. K. πύργους 805. *Thebes*.

Καθαιμάσσειν *to sprinkle with blood*. καθαιμάξωσι E.428. (450.D.)

The construction here is not αἱμάξωσι κατ' αὐτοῦ as Wakefield asserts, but καθαιμάξωσιν (αὐτόν) sc. τὸν παλαμναῖον.

Καθαίρειν *to destroy*, A.387. E.276.

Καθαίρειν *to purify*, C.70.

Κάθαρμα *filth*. plur. καθάρματα C.96.

Καθαρμός *purification*, plur. S.c.T.720. C.962. E.267.273. On C.1055. see under εἶσω.

Καθαρός *pure, unpolluted*, S.641. E.303.452.

Καθάριστος *having power to purify, or expiate.* αἷμα γὰρ καθάρσιον S.c.T. 662. (680. D.) *for there is blood which can expiate this.* καθάρσιος is here generally taken passively, sc. *that may be expiated.* But the passive meaning of such verbals seems doubtful. Cf., however, not. ad Soph. Œd. Col. 487. ed. Linw. with gen. ἀνδρὸς αἵματος καθαρσίου E. 427. *one who purifies from blood.* Cf. ib. 548. δωμάτων καθάρσιος E. 63. *purifying houses.*

Καθέζεσθαι *to sit,* E. 6. πατρῶν ἐς θρόνον καθέζετο P.V. 229.

Καθεύδειν *to sleep,* C. 868. E. 94. *to be inactive.* οὐ καθεύδουσιν χερί A. 1330. *do not let their hands be idle.*

Καθήκειν *to descend, as into the lists for a contest,* C. 448.

Καθῆσθαι *to sit.* κάθησθε S. 360. imper. καθήσθω P.V. 915. καθήμενος A. 1577. καθημένη C. 906. Met. τὸ δεινὸν εὖ καὶ φρενῶν ἐπίσκοπον δειμανεῖ καθήμενον E. 494. See under δειμαίνειν.

Καθιέναι *to let or take down,* τὸν ἀντίτολμόν φامي παρβάταν τὰ πολλὰ παντόφυρτ' * * * ἀνευ δίκης βιαίως ξὺν χρόνῳ καθήσειν E. 525. (555. D.) Here Butler translates καθήσειν sc. τὰ πολλὰ παντόφυρτα, *jacturam facturum*, h.e. *will cast them into the sea,* coll. Eur. Hel. 1375. ἃ γὰρ καθήσειν ὅπλ' ἔμελλεν εἰς ἅλα. But καθήσειν rather refers to the *taking down the sails of the vessel* on the approach of the storm, and is used elliptically. καθήσειν sc. τὰ ἱστία. Cf. Hom. Od. i. 72. καὶ τὰ μὲν ἐς νῆας κάθεμεν δεισαντες ὀλεθρον, where the edd. before Barnes had κάτθεμεν. See however, under παντόφυρτος.

Καθιεροῦν *to devote.* ἐμοὶ καθιερωμένος E. 294. *devoted to, me as a victim.*

Καθιζάνειν *to sit.* εἰς θρόνους καθιζάνω E. 29.

Καθιππάζεσθαι *to ride over.* Met. *to insult, or violate.* καθιππάζει με πρεσβῦτιν νέος E. 701. Cf. ib. 145.

παλαιοὺς νόμους καθιππάσασθε ib. 749.

Καθιστάναι *to set, or arrange.* πάννυχτοι διάπλοον καθίστασαν ναυτικὸν λεών P. 374. *they kept the crews occupied in sailing hither and thither.* See διάπλοος. — mid. v. *to appoint, to make.* ἐγρηγορὸς φρούρημα γῆς καθίσταμαι E. 676. κρυφαῖον ἔκπλουν οὐδαμῇ καθίστατο P. 377. *no where made an attempt to sail out.* aor. 2. καταστάς *composed or settled.* λέξον καταστάς P. 287. Blomf. compares Eur. Orest. 1310. πάλιν κατάστηθ' ἡσύχῳ μὲν ὄμματι.

Καθορᾶν *to behold, or discern.* τί μέλλω φρένα Δίαν καθορᾶν; S. 209.

Καθορμίζειν *to bring a ship into an anchorage.* Met. εἰς τάσδε σαυτὸν πημονὰς καθώρμισας P.V. 967. *brought thyself into these calamities.*

Καθυπέρτερος *superior, higher,* S.c T. 209.

Καί *and, also,* joining nouns, pronouns, adjectives, participles, verbs, adverbs, and periods, *passim.* Often with the force of *even*, e.g. δεινὸς γὰρ εὐρεῖν κάξ ἀμηχάνων πόρους P.V. 59. So *passim.* It is used also to increase the force of an asseveration, e.g. κακῶν δ' ἑκατι καγένοντο E. 71. *'twas for mischief only they were born.* σὺ δ' αὖτε καὶ πανάθλιε S.c.T. 953. *wretched indeed.* Cf. P.V. 343. 997. 1066. A. 369. C. 879. — it is often placed before interrogations, e.g. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι; P.V. 253. etc. also not in the beginning of an interrogation, e.g. ἦ καὶ τοιαύτας τῶδ' ἐπιρροιζεῖς φυγὰς; E. 402. Cf. S.c.T. 792. P. 288. 707. A. 269. — In replies, e.g. P.V. 778. 933. P. 232. E. 566. S. 293. 308. 334. 463. — after μή, *lest*, P. 523. E. 172. — after εἴτε in the second clause, S. 183. — before μάλα, of which it merely increases the force, P.V. 730. E. 351. — before ταῦτα, h.e. *and that too*, P.V. 951. E. 112. 597. 864. after πολὺς. πολλὰ καὶ μοχθηρά C. 741. Cf. P.V. 1009. E. 132. P. 240. A. 63. It

is occasionally transposed, e.g. τοῖσδε κοῦδέν ἀντειπεῖν ἔχω P.V. 51. Cf. Dind. on Arist. Ach. 884. Eur. Med. 182. — It is preceded by τε, joining nouns, pronouns, adjectives, participles, verbs, adverbs, and periods; e.g. P.V. 205. and *passim*. On the construction of such sentences as C. 550. see τε. καὶ is sometimes repeated after τε, e.g. P.V. 490. S.c.T. 69. 391. E. 280. καὶ very rarely precedes τε, e.g. S.c.T. 562. C. 250. E. 75. 878. καὶ . . καὶ S.c.T. 10. 460. P. 829. A. 97, etc. καὶ . . καὶ . . καὶ S.c.T. 236. καὶ . . δέ for, καὶ . . καὶ E. 135. καὶ . . δέ and moreover, e.g. καὶ μάλ' ἡβῶντος δέ δεῖ C. 866. Cf. P.V. 975. P. 149. 538. 765. E. 65. 384. S. 790. On this construction, the legitimacy of which is denied by Porson, see also under δέ, p. 78. καί—περ although, A. 1176. καὶ γάρ for, for indeed, P.V. 439, etc. καὶ δὴ and in truth, and lo! P.V. 54. 75. etc. καὶ μὴν and lo, and indeed, P.V. 245, etc. καίτοι and yet, P.V. 101. 437. 645. E. 811. Joined with other words by crasis, κοῦ P.V. 336, etc. κάν C. 991. E. 711. κεί S.c.T. 429. P.V. 287. C. 113. 296.

Καίειν s. κάειν to burn, A. 292. to cauterise (a wound) aor. 1. ἦτοι κέαντες, ἦ τεμόντες A. 823. These two verbs are often found thus united. See Pierson's note on Mæris s. vv. κλάειν καὶ κάειν, and Blomf. Gloss. in loc.

Καίνειν to kill, C. 873. ὁ καίνων A. 1543. the murderer. aor. 2. ἔκανες S.c.T. 942. So Herm. for vulg. ἔκτανες. In C. 917. (930. D.) the vulg. is κάνες γ' ὃν οὐ χρῆν, καὶ τὸ μὴ χρεῶν πάθε. Here Heath, Pors. Schütz, Blomf. insert the augment ἔκανές γ' ὃν οὐ χρῆν. Pauw proposes κανοῦσ' ὃν οὐ χρῆν, which Well. approves. Herm. conj. ἔκανες ὃν— or ἔκανες τὸν οὐ χρῆν. The particle γε certainly may have been inserted by some copyist wishing to complete the metre when the first syllable in ἔκανες was lost: but it nevertheless seems peculiarly appropriate and

emphatic here, "You have slain him you ought not, therefore suffer what you ought not." Opt. κάνοι S.c.T. 612. pass. καίνεται *ib.* 329.

Καινίζειν to handle or use a thing for the first time. καίνισον ζυγόν A. 1041. wear the yoke for the first time. μέμνησο δ' ἀμφίβληστρον ᾧ σ' ἐκαίνισαν C. 487. the net with which for the first time they enclosed you, h.e. no one having been so enclosed before. Here Blomf. reads ὡς ἐκαίνισαν unnecessarily. Valck. on Phœn. 1310. conj. ἐκαίνετην.

Καινοπηγῆς newly fashioned, S.c.T. 624.

Καινοπήμων newly afflicted, S.c.T. 345.

Καινός new, recent, P.V. 945. C. 648. P. 654.

Καίπερ although, P.V. 167. 308. 372. 909. S.c.T. 694. E. 373.

Καίριος seasonable, convenient. χρή λέγειν τὰ καίρια S.c.T. 1. Cf. *ib.* 601. S. 441. A. 1003. C. 1060.—fatal. καιρίας πληγῆς A. 1265. a fatal blow. Cf. *ib.* 1316.

Καιρίως seasonably, fitly, A. 1345. —fatally. καιρίως οὐτασμένος A. 1317.

Καιρός a fit time for anything. τῶνδε καιρὸν ὅστις ὤκιστος λαβέ S.c.T. 65. the earliest opportunity for these things. τόνδε δ' οὐδαμῶς καιρὸς γεγωνεῖν sc. ἐστί, P.V. 521. it is by no means a fit season. ἔσθ' ὁ καιρὸς ἡμερ-εύοντας ξένους τυγχάνειν τὰ πρόσφο-ρά C. 699. it is the proper time for strangers, etc. ἐν καιρῷ P.V. 379. at a fit season.—a due meed. καιροῦ χάριτος A. 761. καιροῦ πέρα P.V. 506. τίνα καιρὸν με διδάσκεις; S. 1045. answering to μέτριον νῦν ἔπος εὐχου v. 1044.—a proper place. πρὸ καιροῦ βέλος ἡλίθιον σκήψειε A. 356. before the right distance.

Καίτοι. See καί

Κακάγγελος bringing evil tidings, A. 622.

Κάκη cowardice, S.c.T. 174. 598.

Κακκυνηγέτις (contr. for κατακυν-ηγέτις) a female pursuer, E. 222.

Κακόμαντις *boding evil*, P. 10. S.c.T. 704.

Κακομέλετος *of evil melody*, P. 899.

Κακόποτμος *of evil destiny*, A. 1107.

Κακορρήμων *evil-speaking, ill-omened*, A. 1126.

Κακός *bad, h. e. morally bad, base*. κακὸς οὐ κεκλήσει S.c.T. 680. μὴ κακός 393. ὁμιλίας κακῆς 582. κακοῦ ἔρωτος 669. νίκην κακὴν 698. Cf. E. 863. κακοῖς ἀνδράσι P. 739. 743. κακὸν αἶνον A. 1462. ψυχῆς κακῆς 1627. αἰτίας κακῆς C. 1027. Cf. S. 399. A. 1650. Met. κακοῦ χαλκοῦ A. 389. *base metal*. — *bad, h. e. unskilful*. κακὸς ἱατρὸς ὥς τις P.V. 471. κακὸς μάντις C. 766. — *bad, h. e. pernicious, destructive, of evil import or tendency*. κακαῖσι ποιναῖς P.V. 223. κακῶν κῆσυχρῶν S.c.T. 667. κακὸν με καρδίαν περιπιτνεῖ κρύος ib. 816. χρημάτων κακὸς δατηγὰς 926. πρᾶγος ἐσθλὸν ἢ κακὸν P. 244. κακὸς δαίμων 346. μόρον κακόν 361. συμφορᾶς κακῆς 437. κακὰ ἄλγη 531. δόσιν κακὰν 998. ποιμένος κακοῦ A. 643. κακῶν κλύει φρενῶν 1034. κακῇ τύχῃ 1203. πλοῦτον εἵματος κακόν 1356. τὴν κακὰν ἀράν C. 144. κακὸν σκότον E. 71. κακαῖς ἐπιρροαῖσι 664. γλῶσσαν κακὴν S. 973. Comp. κάκιον οὐδέν S.c.T. 582. κάκιον ἄλλο πῆμα A. 839. — τὸ κακόν, *an evil thing, a misfortune, affliction, or crime, etc.* κακὸν μὲν πρῶτον ἀγγέλλειν κακά P.V. 249. κακοῖσιν ἀντημεμβετο S.c.T. 1040. Cf. P.V. 26. 161. 256. 303. 320. 746. 775. 928. 1017. S.c.T. 87. 169. 172. 209. 539. 554. 555. 557. 610. 665. 701. 723. 740. 764. 790. 823. 857. 985. 989. 1024. 1035. P. 12. 32. 259. 283. 287. 322. 333. 345. 421. 425. 427. 432. 457. 506. 511. 523. 590. 592. 598. 623. 679. 693. 698. 712. 729. 767. 800. 821. 826. 837. 967. 987. A. 204. 338. 634. 639. 743. 836. 878. 1053. 1062. (here κακὰ κάκ', ἀρτάνας is corr. by Dind. for κακὰ κάρτάναι. Cf. ἀρτάνη). 1073. 1102. 1104. 1115. 1157. 1187. 1370. 1380. 1594. 1639. C. 45. 93. 152. 275. 334. 559. 682. 719. 737. 764. 860. 876. 931. 953. 974. 1037. E. 71. 122. 141. 360. 480. 933. S. 323. 448. 464. 466. 784. abstr. for

concr. γὰ πατρώα κακὸν ἄρ' ἐγενόμαν P. 897. *I am become a sorrow to my country*. In P. 998. (1041.D.) δόσιν κακὰν κακῶν κακοῖς, Butler incorrectly understands κακῶν and κακοῖς to refer to the chorus and Xerxes, as meaning *miserable*, which sense κακὸς certainly has not. Heath's explanation is correct, though it is unnecessary to understand ἐπί: *munus malum malorum super mala*. The constr. is the same as in Soph. Aj. 853. πόνος πόνῳ πόνον φέρει. Pors. on. Eur. Hec. 586. quotes this passage in the Persæ. Cf. also Lobeck, Soph. Aj. 1093. 1304. — τῷ κάκιστ' αὐδωμένῳ S.c.T. 660. *him of whom the worst things are said*. See αὐδᾶν.

Κακόσπλαγχνος *tame-hearted*, S.c.T. 219.

Κακόστρωτος *having poor lodging*, A. 542.

Κακόσχολος *causing tedious delays*, A. 186.

Κακότης *baseness*, P.V. 1068.

Κακοῦν *to ruin, injure*, P.V. 978. pass. κακωθείς P. 714. *worsted*.

Κακουχία *an unhappy possessing*, S.c.T. 650.

Κακόφατις *of ill-omened sound*, P. 899.

Κακοφρονεῖν *to be malevolent*. κακοφρονῶν δαίμων A. 1147. *an evil spirit*.

Κακόφρων *painful to the mind*, A. 100.

Κακῶς *badly*, P. 446. 799. A. 656. C. 294. κακῶς πράσσειν *to fare badly*, P.V. 264. P. 209. πάσχειν κακῶς *to be badly treated*, P.V. 753. 761. S.c.T. 1010. φρονεῖν κακῶς *to be evil inclined*, A. 901. λέγειν κακῶς E. 391. *to speak ill of*. φρονεῖν οὐ κακῶς E. 812. *to have no trifling share of sense*. βουλεύου κακῶς S.c.T. 205.

Καλεῖν *to call*. ψευδωνύμῳ σε δαίμονες Προμηθεῖα καλοῦσι P.V. 86. Cf. A. 1205. 1246. E. 390. 628. S. 258. pass. εἰ τόδ' αὐτῷ φίλον κεκλημένῳ A. 156. *if it is pleasing to him to be so called*. κεκλήσει S.c.T. 680. κεκλησεται P. 736. P.V. 842. — *to call upon* (a god, or one dead). P.V. 91. S.c.T.

205.622. A.144.1048. E.28.528. S.210.851. Mid. v. *id.* P.674. C.199. pass. S.166. — *to call upon* (a man, etc.) κενὸς κενὸν καλεῖ S.c.T.335. Cf. *ib.* 561. P.171. C.723. E.116. Mid. v. *id.* C.214. μαρτύρια καλεῖσθε E.464. *call witnesses.* ἐκπέραμα δωμάτων καλῶ C.644. *I call upon some one to come out of the house.* See ἐκπέραμα. καλεῖσθαι is often used much in the same sense as εἶναι. See Monk, on Eur. Hipp. 2. τάδε τῶν Περσῶν πιστὰ καλεῖται i. q. ἡμεῖς ἐσμέν P.2. ὁπόσαι τεκνογόνοι κέκληνται S.c.T.911. οὔτινος δοῦλοι κέκληνται φωτός P.238. χάριτες ὁμοίως κέκληνται γόος προσθοδόμοις Ἀτρείδαις C.318. πυρὸς φέγγος ἄφθιτον κεκλημένον C.1033.

Καλλίκαρπος *bearing fine fruits*, P.V.639.

Καλλίπαις *having fair children*, A.740.

Καλλίπρωρος lit. *having a fair prow.* Met. *having a fair face or front*, S.c.T.515. στόματος καλλιπρώρου A.227. *her beauteous mouth.*

Καλλίρροος *fair-flowing*, P.197.

Κάλλος *beauty*, P.181. *a fair thing, as a fine carpet.* ἐν ποικίλοισι κάλλεσι βαίνειν A.897.

Καλός *fair, splendid, beautiful.* κάλλιστον ἡμᾶρ A.874. καλὸν στρατόν P.240. ἂ καλὰ A.138. — *good, excellent.* μηχανὴ καλή S.454. καλὰς τροφὰς S.c.T.530. — *favourable, advantageous.* οὐ σφάγια γίγνεται καλὰ S.c.T.532. ἐκβασίς στρατῶ καλή S.753. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ A.606. *I could not possibly announce good news which is not true, etc.* — *honourable.* οὔπερ τοῖς νέοις θνήσκειν καλόν S.c.T.1002. Cf. A.1592. Ironically, ἡ θεῖον ἔργον καὶ θεοῖσι προσφιλές, καλόν τ' ἀκοῦσαι S.c.T.563. κόμπασον γέρας καλόν E.200. So we may understand it in C.687. (698.D.) νῦν δ' ἵπερ ἐν δόμοισι βακχείας καλῆς ἱατρὸς ἐλπὶς ἦν, παροῦσαν ἐγγράφει h.e. *the hope which existed* (aforetime) *in the house as a mitigator of the gay revelry* (sc. of Clytæmnestra and

Ægisthus) *this he writes down at what is here present*, h.e. at nothing. βακχείας καλῆς seems less suited, in the mouth of Electra, as expressive of the joy she herself hoped to have felt at being restored to her rightful estate, though some understand it thus. The expression may, however, be purposely ambiguous.

Κάλυμμα *a veil, curtain, or covering*, A.1151. C.487.

Κάλυξ *the calyx of a plant*, A.1365.

Καλύπτειν *to cover or conceal*, P.V.220. C.51. — *to bury*, καλύψω S.c.T.1031. ἐκάλυψε P.638. κάλυψον P.V.584.

Κάλυπτρα *a veil*, S.115.126. P.529. On C.798. see δνοφερός.

Κάλχας *Calchas*, A.151.240.

Καλῶς *well, favourably.* πράσσειν καλῶς *to fare well*, P.V.941. E.795. καλῶς κυρεῖ S.c.T.23. *it turns out well.* καλῶς ἔχει 781. A.820. *ib.* τυγχάνειν καλῶς C.211. *ib.* φρονεῖν μὴ καλῶς P.V.1011. P.711. *to be unwise.* πελομένων καλῶς S.116. *if things happen well.* ἐκτελευτήσῃ καλῶς S.406. *will end well.* θήσομεν καλῶς A.1658. ἤμησαν καλῶς *ib.* 1014. φανεῖσθαι καλῶς C.411. φύλασσε τὰν οἴκῳ καλῶς *ib.* 472. ἔργοις διαπεπραγμένοις καλῶς 728. παραινεῖς καλῶς 890. τυχόντες καλῶς 939. ἱστορεῖς καλῶς E.433. καλῶς κλύουσα S.699. καλῶς ἂν ξυμφέροι 734. *honourably, gloriously.* ἐν φοναῖς καλῶς πεσόντα A.435. Cf. C.350.795. οὐ καλῶς E.436.

Κάμαξ *the shaft of a spear*, A.66.

Κάμηλος *a camel*, S.282.

Κάμνειν *to grow weary or faint.* τῶν πρό, μάρπτι, κάμνοις S.807. — *to cease, tire of*, with part. εὐθενοῦντα μὴ κάμνειν E.868. fut. mid. οὔτοι καμοῦμαί σοι λέγουσα τὰγαθὰ E.841. aor.2. καμεῖν *to be faint or exhausted.* στρατοῦ καμόντος A.656. νεῶς καμούσης ποντίῳ πρὸς κύματι S.c.T.192. *worn out by struggling against the waves.* ἀλλαγῇ λόγου καμεῖν A.469. *to faint at a change of report.* οἱ καμόντες was peculiarly

used in the old epic writers to mean *the dead*, i.e. those who have, as it were, *sunk exhausted* [by labours]. Thus we find in S.228. Ζεὺς ἄλλος ἐν καμοῦσι, i.e. *Pluto*; and in the Attic dialect, the perfect κεκμηκότες means the same. So S.149. Ζῆνα τῶν κεκμηκόντων. See Buttm. Lexil. in ν. καμόντες.

Κάμπτειν *to bend*. κάμπτειν γόνυ *to bend the knee*, h.e. *to rest*, P.V. 32.396. Stanl. cf. Hom. Il. η'. 118. ἀλλά τιν' οἶω Ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησι See other instances in Blomf. Gloss. in loc.—*to double*, as the goal in a race. κάμψαι διαύλου θάτερον κῶλον A.335.—pass. *to be bent down* (sc. by calamity). P.V.237.306. καμφθείς ib. 511.

Καμπύλος *curved*. καμπύλοις ὀχήμασι S.180.

Καμψίπους *moving the feet in running, swift*, S.c.T.773. An absurd explanation of this word is given by the Schol. sc. ἡ κάμπτουσα κολαζομένων τὸν πόδα. Nearly so Well. Lex. hominum genua inflectens, efficiens ut labantur. Schütz, however, well observes, “aliud est γόνυ κάμπτειν quod significat requiescere, aliud πόδα κάμπτειν, quod est ambulare, ire.”

Καναχῆς *loud*, C.150.

Κάνωβος *name of a city*, S.307. P.V.848.

Καπανεύς *a proper name*, S.c.T. 405.422.

Καπηλεύειν *to huckster, or retail, to do anything in a petty manner*. οὐ καπηλεύσειν μάχην S.c.T.527. *will fight by wholesale*, h.e. *not do it by halves*. Cf. Blomf. Gloss. in loc.

Καπνός *smoke*, A.483.792. S.c.T. 324. S.706.

Κάρα *the head*, P.204. A.1598. C. 225. 422. 489. 1043. περὶ πόδα, περὶ κάρα E.159. *about the head, about the foot*, h.e. *from top to bottom, in every part*. — In addresses, νῦν δ' ἐμοί, φίλον κάρα, ἐκβαίν' ἀπήνης A. 879. *my dear one. ἕτερον ἐν κάρα μιᾶστορ' ἐκείνου πάσεται* E.168. *on his*

head, i.e. in the most vital part. So Wakef. The expression is a singular one. See ἐκεῖνος.

Καρανηστήρ (al. καρανιστήρ) *cutting off the head*. καρανηστήρες δίκαι E.177. Well. observes that καρανηστήρ is formed after the analogy of τευχηστήρ, ὤμηστήρ and the like. The older copies have καρανηστήρες. καρανιστήρες Dind. So Turn.

Κάρᾱνον *the head*, pl. κάρανα δαΐξας C.390. (396. D.) sc. of Clytæmnestra and Ægisthus. It is better to place a full stop after δαΐξας, otherwise it must be in the nom. abs. before πιστὰ γένοιτο χώρα.

Καρᾱνοῦν *to bring to a head, to consummate, or finish*, C.521.694.

Κάρβᾱνος *barbarous*, S.892. A. 1031. On S.111.122. see κοινεῖν. Here Dind. prefers another form sc. καρβᾱνα from καρβάν.

Καρδία *the heart*, A.1092. E.823.—*the mind, or breast*, S.c.T.816.951. P.157. A.172.468.808.951.999.1375. C. 160.165.181.386.819.1020. E.103.444. 497.753.780. S.68.344.461.766.780. ἐν καρδίᾳ E.649. *from the heart*, h.e. *sincerely*. γείτονες δὲ καρδίας μέριμναι S.c.T.271. here καρδίας seems to be a dissyllable by synizesis, and answers to ἐχθροῖς in the antistrophe. Dind. proposes to restore the Æolic form κάρζας.

Καρδιόδηκτος *wounding the heart*, A.1450.

Κάρπιμος *fruitful*, P.V.453.

Καρπός *fruit*, S.742. *fruit, or produce stored up*, S.c.T.339. P.609. — Met. *effect, result*. ὁμιλίας κακῆς καρπός S.c.T.582. γλώσσης ματαίας καρπός E.795. — *effect, realization*, εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου S.c.T. 600.

Καρποτελής *bringing fruit to perfection*, S.761. Here καρποτελῆ Stanl. See ἐπικραίνειν.

Καρποῦν *to bring forth fruit*. “Υβρις ἐκάρπωσε στάχυν ἄτης P.807.—mid. ν. καρποῦσθαι *to gather the fruits of, to enjoy the produce of*. τήνδε καρποῦται χθόνα S.250. καρπώσεται P.V.

854. In a metaphorical expression, βαθεΐαν ἄλοκα διὰ φρενὸς καρπούμενος S.c.T.575. *possessing a richly-gifted mind.* τὰ ψευδῇ καλὰ ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον A. 607. *so as for my friends to enjoy it for a permanence.* αὐτὸς φρενῶν καρποῖτο τὴν ἁμαρτίαν ib. 488. *may he reap the fruits of his error.* In S. 313. (316.D.) for Λιβύη μέγιστον τῆσδε γῆς καρπουμένη, Porson conj. *μεγίστης ὄνομα γῆς καρπουμένη.* The vulg. is unintelligible, but emendation is unavailing, since the preceding verse, to which this is an answer, has rightly been marked as wanting. So Pors. Schütz, Dind.

Κάρπωμα *fruit.* pl. καρπώματα S. 979. *fruits.*

Κάρτα *exceedingly, strongly, very, much.* e. g. καὶ μὴν ὃδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος C. 172. Cf. S.c.T.397.671. 868. P.364.511. A.268.775.814.910. 1179.1225. C.174.261.916. E.15.204. 213.616.811. S.198.285.443.445.447. ἡ κάρτα πρὸς γυναικὸς αἵρεσθαι κέαρ A.578. sc. *ἐστί, it is quite like a woman, etc.* κάρτα δ' ἐστ' ἐγχώριος S.c.T. 395. *he is indeed a native.* κάρτα δ' εἰς ὅμαιμοι ib. 992. *they are indeed ὅμαιμοι.* See ὅμαιμος. ἐπωνύμφ κάρτα, Πολυνείκη λέγω ib. 642. *him who is indeed rightly named Polynices.* κάρτα δ' ὦν ἐπώνυμος E. 90. *κάρτα δ' εἰμι τοῦ πατρός* 708. *I am quite on the side of the father.*

Καρτερός *powerful, comp.* S.c.T. 500. — *violent,* P.V.207.925. τὸ καρτερόν S.607. *violence.* πρὸς το καρτερόν P.V.212. *by violence.*

Κασάνδρα *Cassandra,* A.1005.

Κασιγνήτη *a sister,* P.181.639.

Κασίγνητος *a brother,* S.c.T.614. 656. P.V. 647. A.318.

Κάσις *id.* S.c.T.656. — *a sister,* in a figurative sense. κάσις πηλοῦ ξύνουρος διψία κόνις A.480. λιγνὺν μέλαιναν αἰόλου πυρὸς κάσιν S.c.T. 476.

Κατά *prep. with genitive;—beneath.* οἱ κατὰ χθονὸς θεοί P.675. Cf. A.1359. C.351.371.468. E.115. with

verbs of motion. κατὰ γῆς σύμεναι E. 961. — *against, to the injury or destruction of.* κατ' ἀρχῆς φιλαίτιος λεώς S.480. *fond of bringing charges against the ruling power.* Cf. S.c.T. 180.388. C.219. — *signifying motion downwards from a place, as in the expression κατ' ἄκρας* C.680. *from top to bottom.* — *With accusative, according to, agreeably with.* κατὰ νόμους ἀφικτόρων S.238. Cf. ib. 385. κατ' οὐρον *with a fair wind.* ἴτω κατ' οὐρον S.c.T.672. *let it go before the wind.* Cf. ib.836. P. 473. After the analogy of this is constructed πατρὸς κατ' εὐχὰς δυσπότμως φορούμενοι S.c.T.801. h. e. *in accordance with his prayers.* — *after the manner of, consistently with.* ὀρθῶς κατ' ἐπωνυμίαν καὶ πολυνεικεῖς S.c.T.811. *agreeably with their name.* τὸ κηδεῦσαι καθ' ἑαυτόν P.V.892. *to make a match suitable to oneself, ὁ κόμπος οὐ κατ' ἄνθρωπον φρονεῖ* S.c.T. 467. *does not hold thoughts suited to a man.* Cf. A.342.899. and see Blomf. Gloss. on the former passage. — *on account of.* αἰτίαν καθ' ἣντινα αἰκίζεται με P.V.226. κατὰ πρεσβείαν P.4. *by right of seniority.* Θησέως κατὰ φθόνον E.656. *out of envy towards Theseus.* κατ' ἔχθραν S.331. κατ' εὐνοίαν φρενῶν ib.918. — *οὐτ' ἐμοὶ καθ' ἡδονήν* sc. *ἐστί* P.V.261. *it is not pleasing to me.* — *signifying the direction of motion.* δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους P.V.682. κατ' ἵχνος A.679. *pursuing their track.* λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε S. 503. *turn into this grove.* κατ' ὀφθαλμοὺς βαλεῖ C.566. *present himself to my eyes, see βάλλειν.* — *signifying the place where a thing is.* κατ' Ἄργος P.V.871. κατὰ πτόλιν S.c.T.6.232. A.581. E.969. κατὰ γαῖαν *under ground, in the earth,* P.619. E.352. 802.833. κατ' ἄστυ P.1027. κατὰ χέρσον ib.852. κατὰ κληρὸν Ἴόνιον 866. πατρὸς κατ' ἀνδρῶνας A.235. κατ' οἴκους 415. καθ' Ἑλλάδα 561. κατὰ χθόνα E.861. καθ' ὁδόν E.994. — *near at.* τυμβὸν κατ' αὐτὸν Διογενοῦς Ἀμφίονος S.c.T.510. κατὰ Σαρπηδόνιον χῶ-

μα S.848.—*opposite*, κατὰ πρῶν ἄλιον P.856. κατὰ ὅστος C.566. *face to face*. —*against*. ἀνὴρ κατ' ἄνδρα τοῦτον ἡρέθη S.c.T. 487. —*concerning, pertaining to*. λάχη τὰ κατ' ἀνθρώπους E.300. *the destinies allotted to men*. πάντα τὰ κατ' ἀνθρώπους ib. 890. *all the affairs of men*. —*distrib.* αὕτη καθ' αὐτήν P.V.1015. *by itself*. καθ' ἡμέραν P.827. *day by day*. —Denoting the time in which a thing is done, *in, during*. ἐμὸν κατ' αἰῶνα S.c.T.201. κατ' εὐφρόνην P. 217. E.662. *by night*. κατ' ἡμᾶρ A. 654, καθ' ἡμέραν C.805. *by day*. —denoting the manner, κατ' ἰσχύν P.V. 212. *by dint of strength*. In P.619. (627. D.) κατὰ γαίας is the vulg. although several MSS. have κατὰ γαῖαν, which Well. adopts, conceiving that it has the meaning of *in terram*, and joining it with πομπὸς εἶναι as referring to Darius. But κατὰ γαῖαν πέμπειν would hardly be used to signify *to send up from beneath to the earth*: it is better to retain the vulg. and join εὐφρονας εἶναι κατὰ γαίας h.e. *to show us favour beneath the earth*. sc. by sending up from thence the shade of Darius. —Separated from its verb by tmesis: see κατακρατεῖν, κατακαλύπτειν, κατόλλυσθαι.

Καταβασμός *a descent*. P.V. 813. meaning *the catadupa*, or place where the Nile falls from the mountains, Cf. Herod. ii. 17.

Κατάγειν *to restore an exile*, S.c.T. 629. 642. κατήγαγε A. 1589.

Καταγελαῖν *to laugh at*. pass. καταγελωμένην A. 1244.

Καταγέλως *mockery*. ἐμαντῆς καταγέλωτα A. 1237. *a mockery of my condition*.

Καταγιγνώσκειν *to decide a suit*. pass. ὅπως ἂν εὖ καταγνωσθῇ δίκη E. 543.

Καταθάπτειν *to bury*. καταθάψομεν A. 1532.

Καταθνήσκειν *to die*. aor. 2. κάθανε for κατέθανε A. 1532. καταθανεῖν for καταθανεῖν A. 1263. 1337. 1592. καταθανών for καταθανών A. 847.

καταθανόντα P.V. 570. *id.* neut. pl. P. 268.

Καταιβάτης (poet. for καταβάτης) *descending*. καταιβάτης κεραυνός P.V. 359.

Καταιγίζειν *to come down like a storm*. πρὶν καταιγίσαι πνοᾶς Ἄρεος S.c.T. 63.

Καταίθειν *to burn or light*, C. 599.

Καταινεῖν *to promise*. καταινέσαντα C. 695.

Καταίσιος *becoming, proper*. ἔργον οὐ καταίσιον A. 1580. *unseemly*.

Καταισχύνειν [ῡ] *to disgrace*, S.974. fut. καταισχυνεῖν S.c.T. 528.

Καταισχυντήρ *one who disgraces*. δόμων καταισχυντήρσι A. 1336.

Κατακαλύπτειν *to cover*. by tmesis, εἴθ' ὄφελεν κάμει. . θανάτου κατὰ μοῖρα καλύψαι P. 881.

Κατακάρφεσθαι mid. v. *to wither away*. φυλλάδος ἤδη κατακαρφομένης A. 80.

Κατακλύζειν *to drown*. pass. κατακλυσθῆναι S.c.T. 1070.

Κατακρατεῖν *to prevail*, by tmesis, κατὰ μοῖρ' ἐκράτησε P. 101.

Κατακρύπτειν *to cover*. κατέκρυψας P. 528.

Κατακτείνειν *to kill*. — fut. κατακτενεῖς C. 910. aor. 2. κατέκτανον E. 580. κατέκτανες E. 561. κατέκτανε S. 301. S.c.T. 965. E. 572. 575. perf. m. κατέκτονας E. 557. κατακτανεῖν A. 1596. κατακτανών S.c.T. 941. This verse is corrupt, Lachm. conj. ἔθανες κατακτάς. — from another form in μι, κατέκτα E. 438. κατακτάς S.c.T. 949.

Καταλήγειν *to cease*. καταλήξει A. 1458. ποῖ καταλήξει; C. 1071. *at what point* (sc. having arrived) *will it stop?*

Καταλλαγή *reconciliation*. βαρεῖται καταλλαγαί sc. εἰσι S.c.T. 749. See βαρύς.

Καταμηνύειν *to tell, disclose*. καταμηνύσω P.V. 175.

Κατάμορφος *deserving of complaint, not agreeable*, A. 143. The Schol. explains, δεξιά διὰ τὴν νίκην, κατάμορφα διὰ τὸν χόλον Ἀρτέμιδος.

Καταναίεσθαι mid. v. to place in a residence. aor. 1. αὐτοῦ κατανασσαμένη E. 889. having stationed them there.

Καταξάινειν to tear in pieces, (lit. as wool in carding,) to wear out, A. 190.

Καταξενοῦν to receive hospitably, pass. κατεξενωμένον C. 695.

Καταξιοῦν to think proper. χοίρειν συμφοραῖς καταξιῶ A. 558. I bid sorrows farewell. mid. v. κατηξιώσατο S.c.T. 649. honoured with her favour.

Καταπαύειν to put an end to. κατέπαυσε S. 581.

Καταπίπτειν to fall. κάππεσε for κατάπεσε A. 1532.

Καταπνεῖν to breathe into, inspire. A. 106. See πειθῶ.

Κατάπτερος winged, P.V. 800.

Καταπτήσσειν to crouch down. aor. 2. καταπτακῶν E. 243.

Κατάπτυστος abominable, E. 68. C. 623.

Κατάρα an imprecation, S.c.T. 707.

Καταρράπτειν to sew together, Met. to plot. Πενθεῖ καταρράψας μόρον E. 26.

Καταρρῖνᾶν lit. to polish with a file. βραχίον' εὖ κατερρηνημένους S. 728. (747.D.) said of those whose limbs are made extremely supple and nimble by exercise. Well. conj. καταρρηνωμένους from ῥινός, which would mean covered with hard skin.

Καταρρίπτειν to throw down. εἴ τε δημόθρους ἀναρχία βουλήν καταρρίψειεν A. 858. (884.D.) should form some daring design. These words are understood by Schütz and Butler to mean, *ne senatum dejicerent*. So Well. But to say nothing of the harshness of the term βουλή thus abruptly applied to those who conducted the state in the absence of Agamemnon, the words τὸν πεσόντα λακτίσαι πλέον, which are an epexegetis of the preceding, do not refer to any council, but to Agamemnon, whose family would be exposed to insult at his fall. The double danger spoken of is, first, that to which Agamemnon was ex-

posed at Troy: secondly, that which awaited his family, in case of his failure, by popular insurrection at home. Blomf. considers the expression καταρρίπτειν βουλήν to be identical in its origin with ἀναρρίπτειν κίνδυνον, sc. as a metaphor taken from throwing dice. This is probably correct. A conjecture of Abresch, however, καταρράφειεν, deserves to be considered. Cf. E. 26.

Καταρτύνειν to arrange, order, effect. σὺ μὲν κατηρτυκῶς ὅμως ἰκέτης προσῆλθες καθαρὸς ἀβλαβῆς δόμοις E. 451. (473.D.) sc. κατηρτυκῶς τὸν φόνον, having committed the murder. κατηρτυκῶς is here explained by some commentators to mean, *adornatus, prae-paratus, expiatus, probe instructus*, etc. senses which, as Wellauer observes, it cannot possibly have. Scholef. referring to Hesych. κατηρτυκῶς· τελειώσας, translates, *expiatione facta*. Well. *quanquam perfecisti caedem*, but hesitates about this verse because the Schol. has κατηρτυκῶς· τέλειος τὴν ἡλικίαν. τοῦτο δὲ ἀπὸ τῶν ζώων, a meaning which it certainly sometimes has, but which has nothing to do with the present case. The verb καταρτύνειν means in itself merely to effect, or make. What it is which is effected or made, whether the murder or expiation, must be sought from the context. There is clearly an opposition between κατηρτυκῶς and ἰκέτης προσῆλθες καθαρὸς ἀβλαβῆς δόμοις. Orestes was καθαρός, although κατηρτυκῶς. Hence κατηρτυκῶς does not refer to the expiation. The only thing to which it can refer is φόνον, to be understood from φόνον in the preceding line, and this accords with the general sense of the passage, which see explained under δυσπήμαντος. [This appears the simplest way of taking the words as they stand in the vulg. See, however, not. ad loc. ed. Linw. where the passage is otherwise emended and explained.]

Κατάρχειν to begin. with gen. κατῆρξαν μάχης P. 343.

Κατασβεννύναι to exhaust, or quench. κατασβέσει S.c.T.556. A.932. —perf. in pass. sense, κατεσβήκασι A.862. are exhausted.

Κατασθμαίνειν to breathe hard against, to struggle against with panting. χαλινῶν κατασθμαίνων S.c.T.375.

Κατασκάπτειν to raze, A.511.

Κατασκαφή a digging up, as of the ground for burial, S.c.T.999.1027.—a razing or overthrow, C.49. S.c.T.46.

Κατασκέλλεσθαι to dry up, to wither away, P.V.479.

Κατασκήνωμα a covering or pall, C.993.

Κατασκήπτειν to light upon, S.322.

Κατάσκιος shaded, S.c.T.366. A.479. S.341.349.

Κατασποδεῖν to throw down in the dust, to kill. pass. κατεσποδημένοι S.c.T.791. See Valck. on Eur. Hipp.v.1238.

Κατάστασις an appointing, a celebrating. χορῶν κατάστασιν A.23.

Καταστρέφειν to direct to a termination. ποῦ καταστρέφεις λόγων τελευτήν; P.773. to what point do you direct the termination of your speech? h.e. what is the final purport of your words?—to compel. pass. ἀκούειν σοῦ κατέστραμμαι τάδε A.930. I am compelled to obey you in these things.

Καταστροφή a place to turn to. ἄνευ λύπης οὐδαμοῦ καταστροφή S.437. whichever way we turn, we must have pain.—an overturning. καταστροφαι νέων θεσμίων E.468. revolutions introducing new laws. See δίκη.

Κατασφάζειν to slaughter. pass. κατασφαγείσης E.102.

Κατασφραγίζειν to seal up. perf. pass. κατεσφραγισμένα S.926.

Κατασχεθεῖν (aor.2. vulg. written as a present) to handle, hold, S.1052.

Καταυχεῖν to boast. with dat. πλήθει καταυχήσας νεῶν P.344. exulting in the number of his ships.

Καταφέρειν to bring down. καταφέρω ποδὸς ἀκμάν E.348. I leap down.

Καταφθατεῖσθαι (formed from φθάνειν. Hesych. φθατήση. φθάση.) to hasten to occupy. γῆν καταφθατουμένην E.376. (398.D.) as I was hastening to

occupy the land. So Bent. Stanl. for the vulg. τὴν καταφθατουμένην. By γῆν is here understood *Sigeum*, which was sacred to Minerva. See Stanley's explanation of the passage. Dind. correctly places the comma after Σκαμάνδρου instead of after βοήν.

Καταφθείρειν to destroy, P.376. pass. κατέφθαρται P.247.715.

Καταφθίειν to destroy, undo. καταφθίσας E.697. pass. κατέφθιτο P.310. ἐπεὶ φέγγος ἡλίου κατέφθιτο P.369. when the sun was set.

Καταφθορά distress, undoing, C.209.

Καταψεκάζειν to descend in drops, A.547.

Κατειδέναι to know. κάτοιδα A.4. κατειδώς P.730.

Κατειργαθέσθαι mid. v. 2 aor. to restrain, E.536. Cf. not. ad loc. ed. Linw.

Κατεναρίζειν to slay. pass. κατηναρίσθης C.343.

Κατεργάζεσθαι to destroy. pass. μακέλλῃ τῇ κατείργασται πέδον A.512.

Κατερείκεσθαι mid. v. to rend, P.530.

Κατέρχεσθαι to return from exile, C.3. κατῆλθες S.c.T.980. κατελθών A.1631. E.440.

Κάτευγμα an imprecation, S.c.T.691.—a prayer or wish, C.216. E.975.

Κατεύχεσθαι to imprecate, S.c.T.615.—to pray or wish, A.1223.—to pray to, E.882. C.86.137.

Κατευχή a prayer, C.470.

Κατέχειν to occupy. χθόνα κατέχειν S.c.T.714. θήκας κατέχουσι A.442. S.25. δροίτας κατέχοντα χαμεύναν A.1521.—to overspread, cover. οἰμωγὴ κατεῖχε ἄλλα P.419. ἡμέρα κατέσχε γαῖαν ib.389.—to check, restrain, P.186. δάκρυ μὴ κατασχεῖν A.202.—to avert. τὸ ἀτηρὸν χώρας κατέχειν E.962. but cf. not. ad loc. ed. Linw.—στόματος φυλακὰν κατασχεῖν A.227. place a guard on her mouth. On P.43. οἱ τ' ἐπίπαν ἡπειρογενὲς κατέχουσιν ἔθνος, see ἐπίπας.

Κατηγορεῖν to convict, prove. with gen. εὖ φρονούντος ὄμμα σοῦ κατηγορεῖ A.262. your eye proves you to be kindly disposed.

Κατήγορος *an accuser*, S.c.T. 421.

Κατηρεφής *covered*. τίθησι κατηρεφῇ πόδα E. 284. poetically for "sits," the feet being covered by the robes whilst sitting.

Κατιδεῖν (*inus. in pr.*) *to see*. κατεῖδον P. 985. κατίδοιμι A. 461. κατιδεῖν S. 89. κατιδόντες P. 936.

Κατιέναι *to return from exile*. pres. in fut. sense, κάτεισι A. 1256.

Κατισχναίνειν *to attenuate, consume*, E. 133. mid. v. *to wither away*. fut. κατισχνανεῖσθαι P.V. 269.

Κατοικίζειν *to settle or place in an abode*. Met. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατόκισα P.V. 250. — *to restore to one's country*, E. 726. — *to found a city*, P.V. 727.

Κάτοικος *a resident in a house*. τί δῆτ' ἐγὼ κάτοικος ὧδ' ἀναστένω; A. 1259. (1285.D.) Schütz translates κάτοικος *ante aedes*, which it certainly cannot mean: it might mean *in the house*, but this does not suit the sense of the passage, cf. v. 1286. (1313.D.) Blomf. joins κάτοικος ὧδε, h.e. *sojourning here*. This is the best explanation, κάτοικος by itself being vague. Dind., however, is most probably right in considering the words corrupt. Wakefield's conj. κάτοκνος is among the best proposed. Cf. P.V. 67.

Κατοικτίζειν *to pity*, E. 119. Met. *to spare*, λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ S. 880. mid. v. P.V. 36. P. 1019.

Κατοκνεῖν *to delay from fear*, P.V. 67.

Κατολλύναι *to destroy*. — mid. v. κατόλλυσθαι *to perish*. κατὰ πᾶς ὄλωλε P. 657. by tmesis.

Κατολολύζειν *to raise a cry against any one*. with dat. γένει κατολολυξάτω A. 1089.

Κατοπτήρ *a scout*, S.c.T. 36.

Κατόπτης *a spectator*, S.c.T. 41. — *a scout*, S.c.T. 351.

Κάτοπτος *looking down on*. with gen. Σαρωνικοῦ πορθμοῦ κάτοπτον πρῶνα A. 298.

Κάτοπτρον *a mirror*, A. 813. See εἶδωλον.

Κατορθοῦν *to raise up*. pass. ἐπειδὴ

δρᾶν κατόρθωσαι φρενί C. 505. *since your mind is well made up for action*.

Κάτοχος *detained, kept under*, P. 219.

Κάτω *below*. χώρει κάτω P.V. 74. P. 824. A. 845. (see λέγειν) E. 257. S. 592. with gen. κάτω χθονός E. 977. οἱ κάτω C. 163. *those below*. ἄνω καὶ κάτω E. 620. *up and down*, h.e. *in confusion*.

Κάτωθεν *from below*, P. 683. C. 376.

Κατώρυξ *under ground*. κατώρυχες ἔναιον P.V. 450. *they dwelt in subterraneous habitations*.

Καύκασος *Caucasus*, P.V. 420. 721.

Καχλάζειν *to murmur or roar as a wave*, S.c.T. 109. 743.

Κέαρ *the heart or mind*, P.V. 165. 184. 245. 379. 390. 435. 592. A. 578. 968. C. 26. 404. On S. 765. see ἄφυκτος.

Κεγχρεία *name of a place*, P.V. 679. al. Κερχρεία. Cf. Valck. on Phoen. 1305.

Κεδνός *good, excellent*. πῶς κεδνὰ τοῖς κακοῖσι συμμίξω; A. 634. Cf. ib. 252. 608. C. 652. 690. S. 203. P. 138. 168. — of persons. κεδνὸν Ἀστακοῦ τόκον S.c.T. 389. Cf. ib. 486. *clever, wise*. κεδνὸς στρατόμαντις A. 121. ναὸς κεδνὸς οἰακοστροφός S.c.T. 62. In P. 717. (731.D.) κενῆς ἀρωγῆς is the vulg. and retained by Blomf., who considers it to have reference to κενανδρίαν, v. 716. Schütz rightly prefers the reading κεδνῆς, found in M. and in many other MSS. Well. rightly observes, that it was the preceding word, κενανδρία, which gave rise to the corruption. Schütz understands these words ironically; but in this he appears to be wrong.

Κεῖνος *he*. κείνη *she*, etc. S. 208. S.c.T. 1055. P.V. 258. C. 729. κεῖνοι *they*, P. 778. C. 144. E. 99. κεῖνα δ' ἐκμαθεῖν θέλω P. 226. In E. 169. for ἕτερον ἐν κάρᾳ μιάστορ' ἐκείνου πάσεται Bothe proposes ἐκ κείνου. See ἐκείνος.

Κεῖρειν *to shave*. — Met. *to cut off, to crop*. μηδὲ κέρσειεν ἄωτον S. 652. in mid. v. κείρεσθαι τινα, *to honour a person by shaving the head in grief for his loss*. ἀλλ' οὐδὲ μὴν νιν ἡ κτανοῦσ' ἐκείρατο C. 187. οὐκ ἔστιν ὅστις

πλήν ἐμοῦ κείραιτο νιν ib. 170. (172. D.) where νιν refers to Agamemnon. The words πλήν ἐμοῦ, as Dind. observes, involve an absurdity. He adopts Dobree's conj. πλήν ἐνός sc. Ὀρέστου. — *to lay waste*. νυχίαν πλάκα κερσάμενος P. 913.

Κεῖσθαι *to lie*, C. 713. S. 239. — *to lie*, h. e. *be situated*, P. V. 364. — *to lie dead*, P. 317. A. 1258. 1413. 1421. 1471. 1497. 1563. κείσει C. 882. — *to be placed*. ἐκποδῶν εὖ κείμενα C. 682. *placed out of the way of harm*. — *to lie despised or vanquished*. χαμαιπετεῖς ἔκεισθε C. 958. οὐ κειμένῳ πῶ τόνδε κομπάζεις λόγον E. 560.

Κεκασμένος *well-appointed*. ἐποίσειν εὖ κεκασμένον δόρυ E. 736. From a root κάζω or χάζω, signifying *to clear away, to make an empty space*, seems to have been derived the perfect κέκασμαι, in the sense of *to have made room for oneself, to have made others give way to oneself*. Hence the idea of *conquering or excelling*. In this sense it takes an accusative, e. g. πᾶσαν γὰρ ὀμηλικήν ἐκέκαστο κάλλει Il. ν' 431. But, since *conquering or excelling* involves the idea of *distinction*, hence it came to signify, without an accusative, *to be distinguished, to excel*, e. g. κακοῖσι δόλοισι κεκασμένε Il. δ' 339. Lastly, as *distinction* involves the idea of being *well-appointed or furnished*, it was used to signify *provided with, furnished with*, e. g. Pind. Ol. i. 42. Eur. Al. 620. Hence εὖ κεκασμένος *well-appointed*. See the various significations of this word, and its cognate forms, traced by Matth. Gr. Gr. 239.

Κέκλεσθαι *to invoke*, S. 586.

Κελαδεῖν *to cry, as an infant*. ἐπεὶ μολῶν ματρόθεν κελάδησε C. 601.

Κέλαδος *a noise or shout*, P. 380. 597. C. 337.

Κελαινόβρωτος *affording a black food*, P. V. 1027.

Κελαινός *dark or black*, S. 759. P. 419. P. V. 431. 810. 853. 1052. A. 114. 450. E. 796.

Κελαινοῦσθαι *to grow dark or black*, C. 407.

Κελαινόφρων *dark-minded*, E. 437.

Κέλεσθαι *to order*, A. 1090.

Κελεύειν *to order or desire*, S. 829. 859. E. 170. 644. 684. κελεύεις P. V. 1068. C. 105. κελεύει C. 755. 758. κελεύσω P. V. 73. κελεύση E. 588. (κελεύσαι Hermann.) κελεύων C. 268.

Κελευθοποιός *preparing a road*, E. 13.

Κέλευθος *a road or way*, P. V. 284. 725. 839. 964. P. 559. periphrast. πέδον κελεύθου A. 883. — *a journey, expedition, or errand*. κέλευθον τήνδ' ἔστειλα P. 599. τήνδ' ἐβούλευσεν κέλευθον 744. ἀγρεῖ πόλιν ἅδε κέλευθος A. 126. μακρᾶς κελεύθου C. 700. periphrast. μακρᾶς κελεύθου πόρον S. c. T. 528. βέβακεν ὄψις πτεροῖς ὀπαδοῖς ὕπνου κελεύθοις A. 413. (426. D.) *the vision is gone on wings which attend the going or departure of sleep*, h. e. as Blomf. says, "quum somnus abit, avolant etiam somnia." τέκνων κελεύθοις ἐπίστρεπτον αἰῶνα κτίσας C. 345. *having set up (as a model) a life to be observed in the ways (h. e. in the life or conduct) of his children*.

Κέλευσμα *a command*, plur. E. 226. — *an appealing cry or complaint*, C. 740. — *a nautical order*. ἐκ κελεύσματος P. 389. *at the word of command*.

Κέλλειν *to put a ship ashore*. πλάτταν κελσάντων ἀκτὰς ἐπ' ἀξιφύλλους A. 680. without subst. κέλσας ἐπ' ἀκτὰς E. 9. κέλσειν ἐς Ἄργος S. 326. without prep. κέλσαι Ἄργους γαῖαν S. 15. Met. πᾶ πότε πόνων χρή σε τέρμα κέλσαντ' ἐσιδεῖν; P. V. 184.

Κεναγγής *emptying the vessels, exhausting the stores*. ἀπλοῖα κεναγγεῖ A. 181. Blomf. explains it of the *vessels of the body*, which become exhausted by hunger; but this is improbable.

Κενανδρία *absence of men*, P. 716.

Κενανδρος *emptied of men*, P. 118.

Κενός *empty*, P. 476. — *having nothing*, S. c. T. 335. — *vain*, P. 790.

Κενοῦν *to empty*. κενῶσαι S. 646. κενῶσας P. 704.

Κενόφρων *empty minded*, P. V. 764.

Κεντροδήλητος *wounding by a sting*, Dor. S.559.

Κέντρον *anything which pricks, as a sting, a goad, etc.* P.V.601.694. E.152. S.108.—*an incitement.* τοσοῦτο κέντρον ὥς μητροκτονεῖν E.405. *an incitement strong enough to cause matricide.* As a proverbial expression, πρὸς κέντρα μὴ λάκτιζε A.1607. *do not kick against the pricks.* Cf. P.V.323.

Κεραία *a sail yard.* E.527.

Κεραννύναι *to mingle.* perf. pass. κεκραμένη P.V.116. *of a mixed nature.*

Κέρας *the wing of an armament,* P.391.

Κεράστις *horned,* P.V.677. Dind. from Arcadius, accents this word κεραστίς.

Κεραύνιος *belonging to a thunderbolt.* κεραυνίους βολάς S.c.T.412. κεραυνία φλογί P.V.1019,

Κεραυνός *a thunderbolt,* S.c.T.427. 435.612. P.V.359.372.671.924. A.456. E.792.

Κερδαίνειν *to gain.* fut. σμικρὰ κερδανῶ A.1273. οὐδὲν κερδανεῖς P.V.878.

Κέρδιστος *most advantageous,* P.V.385.

Κέρδος *gain, advantage,* P.V.749. 779. S.c.T.419. A.560. C.812. E.945. pl. κέρδων E.674. κέρδεσι E.333. μόνον γὰρ κέρδος ἐν τεθνηκόσι S.c.T.666. (684.D.) The meaning of this whole passage is, *If a person has to bear an evil unattended with disgrace* (such for instance, as the death which now awaits me), *be it so* (h. e. let him bear it) : *for it is nought but gain amongst the dead* (h. e. when he is among the dead, the glory remains, the evil is past) : *but in things which are at once evil and also disgraceful, you cannot say that there is aught glorious.* — λέγουσα κέρδος πρότερον ὑστέρου μέρους ib. 679. (697. D.) *speaking of the previous gain involved in the subsequent death, h. e. urging the glory of the victory which precedes the death which follows after it.*

Blomf. constr. λέγουσα κέρδος εἶναι μᾶλλον τὸν πρότερον τοῦ ὑστέρου μέρους. This sense, however, as Well. observes, the words will not bear without a very awkward ellipsis.

Κεροτυπεῖν *to strike as with a horn, to beat.* pass. κεροτυπούμεναι A.641.

Κερτομεῖν *to chide.* ἐκερτόμησας P.V.988.

Κεύθειν *to conceal or hide,* P.V.570. C.100.383.728. perf. κέκευθε P.640. C.676. intrans. κέκευθώς S.c.T.570. *buried.*

Κευθμών *a cave or hiding-place,* plur. E.772. Ταρτάρου μελαμβαθῆς κευθμών P.V.220.

Κεῦθος *id.* S.758. E.989.

Κεφαλή *the head,* S.c.T.507.

Κήδειος *expressive of mourning or grief for the dead.* κηδείους χοάς C.85.531. κηδείου τριχός *id.* 224. *hair shorn in grief.*

Κηδεμών *one who cares for,* S.72.

Κήδεσθαι *to care for.* aor. κήδεσαι S.c.T.127.

Κηδεύειν *to contract an alliance.* κηδεῦσαι P.V.892.

Κῆδος *a care, trouble,* S.c.T.971.—*an alliance, connexion,* abstr. for concr. S.326.—said in a two-fold sense of Helen who was both an *alliance* and a *source of care.* A.683.

Κηκίς *any dyeing matter,* A.934.—*the dropping of blood, pitch, etc.* κηκίδι πισσῆρει φλογός C.266. φόνου κηκίς 1007. See Salm. Plin. Ex. p.194.

Κηλίς *a blot or stain,* E.756.

Κῆρ *Fate.* personified, S.c.T.759. plur. *the Fates,* 1047.—*woe, calamity.* βαρεῖα κῆρ τὸ μὴ πιθέσθαι A.199.

Κηραίνειν *to harm or destroy,* S.977.

Κηρόπλαστος *formed with wax,* P.V.574.

Κηρυκεύειν *to proclaim,* S.218.

Κηρύκευμα *a proclamation.* plur. S.c.T.633.

Κῆρυξ *a herald,* S.708.909. A.478. 501.524.603. C.163. E.536. The accent of this word is disputed. The grammarians, however, write κῆρυξ.

κηρύσσειν *to proclaim*, C. 1022. E. 536. with part. καρπώματα στάζοντα κηρύσσει Κύπρις S. 979. *proclaims that they are fully ripened. — to command, or bid by proclamation.* with dat. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί S.c.T. 1034. ἀστοῖσι κηρύσσειν βοήν A. 1322. *to command the citizens to come to the rescue.* κηρύσσω πατρὶ κλύειν C. 4. κηρύξας ἐμοί τοὺς γῆς ἔνερθε δαίμονας κλύειν ἐμὰς εὐχὰς C. 121. (124. D.) *making proclamation for me to the effect that the infernal gods would listen to my prayers.* Before this verse, Herm. has, with great probability, inserted one which usually appears as v. 163. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω, and which, in this latter place, is unintelligible. Before Ἑρμῇ he adds ἄκουσον, to fill up the sense; ἄρηξον perhaps, or some such word, would be better, as the aorist κηρύξας follows.

Κιγδαγάτας [ā] prop. name, P. 959.

Κίειν *to go*. κίε S. 831. P. 1025. κίοι S. 499.

Κιθαιρών *Cithæron*, A. 289.

Κικλήσκειν *to invoke, call upon*, S. 209. 214. A. 1456. E. 484. — *to name, as the author of anything.* κικλήσκουσα Πάριν τὸν αἰνόλεκτρον A. 694.

Κιλίκιος *Cilician*, P.V. 351.

Κίλιξ *id.* P. 319. S. 546.

Κίλισσα *a Cilician woman*. The nurse of Orestes is so called in C. 721. Here Klausen from Rob. Steph. reads Γείλισσα: so Stanl. Κίλισσα M. Turn. Blomf. observes that the names of servants were often of Asiatic origin; but Κίλισσα here, as Dind. remarks, is not a proper, but a gentile name.

Κιμμερικός *Cimmerian*. Κιμμερικὸν ἰσθμὸν P.V. 732.

Κινάθισμα *a fluttering*, P.V. 124.

Κίνδυνος *danger or risk*, A. 857. C. 268. κινδύνῳ βαλεῖν S.c.T. 1039. *expose to peril.* ἀνὰ κίνδυνον βαλῶ S.c.T. 1019. Here Blomf. reads κάμει κινδύνῳ βαλῶ. See ἀναβάλλειν.

Κινεῖν *to disturb*, C. 287.

Κινητήριος *distressing*, S. 303. with gen. θυμοῦ κινητήρια S. 443.

Κίνυγμα *an object or thing moving.* αἰθέριον κίνυγμα P.V. 157. *one hanging in mid air.*

Κινύρεσθαι *to emit a creaking sound.* κινύρονται φόνον S.c.T. 116. *give out a murderous sound.*

Κινύσσεσθαι *pass. to be agitated*, C. 194.

Κιρκήλατος *driven by a hawk.* κιρκηλάτου τ' ἀηδόνοιο S. 60.

Κίρκος *a hawk*, P. 203. S. 221. P.V. 859.

Κιρκοῦν *to encircle with a ring.* σκέλη κίρκωσον βία P.V. 74.

Κισθήνη *name of a place* P.V. 795.

Κισσία *a female Cissian*, C. 417. See under πολεμίστρια.

Κίσσινος *Cissian*. Κίσσινον ἔρκος P. 17. Κίσσινον πόλις ib. 119. *the city of Cissa, in the district of Susa.* Blomfield writes Κίσσιον for Κίσσινον, (though nearly all MSS. and Edd. have the latter,) because Κίσσιοι and the country Κισσία are so written by Herodotus and Strabo. So Dind. who cf. C. 417.

Κιχάνειν [ā] *to overtake.* κιχάνει δέ νιν Ἑρμῆς C. 613. (622. D.) Porson writes κιγχάνει. Schütz seems correctly to understand this as said sarcastically of Mercury, the god of gain, overtaking with vengeance the guilty party (Scylla), who for the sake of a present had committed the crime. The idea is, "unjust gain finds out the gainer." The Schol., less correctly refers νιν to Nisus.

Κίων [i] *a column, met.* P.V. 349.

Κλαγγαίνειν *to yell*, E. 126. Dind. in Steph. Thes. shows that this should be written κλαγγάνειν.

Κλαγγή *a cry*, A. 1123. pl. S.c.T. 363.

Κλάδος *a branch or bough*, chiefly used as an emblem of supplication, E. 43. S. 22. 150. 238. 329. 349. 476. 501. Also in bearing news of victory, etc. A. 480. See Stanl. not.

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Κλάζειν *to cry out, to utter, to sound*.
aor. 1. χείματος ἄλλο μῆχαρ ἔκλαγξε
A. 194. κλάγξω γόον P. 909. Ζῆνα
ἐπινίκια κλάζων A. 167. (173. D.)
*singing the song of victory in honour
of Jupiter, i. e. proclaiming Jupiter
as the victor. On the use of the
acc. see Matth. Gr. Gr. 421. Obs. 4.*
κλάζοντες Ἄρη A. 481. *crying out in a
warlike manner. κλάζουσι κώδωνες
φόβον S. c. T. 368. sound in a fearful
manner. σύριγγες ἔκλαγξαν ib. 187.
the axles creaked.*

Κλαίειν s. κλάειν *to weep, mourn*,
S. c. T. 638. 854. A. 18. with acc. *to
weep for*, S. c. T. 1050. 1059. A. 864. —
κλαίεις ἄν, εἰ ψεύσεαι S. 926. *you will
repent it. κλαύσω S. c. T. 810. must I
weep for? where κλαύσω is the subj.*
the fut. indic. being κλαύσομαι. —
mid. v. κλαίεσθαι *id.* S. c. T. 903. κλαι-
όμενα τάδε βρέφη σφαγᾶς A. 1067.
(1096. D.) Here Blomf, incorrectly
says, "subaudiendum video." Elms-
ley on Eur. Heracl. 693. compares
Soph. Ant. 857. ἔψαντας ἀλγεινοτά-
τας ἐμοὶ μερίμνας πατρὸς τριπόλισ-
τον οἶτον. If this be correct, the
accusatives depend upon the preced-
ing words as equivalent in sense to
μαρτύρια τάδε ἔχω. See κλύειν. It
is perhaps, however, better to make
τάδε the intensive word in the sen-
tence, as equivalent to ὧδέ ἐστι.
*Lo! here are children weeping for
their slaughter, etc. Cf. S. c. T. 354.*
Soph. Ant. 622. But see Elberling
Obs. in Agam. who objects to the
joining of κλαιόμενα with σφαγᾶς.
— pass. κεκλαυμένα C. 450. 720. *in
tears. ἀνδρὸς εὖ κεκλαυμένου C. 674.*
mourned.

Κλάριος (Dor. for κλήριος) *assign-
ing to mankind their portion*: an
epithet of Jupiter. Διὸς κλαρίου S.
355. where Schol. πάντα πᾶσι κληρ-
οῦντος καὶ κραίνοντος. Some (see
Stanley's note) refer it to Apollo,
here addressed as the protector of
exiles, himself having once been
banished from heaven (S. 211.) and
consider that Apollo is called Δία

κλάριον, as Pluto and Neptune are
sometimes addressed as Ζεὺς καμών-
των, Ζεὺς πόντιος. This seems un-
necessary, and the epithet *Clarius*,
belonging to Apollo (Virg. Aen. iii.
359), is clearly of a totally distinct
origin from κλήριος in this passage:
to the former probably refers the
gloss in Hesychius κλάριον. ἐπίθε-
τον Ἀπόλλωνος.

Κλαυθμός *lamentation*, A. 1533.

Κλαῦμα pl. *weeping, tears*, P. 691.
A. 861. 1119. 1611.

Κλαυτός *mournful*, S. c. T. 315.

Κλείειν s. κλήειν *to close, inclose*.
κλεῖσαι P. 709. pass. κεκλειμένην S.
904. The Attic forms are κλῆσαι,
κεκλημένην, which Dindorf has re-
stored.

Κλεῖθρον s. κληθρον *a bar or bolt*,
pl. κληθρων (so M.) S. c. T. 378.

Κλεινός *illustrious*, P. 466. P. V.
836. τόξοις κλεινός P. V. 874. *re-
nowned for archery.*

Κλέος *a rumour. γυναικοκήρυκτον*
κλέος A. 474. — *fame, reputation.*
κλέος μαντικόν A. 1069 τῆς μελλοῦς
κλέος πέδον πατοῦντες A. 1329.
(1356. D.) *treading under foot the
honour of delay, h. e. casting aside
all delay.*

Κλέπτειν *to steal*, P. V. 8. — *to de-
ceive. οὔτοι φρένα κλέψειαν ὠματω-
μένην C. 841. (854. D.) So vulg.*
κλέψειεν Steph. Elmsl. On κλέψειαν
Well. observes, "paullo negligentius
oratio ad pluralem numerum redit,
quo v. 835. (848. D.) chorus usus
erat." On the lengthening of the
short syllable before κλ, if the vulg.
be correct, see Well. and the autho-
rities quoted by him on P. V. 612.
Elmsley, however, is probably cor-
rect in reading φρέν' ἄν for φρένα.

Κλέπτης *a stealer*, P. V. 948.

Κληδοῦχος *one who holds the keys*,
the keeper of a temple, S. 288.

Κληδών *a calling. κληδόνας πατ-
ρῶν A. 220. her callings on her fa-
ther. Lucretius, however, (i. 94.) as
Blomf. remarks, understood these
words differently. Quod patrio*

princeps donarat nomine regem. κληδόνος βοήν E.375. *the sound of your calling.* — a name by which a person is called, κληδόνας ἐπωνύμους E.396. — *fame.* κληδὼν αὐτεῖ A.901. παῖδες ἀνδρὶ κληδόνες σωτήριοι C.498. *memorials of his fame.* τάσδε κληδόνας λιπών C.1039. — *a report.* κληδόνας παλιγκότους A.837.848. ἐξ ἀμανράς κληδόνος C.840. — *an omen derived from the voice.* κληδόνας δυσκρίτους P.V.484.

Κληΐζειν *to spread a report.* φάτις ἐκλήζετο A.617. *a report was spread.*

Κληῖρος *a lot,* S.c.T.709. κληῖρον λαχοῦσα P.183. — *a district.* κληῖρον Ἰόνιον ib.866. “Certa terræ portio colonis assignata.” Blomf.

Κληροῦσθαι mid.v. *to cast lots among each other,* S.c.T.56. On S.985. see under ἑόρν.

Κλής *a key,* pl. κληῖδας E.791.

Κλητήρ *an officer of justice, who summons persons to court, or bids them give their votes.* Ἐρινύος κλητήρα S.c.T.556. (574.D.) *a summoner of Erinnys.* Schütz rightly explains this, “quia Œdipus filios suos his diris devoverat, ut ipsi mutuis cædibus se invicem conficerent, aptissime (patris scil.) furiam provocasse dicitur Tydeus, quoniam bello isto conflato occasionem patris diras perficiendi ipse arcessiverat.” ἔκραν ἄνευ κλητήρος ὥς εἶναι τάδε S.617. h.e. *without waiting to observe the usual formalities.*

Κλίμαξ *a ladder,* S.c.T.448.

Κλίνειν *to bend.* ἐπὶ γόνυ κέκλιται P.894. *is cast upon its knees,* h.e. *is humbled or subdued.*

Κλόνος *a warlike tumult,* P.107. A.392.

Κλοπαῖος *stolen,* P.V.110.

Κλοπή *theft,* A.520. pl. id. 391.

Κλύδων *the surge of the sea,* P.V.429. Met. κλύδων κακῶν P.591.

Κλυδώνιον id. S.c.T.777. — Met. C.181.

Κλύειν (κλῦμι) *to hear.* abs. κλύοντες οὐκ ἤκουον P.V.447. Cf. ib. 642. A.254. C.5.393.731.760.791. E.287.

313. S.73.166. — with acc. of the thing. τί ποτ' αὖ κινάθισμα κλύω; P.V.124. Cf. ib. 590.686. S.c.T.155. 608. P.253.323.393.575.654.834. A.566. 666.788.804.837.1217. C.123.329.405. 437. E.651. with gen. of the person. πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης; P.V.591. Cf. ib. 313.826. P.631. 824. C.137. S.343.901. — with acc. of the thing, and genitive of the person. τὰ λοιπά μου κλύουσα P.V.474. *hearing the rest from me.* Cf. S.c.T.547. (where Herm. reads κλυούσα. κλύων vulg.) A.258. E.369. — with gen. of the thing, κλύουσιν εὐγμάτων C.456. κλύοντες τῆσδε κατευχῆς C.469. — with ἐκ. τοιάδ' ἐξ ἀνδρῶν ὀνειδίη πολλάκις κλύων κακῶν P.743. τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύοις A.339. (348.D.) Here Dobr. Dind. κλύεις. τοιαῦτα τᾶν Blomf. — with acc. of the person. κλύοιτ' εὐκταῖα χεούσας S.625. — with participles. κλύω σ' ἐγὼ μεμνηνὸτ' οὐ σμικρὰν νόσον P.V.979. *I hear that you are mad with no slight disease.* νεκροὺς κλύουσα δυσμόρως θανόντας S.c.T.819. — in the inf. after substantives, adjectives, etc. πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν P.244. *good or bad to hear of.* πλεῖστον ἔχθος ὄνομα Σαλαμῖνος κλύειν P.276. χάρμα μεῖζον ἐλπίδος κλύειν A.257. θραύματ' ἐμοὶ κλύειν A.1138. ἄπιστα κλύειν S.274. In C.408. (414.D.) σπλάγχνα δέ μου κελαινοῦται πρὸς ἔπος κλυούσῃ (sc. ἐμοὶ κλυούσῃ) the transition from the gen. to dative is remarkable. Moreover, πρὸς ἔπος is not joined with κλυούσῃ, but with κελαινοῦται, sc. *grow dark at the word, whilst I hear it.* Cf. ἔπος, In C.154. (156.D.) κλύε δέ μοι, the dat. μοι means *listen, I entreat you.* From the obsol. form κλῦμι we find κλῦθι C.137.329. E.313. S.343. κλῦτε C.393. — in the sense of *to obey.* κακῶν κλύει φρενῶν A.1034. *he listens to the dictates of an evil mind.* οἶακος ἄγαν καλῶς κλύουσα S.698. — in the sense of *to have a character, to be called,* as in Latin, *audire.* κλύειν ἄναλκις μᾶλλον ἢ μαι-

φονος P.V. 870. *to be called a coward*, etc. κλύειν δικαίως E. 408. *to have a reputation for justice*. κλύειν εὖ A. 455. *to have a high reputation*. In the passage πέπαλται δ' αὐτέ μοι φίλον κέαρ, τόνδε κλύουσιν οἴκτον C. 404. (411. D.), the accusative is remarkable. See Herm. App. Vig. ii. and vi. Hermann rightly observes that the accusative is used because the whole preceding sentence is equivalent to τρόμος ἔχει με, precisely as in Soph. Ant. 857. ἔψαντας ἀλγεινοτάτας ἐμοὶ μερίμνας πατρὸς τριπόλιστον οἴκτον, where the preceding sentence is equivalent to ἔλεξας μερίμναν. Exactly similar to C. 404. in construction is Soph. El. 470. ὕπεστί μοι θράσος ἀδυνπνῶν κλύουσιν ἀρτίως ὀνειράτων, which is equivalent to θράσος ἔχει με. So in P. 877. (914. D.) λέλνται γὰρ ἐμῶν γυνίων ῥώμη τήνδ' ἡλικίαν ἐσίδοντ' ἀστῶν, the word ἐσίδοντ' is the acc. and not the dative, the former part of the sentence being equivalent to λύσις ἔχει με. So likewise in S.c.T. 270. (290. D.) μερίμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεών, the accus. depends on ταρβῶ implied by the preceding clause. Cf. Elms. on Heracl. 683. Erfurdt on Soph. Ant. 211. Herm. on Soph. El. 122.

Κλύζειν *to dash, as a wave*. ὥστε κύματος δίκην κλύζειν (so Aurat. vulg. κλύειν) πρὸς αὐγὰς τοῦδε πῆματος πολὺ μεῖζον A. 1155. (1182. D.) In this passage, Aurat. conj. ἀκτάς, unnecessarily. πρὸς αὐγὰς is the same as πρὸς ἀντολὰς in v. 1153. The poet, under a double metaphor, compares the development of the oracle to the rushing in of a strong wind, and the result of it to a wave dashing under its influence. The wind is said to blow and the wave to dash *towards the sunrise*, as that is the quarter from which the light breaks in. Schütz considers that there is an allusion here to the west wind, comparing Hom. Il. δ. 422. seqq. This Butler disapproves. It is possible, however, that Cassandra, being a na-

tive of Troy, upon which coast the waves were brought strongly by a west wind, might allude in her mind to an appearance which she must have so often witnessed. See Wood's Essay on Homer, p. 27. τοῦδε refers to the sufferings of Cassandra just described by her, far greater than which were now to take place.

Κλυταιμνήστρα *Clytæmnestra*, A. 83. 249. 571. C. 869. E. 116.

Κλυτός *illustrious*, C. 641.

Κλωστήρ *spun thread*. κλωστήρα λίνον C. 500. *hempen string*. See λίνον.

Κνεφάζειν *to darken*. Met. *to render unsuccessful, to bring to nought*. κνεφάση A. 130.

Κνεφαῖος *dark*, P.V. 1031.

Κνέφας *darkness*, P. 349. 357. E. 374. — Met. in apposition with μύσος, E. 356.

Κνημὶς *a greave*, S.c.T. 658.

Κνίδος *Cnidus*, P. 863.

Κνίσσα *fat*, P.V. 494. But κνῖσα is the more correct form. So M.

Κνισωτός *fat, having a savoury smell*, C. 478.

Κνώδαλον *a beast or animal*, either of land, air, or sea, S. 261. 743. 878. C. 580. — opposed to βροτός, κνωδάλων τε καὶ βροτῶν C. 593. — as a term of reproach. ὦ παντομισῇ κνώδαλα E. 614.

Κοιλογάστῳ *hollow-bellied*, S.c.T. 1026. — Met. ib. 477.

Κοῖλος *hollow*, E. 23.

Κοιμᾶν *to lull to sleep*, S.c.T. 3. *to soothe, check*, E. 796. A. 1220. (See εὐφημος, and cf. Lobeck Soph. Aj. p. 278.) — *to extinguish*, A. 583. Mid. v. *to keep watch by night*. φρουρᾶς ἦν κοιμώμενος A. 2.

Κοινοβωμία *a community of altars, common altars*, S. 219.

Κοινόλεκτρος *a partner of a bed*, with gen. A. 1416.

Κοινός *common, belonging to two or more, general, impartial*. κοινὸν ὠφέλημα θνητοῖσιν P.V. 614. Cf. S.c.T. 794. P. 156. A. 613. 819. C. 99. 1034. κοινοῦ πατρός E. 89. τὸ κοινὸν σπλάγχχνον

S.c.T. 1022. κοινὸν ὄμμα P.V. 797. *a single eye serving for both.* — *common to*, followed sometimes by gen. sometimes by dat. ὥραν οὐδενὸς κοινήν θεῶν E. 109. Cf. P.V. 1094. ἀμφοτέρως ἄλιον πρῶνα κοινὸν αἵας P. 129. with dat. καὶ τοῖσδ' ἅπασιν κοινόν A. 509. Cf. S.c.T. 1062. — τὸ κοινὸν εἰ μαινέται πόλις S. 361. *in general, publicly.* τὸ κοινόν S. 513. *the public authorities.* — εἰς κοινόν P.V. 846. E. 386. *in common.* κοινῇ E. 443. *id.*

Κοινοῦν *to communicate*, with dat. C. 662. 706. On S. 364. see ἀστός. mid. v. κοινοῦσθαι *to communicate among each other.* ἀλλὰ κοινωσώμεθ' ἂν πως ἀσφαλῇ βουλευματα A. 1320. (1347. D.) Here κοινωσώμεθ' ἂν is evidently corrupt, notwithstanding Klausen's remark about "vestigium usus Homericum." κοινωσαίμεθ' ἂν Porson. Blomf. reads ἂν πῶς interrogatively.

Κοινοφελής *giving general advantage, universally beneficent*, E. 940. Herm. conj. κοινοφιλεῖ.

Κοινωνεῖν *to share in.* with gen. of thing shared in, S. 320. C. 164. — with gen. of thing, and dat. of person with whom it is shared. θέλουσ' ἄκοντι κοινῶναι κακῶν S.c.T. 1024. (1033. D.) *share the evil willingly with him who cannot help it.* Here the vulg. κακῶν has been rightly changed from ten MSS. and Rob. into κακῶν.

Κοινωνός *one who partakes or shares in.* with gen. A. 1007. 1325. S. 339.

Κοιρανεῖν *to be a prince, to rule*, P.V. 960. — with gen. τῇσδε κοιρανεῖ χθονός P. 210. — with dat. P.V. 49. on which see under πράσσειν.

Κοίρανος *a king*, pl. for singular, A. 535.

Κοίτη *a position in lying.* κοίταν τάνδ' ἀνελεύθερον A. 1473. 1499. in app. to κεῖσθαι in v. 1471. 1497. *you lie in this captive-like posture.* — *a bed.* κοίτας γαμηλίου S. 785. *the marriage bed.* Cf. εὐπροσωπόκοιτος.

Κολαστής *a punisher*, P. 813.

Κολλᾶν *to glue or join to.* Met. *to connect closely with.* pass. κεκόλ-

λῆται προσάψαι A. 1547. See under προσάπτειν.

Κολοσσός *a statue*, A. 405.

Κολούειν *to mutilate or curtail.* pass. σθένος ἐκολούσθη P. 992.

Κολπίας *used as a vest*, P. 1017.

Κόλπος *the bosom*, S.c.T. 1030. pl. *id.* 531. — Met. *anything hollow*, as κόλπον Αἰγίδος E. 382. — *a gulf*, P.V. 839. P. 478.

Κολυμβητήρ *a diver*, S. 403.

Κολχίς *Colchis*, P.V. 413.

Κόμη *the hair*, S. 883.

Κομίζειν *to take care of, to cherish*, C. 260. νεοκράτα φίλον κομίσειε *ib.* 340. *receive with friendly welcome.* — *to bring* (sc. home). εἴτ' οὖν κομίζειν δόξα νικήσει φίλων C. 672. — *to bring to, to inspire.* θράσος ἀκούσιον ἀνδράσι θνήσκουσι κομίζων A. 778. in proverb. ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα C. 686. *keeping himself out of harm's way.* — mid. v. κομίζεσθαι, *to get one gone, to depart.* στέλλον, κομίζου P.V. 392. Cf. A. 1005. S. 927.

Κομιστέος *to be gathered.* καρπὸς οὐ κομιστέος S.c.T. 582. *fruits not to be gathered.*

Κόμιστρον *the price of recovering anything.* pl. ψυχῆς κόμιστρα A. 939.

Κομμός *a blow struck in grief*, C. 417. See πολεμίστρια.

Κομπάζειν *to boast, to speak boastfully.* κόμπαζ' ἐπ' ἄλλῳ S.c.T. 462. *speak brilliantly concerning another*, h. e. state his vaunting exhibition of grandeur. Cf. *ib.* 418. A. 561. — with acc. τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον A. 1373. *boastest in such terms.* Cf. E. 560. — *to boast of.* κόμπασον γέρας καλόν E. 200. with inf. οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος εἶναι A. 1101. — pass. φόβος κομπάζεται S.c.T. 482. *a boastful display of terror is made.*

Κόμπασμα *a boast*, pl. S.c.T. 533. 776. P.V. 361.

Κομπεῖν *to boast of, to speak vauntingly of*, P.V. 949.

Κόμπος *a boast, vaunt, or display of words*, P.V. 1033. A. 599. S.c.T. 407. καὶ δὴ πέπεμπτ' οὐ κόμπον ἐν χερσὶν

ἔχων S.c.T. 455. (473. D.) This passage is suspected by some editors, on account of the elision of *αι* before *οὐ*, the admission or exclusion of which from tragic iambs is a point not decided by critics. καὶ πέμπεται δ' Turn. Steph. but this is clearly by way of emendation, and does not suit the sense, which requires καὶ δὴ. Blomf. (so Dind.) reads καὶ δὴ πέμπεται κόμπον ἐν χεροῖν ἔχων, which is a conjecture of Erfurdt on Soph. Aj. p. 514. h. e. *cujus jactatio in agendo constat*, or, as Reisig explains it, *missus est, ostentationem manibus gerens*, i. e. *non lingua sed factis se jactans*. Wellauer, however (in Add.), shows that the supposed opposition fails: for Eteoclus' boasting was not *in words*, but was a device carried in his hands; hence Megareus cannot be said, by way of opposition, *to have HIS boast in his hands*, as the other had it thus likewise. Hence we conclude that the elision in πέπεμπτ' οὐ is to be retained as the best alternative. With respect to this elision, Erfurdt on Soph. Aj. 190. denies that *αι* ever is so elided. Seidler, on Iph. T. 679. questions the truth of this; Lobeck, on Aj. 190. produces several cases of this elision. Some of these may be plausibly corrected; others, like the present passage in Æschylus, seem to reject certain emendation. In P.V. 837. μέλλονσ' ἔσεσθ' εἰ τῶνδε προσσάινει σέ τι, the reading of many MSS. sc. ἔσεσθαι, τῶν δὲ προσσάινει σε τί, is more generally adopted. But see προσσάινειν. Upon the whole, it seems safer to consider that the tragics most generally avoided the elision of *αι* in iambs, but that, in some few cases, they allowed themselves to use the old epic license. [It is possible that πέπεμπται οὐ may form one syllable by synizesis.]

Κόναβος *a noise*, S.c.T. 145.

Κονία *the dust*, pl. A. 64.

Κονίειν [ῖ] *to cover with dust*. κονίσας οὐδας P. 159. (163. D.) *covering the*

plain with dust, hastening. Schütz observes that this is here a metaphorical expression, denoting *haste*, and compares the Homeric κονίοντες πεδίου. The words ἀντρέψῃ ποδὶ ὀλβον also are derived from the same metaphor. Atossa is expressing her fear lest the wealth of the Persians, by inducing them to engage in enterprises where the people, and perhaps the king himself, might perish, should thus in a rapid manner overthrow the happiness which Darius had raised.

Κόνις *dust*, S.c.T. 81. 718. A. 481. E. 617. 935. S. 177. 764. P.V. 1086. The last syllable of κόνις, like ὄφις, is long, as appears from these three last passages. See Blomf. Not. on P.V. 1086.

Κοννῶ *to know*, S. 155. 169. So also as a various reading in S. 111. 122. (117. 129. D.) καρβάνα δ' αὐδάν εὐακοεῖς, where several MSS. have εὐακοννεῖς, which Well. approves, and thus explains, "*imploro quidem Apiam, sed barbara vox est: deinde se ipsam consolatur, εὐα, κοννεῖς, eja cognoscis eam.*" Brunck reads εὐακοοῖς, which Schütz translates *cum benevolentia audias*. He also reads κάρβανον, to agree with αὐδάν. If the reading εὐα κοννεῖς be adopted, the construction will be Ἰλέομαι μὲν . . . καρβάνα δ' (οὔσα) αὐδάν. εὐα, κοννεῖς. Boissonade conj. εὐ, γὰρ, κοννεῖς. Upon the word κοννεῖν see Buttm. Lexil. in κελαινός. Cf. κάρβανος.

Κόπανον *an axe*, C. 847.

Κόπος *toil, suffering*. S. 206.

Κόπτειν *to strike*, E. 605. pass. κοπίσης A. 1251. — ἔκοψα κομμόν C. 417. *I struck a blow*. See πολεμιστρία. κόπτεσθαι mid. v. *to beat the breast in grief*. So pass. στένει, κέκοπται, καὶ χαράσσεται πέδον P. 669. Cf. χαράσσειν. — κεκομμένος *broken, injured*. φρενῶν κεκομμένος A. 466. *deranged in mind, silly*.

Κόραξ *a crow*, A. 1452. S. 732.

Κορεννύναι *to satiate*. πρὶν ἂν κορέσῃ κέαρ P.V. 165.

Κόρη *a girl, a daughter*, P.V. 591. 650. 741. C. 167. S. 185. Διὸς κόρη C. 937. E. 393. S. 137. *the daughter of Jove*. μεγάλατοι κόραι δυστυχεῖς Νυκτός E. 759. 786. sc. *the Furies*. — contemptuously, αἱ Φορκίδες δηναῖαι κόραι P.V. 796. κατάπτυστοι κόραι E. 68.

Κορκορυγή *a shouting*, S.c.T. 327.

Κόρος *satiety, the insolence proceeding from abundance*. πρὸς κόρον A. 372. *in his overweening pride*.

Κόρση *hair*, C. 280.

Κόρυμβος (neut. in pl.) *the extremity of the prow of a vessel, the figure-head* P. 403. — *the top of anything*. κόρυμβον ὄχθου 650.

Κορυφή *the top of anything, as of a hill*, P.V. 366. 724. — *majesty*. κορυφᾷ Διός S. 86. (91. D.) *the majesty of Jove*. Some, however, and perhaps correctly, understand it of *the brow of Jupiter*, whose nod was the sign of authority and command. Stanl. cf. Hom. Il. ᾠ. 524. seqq.

Κοσμεῖν *to adorn*, S.c.T. 461. S. 458.

Κόσμος *trappings, appointments*, S.c.T. 379. P. 819. 835. A. 1244. E. 55. S. 243. — *glory, excellence*. κόσμος ἀνδρῶν P. 884. *a splendid body of men*. νῦξ μεγάλων κόσμων κτεάτειρα A. 347. *gainer of great glories for us*. — κόσμῳ *in order, with propriety*, P. 393. A. 507.

Κοταίνειν *to be angry*, S.c.T. 467.

Κότος *anger, fury*, A. 444. 621. (on A. 745. see νεαρός) 1184. 1443. C. 33. 940. 1021. E. 211. 767. 804. 835. 849. 860. S. 65. 342. 380. 422. 473. 611. 725. — ὡς φάρμακον τεύχουσα κάμου μισθὸν ἐνθήσει κότῳ A. 1234. *as if preparing a medicine, she will mix up in her wrath, as in a potion, the price of my being brought hither, h. e. my murder*. Here Casaub. conj. ποτῶ. — κότος ἐργμάτων, sc. ἔνεκα E. 477. ἄλλης ἀναγκῆς οὔτινος τρέων κότον E. 404. (426. D.) *wrath from the neglect of some other compelling power*. But here ἢ τινος for οὔτινος should probably be read from two MSS. In the former part of the verse, Bothe corrects ἄλλαις ἀνάγ-

καις. See not. ad loc. ed. Linw. — Met. αἰγίδων κότον C. 585.

Κούρη *a virgin*, Ion. for κόρη Dor. κούρα S.c.T. 133.

Κουρά *a shaven lock*, C. 224.

Κούριμος *shaven off*. χαίτην, κουρίμην χάριν πατρός C. 178.

Κουροβόρος *devouring children*, A. 1493. See πάχνη and παρέχειν.

Κουφόνους *light-minded*, P.V. 383.

Κοῦφος *light*, P. 297. — *slight, trifling*. κοῦφον τέλος S.c.T. 242.

Κούφως *lightly*, E. 112. — *easily*, P.V. 703.

Κραδαίνειν *to shake*, P.V. 1049.

Κραδία *the heart or mind*, P.V. 833. S.c.T. 763.

Κράζειν *to cry out*, in perf. κέκραγα P.V. 745. C. 528.

Κραίνειν *to bring to pass, accomplish, or perform*, e.g. πύργοις ἀπειλεῖ τοῖσδ' ἅ μὴ κραίνοι θεός S.c.T. 531. Cf. ib. 408. 784. A. 1398. C. 455. E. 729. S. 363. 603. κρᾶναι P.V. 510. On A. 142, see under τερπνός. ἔπραξεν ὡς ἔκρανε A. 360. (369. D.) *he hath brought it to pass, as he hath brought it to pass*. Here πράσσειν and κραίνειν express both the same idea, πράσσειν being only the more general term, and κραίνειν more peculiarly expressive of an act of the Deity. On this form of speech, see Blomf. Gloss. Ag. 66. — Intrans. ποῖ δῆτα κρανεῖ μένος ἄτης; C. 1071. *where will it make an end?* with infin. ἔκραν' ἄνευ κλητῆρος ὡς εἶναι τάδε S. 617. *brought these things to an issue*. pass. κραίνεται ψῆφος S. 942. *a decree is passed*. Cf. S. 921. κραίνοιτο P.V. 211. Dind. conj. κρανοῖτο, but this is not necessary. κέκρανται C. 858. S. 921. κρανθήσεται P.V. 913. εἰ κρανθῇ πρᾶγμα τέλειον S. 86. h. e. κρανθῇ ὥστε τέλειον εἶναι. By tmesis, γιγνομέναισι λάχῃ τὰδ' ἐφ' ἁμὶν ἐκράνθη E. 329. for ἐπεκράνθη. See ἐπικραίνειν.

Κραιπνός *swift*, P. 95.

Κραιπνόσυτος *swiftly moving*, P.V. 289.

Κραιπνοφόρος *swiftly carrying*, P.V. 132.

Κράναος prop. name, E.965.

Κράνος a helmet, S.c.T.367.441.

Κράς the head. κρατός P.361. C.196. S.821. κρατί S.c.T.837.

Κράσις a mixing. κράσεις P.V.480. ways of mixing.

Κραταίλεως rugged, stony, A.652.

Κραταιός strong, P.V.427.(430. D.)

In this passage, Dindorf supposes the word γὰς to have been lost after κραταίον. There certainly appears to be an apposition between these words and οὐράνιον πόλον. Cf. ὑπείροχος.

Κρατεῖν to rule. abs. P.V.35.324. 517.941.957. A.925.1649. E.157. S.394. ὁ κρατῶν the ruling power, P.V.939. See αἰεί. A.1649. ἡ κρατοῦσα C.723 a mistress. οἱ κρατοῦντες those in power, superiors, C.265.371. — to have the upper hand, to be victorious. abs. P.V.213. S.c.T.171.498. P.330. A.315. E.930. κεκράτηκε P.145. is victorious. — with gen. to govern, P.V.149. A.1658. C.705. E.544. S.256. — to get into one's power, to seize, or overcome. δυοῖν κρατήσας S.c.T.939. P.735. S.382. — pass. κρατεῖσθαι to be overcome, beaten, κρατηθεῖς A.1615. C.492. κρατηθεῖς ἀβουλίας S.c.T.732. overpersuaded. ὑπνω κρατηθεῖσα E.143. κρατεῖται πως τὸ θεῖον C.952. is kept in check, hindered. — with accus. φρενῶν στύγος κρατούση C.79. controlling, keeping under. πᾶσαν αἶαν κρατῶ S.252. I govern. βύβλου καρπὸς οὐ κρατεῖ στάχυν S.742.(761. D.) a proverbial expression, meaning that the Egyptians who eat the fruit of the papyrus would not beat the Greeks who lived on corn. — intrans. to prevail, obtain. λόγος κρατεῖ P.724. φάτις κρατεῖ S.290. Cf. Soph. Aj.978. ἄρ' ἡμπόληκας, ὥσπερ ἡ φάτις κρατεῖ; τὸ εὖ κρατοίη A.340. κρατοῦσα χεὶρ S.599. the majority. — to command. ὥδε κρατεῖ γυναικὸς κέαρ A.10. impers. κρατεῖ 'tis better κατθανεῖν κρατεῖ A.1337.

Κρατερός strong, P.V.167. E.338.

Κρατήρ a bowl or cup, A.1370. C.289.

Κράτιστος best, P.V.216.

Κράτος strength, personified P.V.12. C.242. — power, might, P.V.525. S.944. νούσων ἔσμός κράτους ἀτερπής ib.660. not exercising its influence. But see ἀτερπής. In periphr. Ποσειδῶνος κράτος E.27. μηχανῆς ἔστω κράτος S.204. let there be vigour in your measures. — in plural. κράτεσιν ἀρσένων S.388. the power of men. τάδε Διόθεν κράτη ib.432. these powerful decrees of Jove. — empire, authority. πρὸς ὧν ἐκπίπτει κράτους P.V.950. σόν, Κλυταιμνήστρα, κράτος A.249. ἀμφίλεκτος ὧν κράτει A.1567. disputing the title to the supremacy. Cf. C.473. S.420. κράτος ἰσόψυχον ἐκ γυναικῶν κρατύνεις A.1449. you exercise through women an equally powerful influence. See ἰσόψυχος. ὄδιον κράτος αἴσιον A.104. confidence inspired by lucky omens on the road. Cf. ὄδιος. πατρῶα κράτη C.1. is interpreted by some to signify, the office assigned him by his father, as Ἑρμῆς χθόνιος, who had the care of the dead, (Cf. Arist. Ran. 1145.); by others, my (i.e. Orestes') father's empire. The former interpretation is justly preferred by Well., though Butler and some others favour the latter. — pl. κράτη τὰδ' ἔσχομεν P.771. held this sovereignty. — a ruler. abst. for concr. Ἀχαιῶν διθρονον κράτος A.109. Cf. ib.605. S.521. S.c.T.120. — victory. κράτος πάρες ἐμοί A.917. Cf. C.483. S.1054. κράτη S.929. id. — superiority, preference. παντὶ μέσῳ τὸ κράτος θεὸς ὥπασε E.503.

Κρατύνειν [ὑ] to govern. abs. Ζεὺς ἀθέτως κρατύνει P.V.150. Cf. ib.402. — with acc. τὰς ἀγχιάλους ἐκράτυνε μεσάκτους P.861. Cf. ib.868. S.680. κρατύνεις βωμόν ib.367. you have the altar under your control or authority. — with cogn. acc. κράτος κρατύνεις A.1450. you wield a power. See κράτος. τὸ μείον κρατύνει S.591. holds a less authority.

Κρέας flesh. in pl. κρεῶν πλήθοντες A.1193.1215.1575.

Κρεισσότεκνος dearer than children, h. e. most dear, S.c.T.766.(784. D.)

On the phrase *κρεισσοτέκνων ὀμμάτων*, see under *ὄμμα*. Schütz improperly considers *κρεισσοτέκνα ὀμματα* to be equivalent to *κρεισσόνων τέκνων ὀμματα*, h.e. "*filiorum nunc patre potentiorum oculi*," from which *Œdipus ἐπλάγχθη*, i.e. *withdrew himself*. Butler's explanation is undoubtedly the true one, unless, as Dind. with great probability considers, the words are corrupt.

Κρείσων superior, stronger. κρεισσόνων θεῶν ἔρως P.V.904. *ὁ κρείσων Ζεύς* A.60. *Jupiter the supreme. τὸ μείον κρεισσόνων κρατύνει* S.591. See *θοάζειν*. With gen. *stronger, mightier*, P.V.924. S.741. *ὑψος κρεῖσσον ἐκπηδήματος* A.1349. *a height too great to spring from. — better, preferable. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε* P.V.627. Cf. ib. 752. 970. *εὐχον τὰ κρείσσω* S.c.T. 248. *pray for that which is best. with gen. κρείσσονα χρυσοῦ* C.366. *more precious than gold. κρεῖσσον πύργου βωμός* S.187.

Κρεκτός made by striking on a stringed instrument. κρεκτὸν νόμον C.809, *a strain played on the lyre.*

Κρεόβροτος eating flesh, cannibal, S.284. But *κρεοβρότους* in this passage is clearly corrupt. *κρεοβότους* Stanl. A far better conjecture is *κρεοδόρους*, Anonym. ap. Butl. and Lobeck, Paralip. p.260.

Κρεοκοπεῖν to cut in pieces, P.455.

Κρεουργός cutting up flesh. κρεουργὸν ἡμαρ A.1574. *a banqueting day, a holiday*, in which portions of meat were distributed to the people.

Κρέων Creon, S.c.T. 456.

Κρέων i.q. *κρείων a king. Ζεὺς αἰώνος κρέων ἀπαύστου* S.569. *an everlasting king.*

Κρήμνασθαι to hang. ὑπερθ' ὀμμάτων κρημναμενᾶν νεφελᾶν S.c.T.212. *suspended above his head.*

Κρηναῖος belonging to a spring, P.475.

Κρηπὶς a bottom. οὐδέπω κακῶν κρηπὶς ὑπεστίν, ἀλλ' ἔτ' ἐκπιδύεται P.801. (815. D.) *these misfortunes are not yet drained to the bottom.* Schütz

rightly observes, "*Imago petita est ex natura vasis aut putei, qui non prius exhaustur, quam ad fundum perveneris.*"

Κρητικός Cretan, C.607.

Κριθᾶν to be high-fed with barley. Met. to be unruly, A.1625.

Κριθή barley, S.931.

Κρίμα decision, S.392.

Κρίνω to select. κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα E.465.—*to prefer. κρίνω δ' ἄφθονον ὄλβον* A.458. *κρίνε σέβας τὸ πρὸς θεῶν* S.391. *choose that part which is held reverential in the sight of the gods. — to decide or adjudge. κρίνον* E.583. *κρίναι* A.1542.—*with inf. κρίνω σε νικᾶν* C.890.—*with acc. S.c.T.396. κρίνε εὐθεΐαν δίκην* E.411. *give righteous judgment. κρίνον δίκην* ib.446. *decide the cause.* Cf. ib.704. C.652. *pass. πῶς ἄγὼν κριθήσεται* E.647. *κᾶν ἰσόψηφος κριθῇ* ib.711.—*to decide concerning omens, to explain predictions*, P.V.483. P.221.512. C.535.

Κρίσις a decision, A.1262.

Κρίτης a judge, S.392.—*an interpreter* (sc. of dreams, etc.), P.222. C.37. Cf. *κρίνειν*.

Κροκόσαπτος dyed with saffron colour, P.651.

Κροκοβαφής saffron-coloured, A.1092. (1121. D.) In this passage, the blood is called *κροκοβαφής σταγὼν* from the pallid hue which overspreads the face when the blood rushes back to the heart in strong emotion. Such (as Stanley observes) was the common opinion. Blomfield compares Virg. Georg. ii. 484. *Frigidus obstiterit circa præcordia sanguis.*

Κρόκος saffron. κρόκου βαφάς A.230. (239. D.) *cloth died of a saffron colour.* This is referred by Schütz to the fillet of saffron-coloured cloth placed according to custom on Iphigenia, previous to her sacrifice. He compares Lucretius in his description of the same event, i. 89. *Cui simul infula, virgineos circumdata*

comptus, ex utraque pari malarum parte profusa est. This answers, he conceives, to the κρόκου βαφὰς ἐς πέδον χέουσα of Æschylus. It is more simple to refer it generally with Pauw to the dress of Iphigenia, of which the fillet formed a part. Cf χεῖν. With respect to the colour, Butler (ap. Peile) observes, "videtur non tam ad virgineum quam ad regium cultum pertinuisse color croceus. Sic ap. Pind. Pyth. iv. 413. croceam vestem habet jam Argonautarum dux. Idem est etiam Darii ornatus, P. 660." Stanley and Abresch incorrectly interpret κρόκου βαφὰς to mean blood, comparing A. 1092. ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς σταγών. This is clearly wrong; the meaning of the latter passage is quite different, κρόκος not being an epithet there of the blood, but of a certain effect upon the face. Moreover, the blood of Iphigenia had not yet been shed, cf. 239. τὰ δ' ἔνθεν οὐτ' εἶδον, οὐτ' ἐννέπω. For κρόκος applied to dyeing, cf. P. 651. κροκόβαπτον εὐμαριν, and Pind. Pyth. iv. 232. κρόκεον εἶμα.

Κρόνιος *belonging to Saturn.* Κρόνιε παῖ P.V. 578.

Κρόνος *Saturn,* P.V. 185. 201. 220. 914. E. 611.

Κρόταφος *the temple or forehead.* Met. *the brow of a hill,* P.V. 722.

Κροτησμός *a knocking or beating,* S.c.T. 543.

Κροτητός *beaten,* C. 422.

Κρύβδα *secretly,* C. 175. Cf. κρυπτός.

Κρύος *chilliness,* S.c.T. 816. E. 155.

Κρυπτάδιος *secret,* C. 934.

Κρύπτειν *to cover or hide,* P.V. 1020. A. 443. E. 439. pass. κεκρυμμένα P.V. 499. A. 377.—*to conceal,* with doub. acc. μήτοι με κρύψης τοῦτο P.V. 628. *conceal not this from me.*—pass. in active sense, χαίρουσα γόον κεκρυμμένα C. 442. *rejoicing in that I concealed my woe.* Here Dind. conj. κεκρυμμένον.

Κρυπτός *concealed,* C. 803. Hermann suspects the words πολλά... κρύπτ' to be an interpolation. With gen. κρυπτά

"Ἡρας S. 293. *concealed from Juno.* Here Stanl. conj. κρύβδα ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος C. 762. (773.D.) *a message of secret meaning depends for success upon the messenger.* For κρυπτός ὀρθοῦται λόγος is read in MSS. and edd. κρυπτός ὀρθούσῃ φρενί, or ὀρθώσῃ φρενί. This reading, which is wholly unintelligible, is evidently the result of an error in transcribing, being a repetition of the termination of the preceding line γαθούσῃ φρενί. Cf. A. 1189. 1190. For the restoration of the text we are indebted to Schol. Venet. on Il. ὁ. 207. who thus cites the passage, ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος. Eustathius borrowing this in his Commentary, writes κρυπτός, not κυπτός. Hence Porson edited κρυπτός ὀρθοῦται λόγος. Blomf. prefers κυπτός, and translates *Nuntii prudentia rectam facere potest orationem incurvam, h.e. vitiosam,* which certainly conveys no very clear idea of the meaning. The general force of the phrase (which is evidently a proverbial one) is clear from the words in Homer upon which it is referred to as an illustration, sc. ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἵσιμα εἰδῇ, denoting the necessity of tact and adroitness in one who carries important messages. Commentators appear to have been misled from not perceiving that ὀρθοῦται does not mean *is made straight* (hence the preference of κυπτός as a supposed antithesis) but *succeeds, prospers,* as in E. 742. etc. The Chorus desires the nurse to deliver the message to Ægisthus in a manner not likely to excite his fears (ὥς ἀδειμάντως κλύῃ): hence they bid her not to tell him what she had been desired by Clytæmnestra, sc. to bring guards with him (as that would raise his suspicions of danger), but to come cheerfully alone (γηθούσῃ φρενί): for that, where the real purpose of a message (e.g. to inveigle a man to destruction) had to be concealed, the message depended much for success

on the ease and apparent indifference assumed by the messenger. With respect to reading *κρυπτός* or *κρυπτός*, it is better to retain the latter, as it is supported by the MSS. and is preferable in respect of sense. The prep. *ἐν* is used as in E. 447. Cf. Soph. Phil. 963. Œd. C. 247. Eur. Phœn. 1284. Arist. Av. 1677.

Κρυσταλλόπηξ frozen over, P. 494.

Κρυφαῖος secret, C. 81. P. 352. 377.

Κρυφαίως secretly, P. 362.

Κτᾶσθαι to acquire, get for oneself. *ἐκτίσω* P. 741. *ἐκτίσατο* 756. *κτίσαιο* C. 995. *κτίσεται* E. 279. *κεκτῆσθαι* to have or possess, P. V. 797. A. 1021. *ἄγος* *κεκτίσεται* P. V. 1008. *will be accursed.* *ἐκτημένοι* P. V. 797. *οἱ κεκτημένοι* lords or masters. *τίς δ' ἂν φίλους ὠνοῖτο τοὺς κεκτημένους;* S. 332. (336. D.) These words, notwithstanding Schütz's attempt at explanation, are probably corrupt. Schütz explains, *quis vero, quæso, propinquos dote sua dominos emat?* Rob. understanding it so likewise, refers to Virg. Georg. 1. *Teque sibi generum Tethys emat omnibus undis.* But Dind. is undoubtedly correct in adopting Boissonade's conj. *ὄνοιτο.* "Respondet virgo quæstioni regis κατ' ἔχθραν; ob odium nempe; nam quis dominos vituperaret qui essent amici? Quum illos fugiamus, sequitur odio nobis esse." The king then, wishing to waive the subject, partly apologises for the invaders in v. 333. to which the chorus, indignant at the evasion, retorts in v. 334.

Κτέανον a possession, S. c. T. 711. 885. A. 1555. C. 931.

Κτεάτειρα fem. one who acquires, A. 347.

Κτείνειν to kill. *κτείνω* C. 543. *κτενεῖ* A. 1233. *ἐκτεῖνα* E. 441. 558. *ἐκτανες* S. c. T. 955. *ἐκτεῖνε* P. 762. A. 1630. *ἐκτείναμεν* C. 875. *ἐκτανον* E. 96. *ἐκτανε* S. 494. *κτεῖνομεν* P. 444. *κτενεῖν* C. 909. *κτεῖναι* P. V. 868. In C. 435. (441. D.) for the corrupt *κτεῖναι*, Stanl. conj. *κτίσαι.* *κτανεῖν* C. 886. 1023. E. 84. *κτείνουσα* P. 780. *κτείνουσι* E. 210. *κτείνασα* A. 1523. *κτανών* S. c. T. 618. E. 569.

κτανούσα E. 187. *κτανούσης* E. 710. *κτανόντι* 400. *κτανούσι* C. 41. poet. *κτανόντεσσι* ib. 362. *κτανόντας* ib. 142.

Κτεῖς lit. a comb.—Met. *κτένες* the fingers. *χερῶν ἄκρας κτένας* A. 1576.

Κτῆμα a possession. pl. *κτήματα* S. c. T. 772. 799. 890.

Κτῆνος id. pl. *κτῆνη* A. 127.

Κτήσιος belonging to possessions. *χρημάτων κτησίων* A. 981. *goods held in possession.* Hence *κτήσιος* *Ζεύς* S. 440. *Jupiter the guardian of property.* *κτήσιος βωμός* A. 1008. *the altar of Jupiter, called Κτήσιος.*

Κτίζειν to found (as a colony). *τὴν μακρὰν ἀποικίαν κτίσαι* P. V. 817.—to beget. *τὸν ἐκτίσεν γόνῳ* S. 163. *εὐμενεῖ βία κτίσας* S. 1053. (1068. D.) sc. *ἡμᾶς* or *ἡμέτερον γένος*, h. e. *qui benevola vi* (Ionem contrectando) *genus nostrum condidit.* Schütz.—to effect, achieve or perform. *ἐπίστρεπτον αἰῶνα κτίσας* C. 345. *having lived a life.* *ὅποτερ' ἂν κτίσης* S. 429. *whichever you may do.* *δαῖτες ἂν κτιζοῖατο* C. 477. *would be celebrated.* *τελευτὰς πρευμενεῖς κτίσειε* S. 132.—to render or make. *ἐκτίσαν εὐνίδας* P. 281. *ἐλεύθερον κτίσει* C. 1056. Cf. E. 17. *τέχνης ἐνθεον κτίσας* ib. 684. *ἀκαρπώτους κτίσαι* S. 132. *πυρίφατον κτίσαι* ib. 628. On C. 435. see *κτείνειν.*

Κτύπος a noise of blows or strokes, S. c. T. 96. 99. P. V. 133. 925. A. 1515. C. 23. 421. 642. pl. P. V. 918.

Κυάνεος dark blue, dark. *κυάνεον λεύσσω* P. 81. *looking darkly.* This epithet is often applied to the look of the eyes, see Blomf. Gloss. in loc. Blomf. here reads *κυανοῦν*, for the sake of the metre, and in accordance with the rule of Phrynichus concerning adjectives in *εος*. So Dind. Well. considers that there is a synizesis of the *υ*, so that it is read *κυᾶνεον* as *κυᾶνώπιδες* v. 551. Heath supposes it was pronounced *κύανουν*. Cf. *Αἰγυπτογενής.*

Κυανῶπις having a dark-blue prow, S. 724. P. 551.

Κυβερνήτης a steersman, S. 751.

Κύβος a cube or die. *ἔργον ἐν κύβοις κρινεῖ* S. c. T. 396.

Κύδιστος *most honourable*. κύδιστ' ἁχέων S.13. *in a choice of evils the most honourable*.

Κῦδος *glory*, P.447. S.c.T.299.

Κυθήρειος *belonging to Venus*, S.1014.

Κυκᾶν *to mingle or confound*, P.V.996.

Κυκλεῖν *to whirl round*. δίναις κυκλούμενον κέαρ A.969. *my heart violently agitated*.

Κύκλος *an orb or circle*, as of the sun, or of a shield, P.V.91. P.496. S.c.T.471.478.573. κύκλω *adv. round about*, C.977. κύκλω περίξ P.360.410.

Κυκλοῦσθαι *mid. v. to surround*. Ἀργεῖοι πόλισμα κυκλοῦνται S.c.T.114. P.450. στένει πόλισμα ὡς κυκλουμένων S.c.T.229. (247.D.) where the vulg. κυκλουμένων is correct, which the Schol. A. rightly explains as referring to τῶν πολεμίων. κυκλούμενον, *pass.* Rob. Cant. In P.450. ἀμφὶ δὲ κυκλοῦντο πᾶσαν νῆσον, Heath and Brunck read 'κυκλοῦντο, Pors. and Blomf. ἐκυκλοῦντο. Upon the omission of the syllabic augment in tragic iambs, two opinions are well known to exist: one, that of Porson and Elmsley, who deny its legitimacy altogether, except in some few special cases (see Pors. Præf. ad. Hec.); another, which is supported by Herm. and some others, that it might in certain cases be omitted. Elmsley on Bacch. 1132. divides the existing instances of omission into three classes: 1. such as may have the augment restored without injuring the verse; 2. those where, owing to a diphthong or long vowel terminating the preceding verse, the mark of elision may be prefixed; 3. such as do not admit of these two remedies, and which he conceives may either be emended, or if not capable of easy emendation, ought to be ascribed to the errors of copyists. To this view of the case, objections have justly been made. With respect to Elmsley's second class, which he would explain as cases of elision caused by a diph-

thong in the preceding line, it is observable, that in tragic iambs the termination of one line does not connect itself with the beginning of another, so as to affect it in a metrical point of view. Thus e.g. in Soph. Ant. 900. we have ἐγὼ | ἔλousα, where no elision takes place. Even δὲ is never cut off by Æschylus or Euripides; very rarely by Sophocles. Hence it seems unfair to suppose that the termination of one line affects the first word of the succeeding in some few cases where the augment seems omitted, but not as a general principle. If then the omission of the augment be established as regards the second class, it will hardly be fair to have recourse to emendation to correct those of the first. With respect to the third class, to suppose that they are all incorrect involves a *petitio principii*: that these passages are all wrong, depends upon the truth of the supposition that the Attics never omitted the augment: but that the Attics never omitted the augment can only be proved from their extant writings: hence this is reasoning in a circle. The following appears to be a correct statement of the case:—
1. When the verb in the imperfect or aorist is preceded by a long syllable *in the middle of a verse*, the augment may be omitted on the common principle of elision, e.g. Ἰόλη 'καλεῖτο Trach. 381. δώρημ' ἐκείνῳ 'δωκε Aj. 1304. 2. Of passages where the word in which the augment is omitted, does not occur in the middle, but at the beginning of a verse, there are no less than twenty-seven in number; and if the reasoning above adduced against Elmsley's statement be valid, these must be considered as actual omissions of the augment. If we come now to examine into the cause of this, we shall find that these instances all occur in ῥήσεις ἀγγελικαὶ or narrative parts, where we may conceive that the poets adopted the style of the early epic poetry. Hence we may

ascribe the omission of the augment to an imitation of the epic style in such passages. The exceptions (four in number) where the omissions appear in passages of a different character, are susceptible of just emendation. 3. It is supposed by some, that this licence extended only to words *in the beginning of a verse*; hence Æsch. P. 305. οἶδε ναὸς ἐκ μιᾶς πέσον is considered corrupt, and probably is so, whatever be the truth as regards this point. One instance likewise occurs in Bacch. 1134, but here the word, occurring in the beginning of a proposition, can hardly be viewed as an exception. By those who hold this opinion, several instances are explained on the principle of elision, e.g. νικώμενοι 'κύρισσον P. 302. πλεῖστοι 'θανον id. 482. Cf. Soph. Aj. 308. Trach. 772. 905. etc. Wellauer, however, on P. 302. observes, that the mark of elision is here placed against the authority of all MSS. His reasoning appears correct, sc. that if the tragic writers in epic passages allowed themselves the omission of the augment at all, no reason can well be assigned why they should not have employed this licence in the middle as well as in the beginning of a verse. Hence we may, on the whole, conclude that the tragics, though in ordinary passages *always* inserting the augment, did occasionally omit it when imitating the epic narrative style, and this not in the beginning only, but also in the middle of a verse. Cf. Soph. El. 750. Œd. C. 1605. Trach. 906. Eur. Hec. 1153. Æsch. P. 368. 408. 450. 488. etc.

Κυκλωτός *made round*, S.c.T. 522.

Κυκνόμορφος *swan-shaped*, P.V. 757.

Κύκνος *a swan*, A. 1419.

Κῦμα *a wave of the sea*, etc. S. 14. P.V. 1003. 1050. S.c.T. 192. 672. P. 90. A. 651. 1154.—Met. *a wave of calamity*. κακῶν ὥσπερ θάλασσα κῦμ' ἄγει S.c.T. 740. Cf. P.V. 888. E. 796. S. 120. *an advancing host of men*, S.c.T. 108. 1069. Cf. P. 90. κῦμα χερσαῖον S.c.T.

64. *a land wave*. See Blomf. Gloss. Ag. 81.

Κῦμα *the fœtus of the womb*, C. 126. E. 629.

Κυμαίνειν *to swell as a wave* Met. κυμαίνοντ' ἔπη S.c.T. 428. *swelling words*.

Κυματίας *swelling with waves*, S. 541.

Κυνᾱγός *a huntsman or pursuer*, A. 678. See 'Αθάνα.

Κυνηγετεῖν *to pursue* (as a hunter does game), P.V. 572.

Κυνοθρασής *impudent as a dog*, S. 739.

Κυνόφρων *id.* ἃ κυνόφρων C. 612. Cf. Il. γ'. 180.

Κύπρις *Venus*, S. 979. 1016. S.c.T. 127. E. 206.—*love*, P.V. 654. 866.

Κύπριος *Cyprian, of Cyprus*. Κύπριαι πόλεις P. 863. Κύπριος χαρακτήρ S. 279. (282. D.) On this passage Abresch remarks, "Quum notissima hujus nominis insula huc non conveniat, intelligam de Cypro Libyæ cujus apud Steph. Byzant. mentio." But this is hardly necessary to the sense of the passage. The king is merely mentioning various nations, to any of whom the chorus might, as he thinks, belong rather than to Argos, sc. Libyans, Ægyptians, Cyprians, Indians.

Κύρειν (*inus, in pres.*) *to obtain*. with gen. πάλου ἔκυρσα P. 765.—*to hit, as a mark*, A. 614.—*to meet with, to find or experience*. 'Ιαόνων ναυβατᾶν κύρσαντες οὐκ εὐτυχῶς P. 973. Cf. P.V. 741. E. 891.

Κυρεῖν *to obtain, meet with, experience*. with gen. κυροῦντα τῶν ἐπαξιῶν P.V. 70. Cf. S.c.T. 589. P. 783. 874. E. 373. S. 780.—with acc. κυρήσεις μεῖον ἀξίως σέθεν C. 696. See ἀξίως. Cf. C. 212. 703. S.c.T. 681. on which last see εὔ.—*absolutely, to hit a mark*. τόδ' ἂν λέγων κυρήσαις S. 584. *you would be right in saying this*. So perhaps A. 1174. Cf. τυγχάνειν.—*to be*, P.V. 330. καλῶς κυρεῖ S.c.T. 23. *is well*. Cf. P. 590. S. 56.—with participles. μαρμαίρουσαν κυρεῖν S.c.T. 383. σεσωσμένος κυρεῖ P. 465. κυρεῖν λέγουσαν A. 1174.

In A. 1344. (1371.D.) τρανῶς Ἀτρείδην εἰδέναι κυροῦνθ' ὅπως, Butler considers that κυροῦνθ' ὅπως is put by an enallage for ὅπως κυρεῖ. It is better to suppose it equivalent to κυροῦνθ' ὅπως κυρεῖ, h. e. *however he be πεσὼν κυρήσας* S.c.T. 341. (358. D.) if correct, is to be joined in constr. sc. *having fallen*. Dind., however, considers κυρήσας as a gloss.

Κύριος *having power or authority*. κύριός εἰμι θροεῖν A. 104. κύριοι ξυνωμόται E. 123. *powerful conspirators*. — *a master*. τοῖσι κυρίοισι δωμάτων C. 647. 678. — *one who ratifies or makes binding a contract*. ἐμῶν τε καὶ σῶν κύριος πιστευμάτων A. 852. — *appointed, authorised*. ἄγνισμα κύριον φόνου E. 315. κύριον τέλος ib. 515. κυρίῳ ἐν ἡμέρᾳ S. 713. τί τῶνδε κυριωτέρους μένεις; ib. 943. τὸ κύριον *the appointed time*, A. 744. κύρι' ἔχοντες E. 918. *having authority*.

Κυρίσσειν *to butt as a ram*. Met. *to strike*. κύρισσον ἰσχυρὰν χθόνα P. 302. On the omission of the augment. see κυκλοῦσθαι.

Κυρίως *really, thoroughly*, A. 171. C. 774.

Κῦρος *Cyrus*, P. 754. 759.

Κῦρος *authority or power*. οὐκ ἔχουσι κῦρος οὐδέν S. 386.

Κυροῦν *to pronounce authoritatively*. τήνδ' ἐκύρωσας φάτιν P. 223. the constr. is varied in v. 513. ἐπειδὴ τῇδ' ἐκύρωσεν φάτις. — *to decide*. κυρῶσαι δίκην E. 609. Cf. ib. 551. (581.D.) where, for the vulg. κυρώσων is read κύρωσον in M. Guelph. Ald. Rob. So Herm. Dind. This requires ὅπως τ' to be read for ὅπως. Well. defends the vulg. but incorrectly. — pass. κεκύρωται τέλος C. 861. S. 598.

Κύτος *any hollow vessel, as an urn, or vase*, A. 313. *a balloting box*, ib. 790. — *a shield*, S.c.T. 477.

Κύχρειος *of Cychreæ*, a place near Salamis. ἀκτὰς ἀμφὶ Κυχρείας P. 569. It was so called, according to Stephanus, from Cychreus, son of Salamis and Neptune.

Κύων *a dog*, S.c.T. 1005. A. 3. 1064.

C. 440. E. 127. 237. S. 741. 781. — as an epithet of reproach, μισητῆς κυνός A. 1201. Met. Ζηνός ἀκραγεῖς κύνας Γρύπας P.V. 805. See Blomf. Gloss. in Ag. 81. Διὸς πτηνὸς κύων δαφονὸς ἀετός P.V. 1024. Cf. A. 134. μητρὸς ἔγκοτοι κύνες C. 1050. Cf. ib. 911. said of the Furies pursuing Orestes. — *a watch-dog, met. a guardian*. γυναικα δωμάτων κύνα A. 593. ἄνδρα τῶν σταθμῶν κύνα ib. 870. — Σειρίου κυνός ib. 941. *the constellation of the Dog Sirius*.

Κώδων *a bell*, S.c.T. 368. 381.

Κωκύειν *to lament*. εἶμι κωκύσουσα A. 1286.

Κώκῦμα *a lamentation*, pl. P. 324. 419.

Κωκῦτός *id.* pl. S.c.T. 225. C. 148.

Κωκῦτός *Cocytus*, S.c.T. 672. A. 1132.

Κῶλον *a limb, e. g. the foot or leg*, P.V. 81. 494. A. 1358. E. 350. prov. πρὸς κέντρα κῶλον ἐκτενεῖς P.V. 323. Cf. κέντρον. — *part of anything, as of a race*. διαύλου θάτερον κῶλον A. 335. See δίαυλος.

Κωλύειν[ν] *to prevent*. κάλωρα κωλύουσιν ὥς μένειν ἐρῶ S. 980. (1002.D.) In this verse κάλωρα is corrupt: κωλύουσιν refers to Κύπρις, and this verse is to be strictly connected with the preceding one, a comma only being placed after Κύπρις. Stanley's conjecture, κάωρα, h. e. καὶ ἄωρα *even when unripe*, seems the best which has been proposed. We may then understand Danaus to mean that "Venus not only proclaims the fact when fruits are fully ripe (στάζοντα), but that, more than this, she may be said even to prevent the unripe ones (ἄωρα) from growing to maturity, by exposing them to untimely violence."

Κῶμος *a band, or company of revellers*, Met. A. 1162.

Κώνωψ *a gnat*, A. 566.

Κώπη *an oar*, P. 368. 370. 388. 417. Met. νεπτέρῳ προσήμενος κώπη A. 1501. *occupying an inferior station*. Cf. ζυγόν.

Κωπήρης *furnished with oars*. κωπήρη στόλον P. 408. *the equipment of oars*.

Κωρυκίς fem. of *Corycus*. Κωρυκίς πέτρα C. 22. *a rock on Parnassus*.
Κωφός *deaf*, S.c.T. 184. C. 869.

Λ

Λαβή *a receiving*. ἐν ἀργύρου λαβῇ S. 913. *by the receiving of money*.

Λάβρος *violent*, P. 110.

Λαβροστομεῖν *to speak violently*, P.V. 327.

Λαβρόσυτος *violently driven*, P.V. 603.

Λάβρως *violently*, P.V. 1024.

Λάγινος *belonging to a hare*. λαγίναν γένναν A. 118. *one of the hare kind, periphrast. for a hare*. Here βοσκόμενοι λαγίναν ἐρικούμονα φέρματι γένναν is the reading of T. Steph. The meaning of the passage is, *feeding upon a female hare big with young, stopped with her offspring in their last race*. For ἐρικούμονα, which is the reading of the Schol. (ἐρικούμονα. πολυκύμονα), some MSS. and edd. have ἐρικούματα, an error arisen probably from the similarity of the termination of the following word, φέρματι, which is so read by Guelph. Ald. Rob. Turn., but which has also been corrupted by some into φέρματα. βλαβέντα is referred by Wellauer to λαγῶν understood, to which he considers λαγίναν γένναν as equivalent. For this he quotes the authority of the Schol. who says, πρὸς τὸ σημαινόμενον τὸ βλαβέντα. But here βλαβέντα is not the acc. masc. sing., but the neut. plural, referring generally to *the hare and her young ones*, both of which are alluded to in the following line, and this may very likely be the real meaning of the Scholiast.

Λαγοδαίτης *devouring a hare*, A. 122.

Λαγχάνειν *to draw a lot*. ὡς ἕκαστος εἴληχεν πάλον S.c.T. 358. abs. εἴληχε S.c.T. 405. 433. λαχόντα ib. 439. πάλῳ λαχόντες E. 32. Cf. S.c.T. 55. 119. *having drawn their lot*.—with acc. *to receive as one's allotted portion*,

P.V. 48. S.c.T. 678. 890. 928. κλήρῳ λαχοῦσα γαῖαν P. 183. οὐ λαχών E. 685. *unappointed to the office*. ἔλαχεν ἐς τὸ πᾶν ὁ Πυθοχρήστας φυγὰς C. 927. (939.D.) *he has received his inheritance*. Here the vulg. ἔλακε is unintelligible. ἔλασε Pauw, Seidler, from the Scholiast's explanation. ἔλαβε Med. ἔλαχε conj. Schütz.—τί δ' οὐ στένοντες, οὐ λαχόντες, ἡματος μέρος; A. 543. (558.D.) Casaub. explains the vulg. "*quæ pars diei præteribat quum non gemeremus, aut non sortiremur? nempe ad obeundas vigilandi et remigandi stationes*." This is better than Wellauer's explanation, "*qua parte diei non suspiravimus, quum illa nobis non acciderint?*" i. e. *nulla parte diei illa nobis non acciderunt*: which makes λαχόντες too vague. Probably some verb is lost in λαχόντες of a similar meaning to στένοντες. So Stanl. οὐ κλαίοντες. [λάσκοντες was doubtfully conj. in ed. 1. coll. A. 839. P.V. 405.] The participles may perhaps be explained as an anacoluthon, the preceding words being in sense the same as εἰ λέγοιμι ὡς σπανίως παρήκομεν καὶ κακοστρώτως, τί δ' ἡματος μέρος οὐ στένοντες, (i. q. καὶ οὐδὲν ὃ τι οὐκ ἡματος μέρος στένοντες) κ.τ.λ.—with gen. εὖ πραπίδων λαχόντα A. 370. *having a good share of intellect*.—with inf. πάντα τὰ κατ' ἀνθρώπους ἔλαχον διέπειν E. 891.

Λαγώς *a hare*. λαγὼ δίκην E. 26.

Λαθραῖος *secret*, A. 1203.

Λαθραίως *secretly*, P.V. 1079.

Λαίλαψ *a storm*, S. 33.

Λαῖος *Laius*, S.c.T. 673. 727. 784. 824.

Λαιός *left*. λαιᾶς χειρός P.V. 716. *on the left hand*.

Λαῖφος *a sail*, E. 526. S. 696. 704.

Λακάζειν *to cry out*, S. 851. S.c.T. 167.

Λακεῖν aor. 2. *to sound or creak*.

ἔλακον ἄξόνων βριθομένων χνόαι S.c.T. 138. — *to speak or utter*, A. 600. 1401. C. 35. 38. 777. perf. λέλακε. στονόεν λέλακε P.V. 405. *cries mournfully*. See λάσκειν.

Λακίς *a rent*. ἐμπιτνῶ σὺν λακίδι λίνοισι S. 113. *I fasten upon them with a rent, h. e. I fall upon them and rend them*. Cf. ἐν πέπλοις πέση λακίς P. 123. λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ S. 880. λακίδες στημορραγοῦσι ποικίλων ἐσθημάτων P. 821. λινοφθόροι ὑφασμάτων λακίδες C. 28.

Λακτίζειν *to kick*, A. 859. — *prov. πρὸς κέντρα μὴ λακτιζε* ib. 1607. — *to smite or beat against*. κραδία φρένα λακτίζει P.V. 883. — *to tread underfoot or insult*. λακτίσαντι μέγαν δίκας βωμόν A. 373.

Λάκτισμα *a kick*. ἐπεύχεται, λακτισμα δείπνου ξυνδίκως τιθεῖς ἀρᾶ, οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος A. 1583. (1601. D.) Here by some λάκτισμα δείπνου is understood *of the violation of the sanctity of the banquet*. So Schütz. Butler and Musgrave understand it *of the overturning of the table*. Blomf. *of the vomiting up of the food eaten*. It seems highly questionable whether the first and last of these explanations will stand. The words probably mean simply *overturning with a curse the viands set before him*, τιθεῖς being of course taken with λάκτισμα, and both together being equivalent to λάκτιζων. See συνδίκως.

Λαμβάνειν *to receive or take*. λαμβάνει C. 126. λάβοιεν S. 674. λάβωσι S.c.T. 800. λαβεῖν ib. 1012. C. 491. S. 486. λαβών A. 846. 1578. λαβοῦσα S. 575. E. 172. — *to fetch*. ἤξω λαβοῦσα πέλανον ἐξ οἴκων ἐμῶν P. 516. Cf. ib. 820. 835. S. 707. — *to seize or catch*, P.V. 55. 194. pass. ληφθῶ δόλω S.c.T. 38. C. 550. E. 125. ληφθέντες P. 561. 676. A. 226. 1098. S. 801. εἰλημμένης v. 50. for λελημμένης in A. 850. εἰ φθογγὴν λάβοι A. 37. *if it were to receive the power of speech*. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός ib. 266. *I*

would not admit or believe. ἀγκάθεν λαβών E. 80. *embracing*. ἐν ἀγκάλαις λαβών S. 476. *id.* θράσος λαβοῦσαι S. 933. *gaining courage*. προμήθειαν λαβεῖν ib. 175. (178. D.) *to use caution*. Here Wordsworth conj. λαβών, joining ἔπη with φυλάξει in the next line. This Dindorf approves. — λαῖφος ὅταν λάβῃ πόνος E. 526. *when distress comes upon it*. κνέφας τέμενος αἰθέρος λάβῃ P. 357. τῶνδε καιρὸν ὅστις ὤκιστος λαβέ S.c.T. 65. *take the earliest opportunity*.

Λαμπαδηφόρος *a torch-bearer*, A. 302. (312. D.) Metaphorically applied to the beacon-fires which announced in regular succession to Clytæmnestra the capture of Troy. Allusion is made to the contest of the Λαμπαδηφορία at Athens, where several ran a race in succession with lighted torches in their hands. See τελευταῖος.

Λαμπάς *a torch*, S.c.T. 415. A. 93. E. 976. 994. — *a beacon-fire*, A. 8. 28. 278. 287. 475. — Met. λαμπάδες *the rays of the heavenly bodies*. πεδαίχμοι λαμπάδες C. 583.

Λάμπειν *to shine*, A. 749. P. 163.

Λάμπη *filth, dirt*. ἀνηλίφ λάμπη E. 305. *in filthy regions uncheered by the sun*. Dind. with Wieseler prefers λάπα, which he asserts to be the legitimate form of this word.

Λαμπρός *bright, clear*, S.c.T. 371. 524. P. 496. A. 6. 272. — *of a strong, powerful wind*, A. 1153. Blomf. compares Virg. Georg. i. 460. et claro cernes silvas Aquilone moveri. — ὀρῶντα λαμπρόν C. 283. *clear-sighted*.

Λαμπρύνεσθαι *to grow bright*. ὀμμασιν λαμπρύνεται E. 104. *grows clear-sighted*.

Λαμπρῶς *brightly, clearly*, P.V. 835. On C. 797. see δνοφερός.

Λαμπτήρ *a torch, or night lamp*, C. 530. Met. applied to the beacon-fire, which was to the night, what a lamp was in a chamber, A. 22.

Λαμπτηρουχία *the keeping up of a night lamp*. τὰς ἀμφί σοι κλάουσα λαμπτηρουχίας ἀτημελήτους αἰέν A. 865. (890. D.) Wellauer refers this

to the *signal fires which were kept ready to announce the return of Agamemnon*, but which, owing to the delay of that event, remained unused, and consequently unheeded. This is objectionable, because λαμπτήρες are not the signal fires (which are λαμπάδες, the expression in v. 22. being metaphorical), but are the night lamps which are kept burning in a chamber until the inmates retire to rest. Such lamps (we may suppose) were kept always burning in Clytæmnestra's chamber, as always expecting to hear the news of her husband's coming. Scholef. (who most unaccountably joins ἀμφί σοι with κλάουσα) is right in considering λαμπτηρουχίας to denote the time during which these lamps were kept burning, h.e. the whole night. Translate, *weeping through the hours whilst lamps were burning on your account, unheeded ever in their flight.*

Λανθάνειν *to escape the notice of.* οὐκ ἔστι λαθεῖν ὄμματα φωτός A. 770. εὖσημον γὰρ οὐ με λανθάνει S. 695. i.e. εὖσημον ὄν. Vid. Herm. on Soph. Ant. 467. and cf. εὖσημος. — with part. μὴ λάθῃ φύγδα βίας E. 246. *lest he should escape unperceived.* θανὼν λάθοιμι S. 966. *might be slain in secret.* — λανθάνεσθαι *to forget.* μηδαμῶς λάθῃ C. 671. with gen. ἀλκῆς λαθέσθαι τῇσδε S. 712.

Λάξ *with the heel.* λάξ πατεῖν C. 633. A. 110. *to tread underfoot.* λάξ ἀτίσης E. 514. *dishonour by treading underfoot,*

Λαοδάμας *subduing the people,* S.c.T. 325.

Λαοπαθής *suffered by the people,* P. 907.

Λαόπορος *forming a passage for the people,* P. 113.

Λαός *a people or multitude,* S.c.T. 89. P. 92. 585. 715. 756. 981. C. 360. S. 362. — λαοί *men, generally.* μερόπεσσι λαοῖς S. 84. *the people,* ib. 512. 954. Cf. λεώς.

Λαπαδνός (?) (conj. by Herm. for

λέπαδνον) *weak, easy to overcome,* E. 532. Cf. λέπαδνον.

Λαπάζειν *to lay waste.* fut. λαπάξειν S.c.T. 47. 513.

Λάπη. See λάμπη.

Λασθένης *proper name,* S.c.T. 602.

Λάσκειν *to utter a cry.* abs. λάσκοντες δόμοις A. 839. with acc. ὀλολυγμὸν ἔλασκον A. 581. Cf. λακεῖν.

Λατρεία *servitude,* P.V. 968.

Λατρεύειν *to serve.* with dat. P.V. 970.

Λατρόν *payment.* λατρῶν ἄτερθε *without payment* sc. of rent. S. 989. not as Stanl. translates, *sine famulis.*

Λάφυρα *spoils,* S.c.T. 260. 461. A. 565.

Λαχή *a receiving for one's portion.* τάφων πατρώων λαχαί S.c.T. 897. (914. D.) The word also means, *a digging.* So Well. in Lex.; but the other sense is far better here. Wellauer thinks a pun is intended. But cf. v. 928. ἔχουσι μοῖραν λαχόντες κ.τ.λ. Moreover, the word πατρώων would hardly have been used in connexion with the *first digging* of a place of sepulture.

Λάχος *a lot,* E. 378. λάχη τὰ κατ' ἀνθρώπους ib. 300. *the destinies allotted amongst men.* — *a turn, or part.* ἐν τῷ τρίτῳ λάχει ib. 5. *third in order.* — *an allotted or appointed office.* μόριμον λάχος πιπλάντων C. 356. Cf. E. 320. 329. 364.

Λέαινα *a lioness.* Met. A. 1231.

Λέβης *a vessel,* e.g. for bathing, A. 1100. — *an urn,* C. 675. On A. 432. see εὐθετος.

Λέγειν *to say or speak.* abs. e.g. ἤκουσας, ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω; S.c.T. 184. Cf. P.V. 440. 443. 620. 629. 633. 645. 700. 823. 1009. S.c.T. 243. 462. 1003. 1017. P. 176. 287. 431. 505. A. 38. 260. 310. 484. 812. 818. 1022. 1059. 1331. 1376. 1395. C. 103. 106. 128. 165. 520. 657. 678. 756. 840. E. 114. 264. 386. 545. 553. 555. 562. 584. 594. 689. S. 244. 246. 269. 331. 451. 455. 723. — opposed to πράσσω. σὺ καὶ λέγων εὐφραине καὶ πράσσω φρενί S. 510. *in act as well as in word.* — οὐδ' ἀπ' Ἰσμηνοῦ λέγω S.c.T. 255. (273. D.) *nor do I speak apart*

from the Ismenus, h.e. nor do I except the Ismenus. Blomfield's translation, *non autem eos dico qui Ismenum tuentur*, is inconsistent with the structure of the sentence. The other method, however, is equally harsh. L. Dind, conj. ὕδασι τ', for οὐδ' ἀπ'. — with ὥς. λέγουσι δ' ὥς σὺ μὲν μέγαν τέκνοις πλοῦτον ἐκθήσω P. 740. Cf. E. 300. with infin. e.g. καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω P. 196. Cf. S.c.T. 28. 382. P. 268. A. 531. 538. 620. 720. A. 1638. C. 873. 1036. (in loc. dub. see μαρτυρεῖν. — with inf. omitted. τόδ' ἂν γένος λέγων (sc. εἶναι) ἐξ Ἐπάφου κυρήσαις S. 583. — in the inf. after attributives, ἀλγεινὰ λέγειν P. V. 197. *painful to speak of*. Cf. ib. 260. S.c.T. 563. 956. 973. 982. E. 34. τέτρωται δικτύου πλέω λέγειν A. 842. *so to speak*. — εὖ λέγει A. 1160. *utters a pleasing sound*. εὖ γὰρ ὁ ξένος λέγει S. 495. *he speaks fair*. — With acc. *to speak, or tell*. e.g. λέξω τορῶς σοι πᾶν P. V. 612. Cf. ib. 317. 636. 663. 803. 931. 1039. S.c.T. i. 76. 357. 561. 601. 629. 679. 695. 724. P. 241. 348. 364. 684. 688. 692. 779. A. 97. 164. 306. 342. 584. 606. 611. 831. 833. 1017. 1023. 1177. 1202. 1321. 1633. C. 105. 179. 428. 575. 587. 803. 826. 842. E. 398. 415. 425. 505. 612. 627. 796. 841. 859. S. 104. 306. 514. 610. 906. 916. ἀντία λέξαι P. 681. *to accost, speak face to face*. λέγειν παιᾶνα A. 631. *to utter a hymn*. λέγουσα ἁράν C. 144. *uttering a curse*. λέξωμεν εὐχάς S. 620. *let us offer prayers*. — *to speak of, to allude to, to describe*. λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα S.c.T. 433. Cf. ib. 440. 508. 538. 550. 614. 724. 876. P. 948. 951. 980. A. 541. 549. 634. 1100. 1174. 1285. 1530. C. 118. 179. 438. 983. (see ψέγειν) S. 198. 300. 313. 468. 614. with part. λέγουσιν ἡμᾶς ὥς ὀλωλότας A. 658. *they speak of us as lost*. — εὖ λέγειν *to speak well of*. εὖ λέγοντες ἄνδρα τὸν μὲν, ὥς μάχης ἴδρις A. 433. *κακῶς λέγειν to speak ill of*. λέγειν δ' ἄμομφον ὄντα τοὺς πέλας κακῶς E. 391. — In defining strictly one's meaning, *I mean, I say, I speak of*. e.g. ἄλω δὲ πολλήν, ἀσπίδος κύκλον λέγω S.c.T. 471. *I mean*

the orb of his shield. εἶσω κομίζον καὶ σὺ, Κασάνδραν λέγω A. 1005. *I mean Cassandra*. Cf. P. V. 948. S.c.T. 591. 640. C. 215. 449. ποίου χρόνου πεπόρθηται πόλις; | τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω A. 269. *How long has the city been taken? I say, since the past night*. — *to call*. λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα A. 870. οὔτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω E. 48. — *to reckon, to count up*. καὶ σὲ δ' ἐν τούτοις λέγω P. V. 975. τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν χρή; A. 566. *to reckon them up*. — *to command or desire*. with inf. λέγω κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ A. 899. Cf. C. 141. 272. 546. 576. — with inf. omitted. ταύτην μὲν οὕτω φροντίδ' ἐκποδῶν (sc. εἶναι) λέγω E. 431. *I bid it begone*. absol. ἐς τὸ πᾶν δέ σοι λέγω βωμόν αἰδεσθαι δίκας E. 511. *pass. to be called*. μέγας παρ Διὸς θρόνοις λέγει E. 220. *αἰδῶς ἐν λεχθεῖσι* C. 654. *delicacy in expressing herself*. ἔχεις τι τῶν λελεγμένων δίχα C. 707. *different from what has been said*. ὥς ἄλις λελεγμένων E. 645. τοῦ πάρος λελεγμένου S.c.T. 406. 537. *the one aforesaid*. οὐ λέγω E. 828. *I speak not of, I avoid the mention*. On this Herm. on Viger. 271. observes, "formula est male ominatum quid proferentis, quod abominari se significat." It has probably a different force in A. 845. (871. D.) πολλήν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω χθονός, τρίμοιρον χλαῖναν ἐξηύχει λαβῶν. Here Blomf. places the comma after λέγω, and interprets χθονός χλαῖνα to mean *the grave*, quoting a variety of authorities (q. v.) in support of this interpretation. He translates, *multum superne (non enim eam dico quæ substernitur) triplicem terræ chlamyda cepisset, id est, ter sepultus fuisset*. To this there are, apparently, two objections: first, that if Agamemnon were spoken of as *thrice buried*, he must have had *four* bodies, not *three*, being still alive: and that hence the comparison with the *three-bodied* Geryon becomes inapplicable. But Agamemnon is regarded,

under the supposition, as *dead*: sc. if he were dead (which he is not) he must have had *three* bodies, have been *thrice* dead, and *thrice* buried. Secondly, the words *τὴν κάτω γὰρ οὐ λέγω* seem to have little meaning, notwithstanding Klausen's observation, "de ea potius terra cogitamus, quæ tegit mortuos, quam de ea, quæ sub ejus corpore est." But it may be observed that such antitheses are not very unusual in a writer like Æschylus; and stress seems to be laid upon the *upper* part, as coming more within the reach of calculation than the immensity *below*. Cf. S.c.T. 930. *πολλὴν* is not to be taken with Wellauer in the sense of *often*, but means *ample, large*. [It may, however, be referred in the former sense to *τρίμοιρον*.] This explanation of Blomf. is, upon the whole, the best of the passage as it now stands. Another explanation is, with Stanley, to understand *χλαῖνα* to signify metaphorically *the body*. The meaning will then be, *he might have said that he had been invested with no less than a triple body above-ground, for I speak not of that below-ground*, the force of which latter clause would be, that Clytæmnestra, whilst speaking of the various deaths which her husband is supposed to have undergone, desires rather to call attention to the new bodies with which he had been invested on returning to life, than to those which he had lost by death, which would be of ill omen to mention, and which she therefore avoids, using the formula *οὐ λέγω*. Butl. (ap. Peile), inclining to this interpretation, says, "inuitata est hæc locutio, *χλαῖνα* pro corpore, sed videtur pertinere ad disciplinam Pythagoream, unde Plato apud Diog. Laert. iii. 67. *ἀθάνατον ἔλεγε τὴν ψυχὴν καὶ πολλὰ μεταμφιεσμένην σώματα*, ubi eandem metaphoram habes." This, however, appears too refined and philosophical. A conjecture has been thrown out by Schütz,

sc. that the verse *πολλὴν ἄνωθεν τὴν κάτω* (or *τὸν κάτω*, as he reads it, understanding it of Geryon,) *γὰρ οὐ λέγω* is spurious. He remarks that *πολλὴν ἄνωθεν* in the first part is an error of the copyist, whose eye fell upon the first part of v. 849. *πολλὰς ἄνωθεν ἀρτάνας κ. τ. λ.*; and that the rest is a gloss of some grammarian, who may have written *Ἀγαμέμνων τὸν κάτω* (sc. Geryon) *οὐ λέγει*. He would, therefore, omit the line altogether.

Λεῖβειν to shed or drop, E. 54. S.c.T. 51. mid. v. *id.* P.V. 399. — to make a libation, S. 959.

Λειμών a meadow, S. 535. 554. P.V. 656.

Λειμώνιος belonging to a meadow. A. 546.

Λεῖος smooth, soft. Met. P.V. 650.

Λειότης smoothness, P.V. 491.

Λεῖπειν to leave. *λείπω* S. 502. E. 216. *λείπει* P. 790. *ἔλειπον* S.c.T. 55. *ἔλειπες* P. 471. *ἔλειπε* A. 593. *ἔλιπες* P. 947. *λεῖπε* S. 501. 832. *λίποι* S.c.T. 201. *λιπεῖν* S. 322. *λιπών* C. 344. 1039. E. 9. P.V. 299. S.c.T. 79. P. 922. but here the reading is corrupt. *ἐκλιπών* Rob. So Lachm. Well. *προλιπών* Pariss. duo. So Blomf. Dind. — *λιποῦσα* P. 155. A. 392. 754. 1024. 1035. P.V. 736. *λιποῦσαν* P.V. 733. *λιποῦσαι* S. 4. — pass. *λείπεσθαι* to be left or remain, P. 135. *λελειμμένων* ib. 472. *στρατὸν τὸν λελειμμένον δορός* A. 503. *spared by the spear.* — *to be behind*, or *outdone*. *κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι* P.V. 859. *not far behind them*. *λειφθῆναι μάχη* P. 336. *to be worsted*. *Λεῖχειν* to lick up. *ἔλειξεν* A. 802. *ἐλείξατε* E. 105.

Λειχήν see *λιχήν*.

Λεκτός picked, chosen, P. 781.

Λέκτρον a couch, a bed, S. 38. 130. 690. periphr. *λέκτρων εὐνάς* P. 535.

Λελιμμένος desiring. perf. part. of *ινος*. *λίπτω* to desire. with gen. *μάχης λελιμμένος* S.c.T. 360. with acc. *οὔτε μεῖον οὔτ' ἴσον λελιμμένοι* S.c.T. 337.

Λέπαδνον a horse's collar, P. 187.

Met. ἀνάγκας λέπαδνον A. 211. *the collar of necessity*.—λέπαδνος (?) *confined by a collar*, Met. *involved*. ἀμηχανοῖς δύναις λέπαδνον E. 532. (562. D.) The word is here apparently used adjectively. Schol. ὑπεξευγμένον καὶ χαλινωθέντα. But Herm. with great probability reads λαπαδνόν, a less usual form of ἀλαπαδνός. So Dind.

Λέπας *a hill*, A. 274. 289.

Λεπτοβαθής *fine and deep*, S. 3. So Steph. for λεπτομαθῶν. The word is, however, either corrupt, or something is omitted which completed the metre. τῶν λεπτοβαθῶν Stanl. λεπτοψαμάθων Pauw, *h. e. of fine sand*. So Well. Dind.

Λεπτόδομος *finely constructed*, P. 112.

Λεπτός *slight, delicate*, A. 866. On A. 139. see ἄεπτος.

Λέρνη proper name, *Lerna*, P. V. 655. 680.

Λέσβος *Lesbos*, P. 858.

Λέσχη *converse, intercourse*, E. 344.

Λεύκασπις *white-shielded*, S. c. T. 87.

Λευκήρης *hoary*, P. 1013.

Λευκόπτερος *white-winged*. Met. P. V. 995.

Λευκόπωλος *borne on white horses*, P. 378.

Λευκός *white*, C. 282. P. 603.—*clear, bright*. λευκὸν ὕδωρ S. 24. λευκὸν ἡμῶν P. 293. A. 654.

Λευκοστεφής *crowned with white*. sc. with wool, S. 188. 329.

Λευκόστικτος *spotted with white*, S. 346. (350. D.) So Rob. Steph. But the word is corrupt. Hermann conj. λυκοδίωκτον which is probably correct. λευκόδικτον M. Ald. Turn. Schol. τῷ ἑαυτῆς βοτῆρι σημαίνουσα τοὺς διωγμούς, which seems, as Dind. observes, to point to the reading conj. by Hermann.

Λευρός *smooth, level*, S. 503. P. V. 369. 394.

Λεύσιμος *deserving of stoning*. θύματος λευσίμου A. 1089.—*enforced by stoning*, λευσίμους ἀράς A. 1599.

Λευσμός *stoning*, E. 180. (189. D.) Here λευσμός should probably be

read with Schütz for the vulg. λευσμόν.

Λεύσσειν *to see*, S. 180. 341. P. V. 144. 560. P. 670. C. 10. κυάνεον λεύσων P. 81. see κυάνεος. In P. 696. the vulg. ἔλευσας has been rightly altered from M. into ἔλευσσε. The same had been conjectured by Steph. and Stanl. In E. 246. (255. D.) λεύσσειτον πάντα μὴ λάθῃ φύγδα βάς, there is some difficulty in explaining the dual λεύσσειτον. Buttmann asserts that anciently the plural form was identical with the dual, and that the plural is meant here. Müller supposes that it refers to the *two* long lines in which the chorus entered, and observes, that the dual is used, not only of *two individuals*, but of *two sets of persons*. Thus, in Hom. Il. ἦ. 158. it refers to *two pairs* of horses. Cf. Odyss. viii. 48. and Hymn. Apoll. 456. 501. quoted by Dissen. on Pind. Ol. ii. 87. Wellauer supposes that the Fury who speaks this verse addresses the *two Furies* who had preceded her, viz. the Choragus, and the second Fury, who, in addressing the Choragus in the preceding line, uses the singular ὄρα, ὄρα. Schütz conj. λεῦσσε τοι. Dind. with Herm. λεῦσσε τε.

Λευστήρ *stoning*, *h. e. inflicting death by stoning*. λευστήρα μόρον S. c. T. 188.

Λέχος *a bed*, P. V. 556. A. 339. 1197. pl. P. V. 897.—*a bird's nest*, pl. A. 50. S. c. T. 274. (292. D.) Here for λεχέων Lachmann conj. λεχαίων *h. e. from λεχαῖος, in the nest*.

Λέων *a lion*, A. 139. 699. 801. 1197. 1232. C. 926. E. 184. S. c. T. 53.

Λεωργός *a daring man*. τόνδε πρὸς πέτραις τὸν λεωργὸν ὀχμάσαι P. V. 5. This word is by some explained with reference to Prometheus having formed a man of clay. So Etym. λεωργός· ὁ τῶν ἀνθρώπων πλάστης. With this the Schol. and Stanl. agree. Photius, referring to Xen. Mem. i. 3. 9. θερμουργότατόν τε καὶ λεωργότατον, observes that the Attics write λεωργός, but the Dorians λεουργός.

Archilochus joins λεωργὰ καθέμιστα, from which, with the passage from Xenophon, it is clear that the general meaning is *daring, impious*. So Hesych. λαοργός, ἀνόσιος, Σικελοί. Suidas explains it τὸν λαοῖς παρασχόντα τὸ ἐργάζεσθαι διὰ τοῦ πυρός. The precise etymology of the word is uncertain.

Λεώς *a people or multitude, the people* E. 15. 608. S. 395. 480. S.c.T. 80. 272. ἱππηλάτης καὶ πεδοστιβῆς λεώς P. 125. ναυτικὸν λεών P. 375. ἀσπιδηστροφός λεώς A. 799. Περσικὸς λεώς P. 775. Ἀχαικὸς λεώς A. 182. τὸν Ἀργεῖον λεών E. 280. Cf. S. 616. Ἀττικὸς λεώς 651. πολιισσοῦχος λεώς 745. ἀστικὸς λεώς 951.

Λήγειν *to cease, give over*, P.V. 165. 340. S.c.T. 939. A. 1516.—with gen. P. 691. with part.—εὖτ' ἂν φλέγων ἀκτῖσιν ἥλιος χθόνα λήξῃ P. 357. λήξαι θεοβλαβοῦντα P. 817.

Λήδα *Leda*, A. 888.

Λήθεσθαι *to forget*. οὐ μαθοῦσι λήθομαι A. 39. h. e. *oblitum me esse fingo*. Blomf.

Ληΐς *spoil, booty, property which is stolen*, Dor. S.c.T. 313.

Λῆμα *mind, disposition*. αἶθων λῆμα S.c.T. 430. *fiery in spirit*. λήματος κάκη S.c.T. 598. *cowardice*. λήματος ἐν τροπαίᾳ ib. 688. *a change of mind*. τοξουλκῶ λήματι P. 55. *cleverness in archery*. λήμασι δισσοῦς A. 121. *different in mind*. The passage in S. 358. (363.D.) οὐπὲρ ἱεροδόκα θεῶν λήματα (vulg. λήμματα) ἀπ' ἀνδρὸς ἀγνοῦ is corrupt, and the following line is lost. For οὐπὲρ, εἵπὲρ has been suggested by Faehs. syll. lectt. p. 318. Dind. approves Hermann's conj. οὐ πενεῖ, from the Schol. οὐ πτωχεύσεις. So Well. in his Lex. The lost passage renders any satisfactory explanation impossible; but the idea implied apparently is, that *the minds of the gods are willing to accept sacrifices at the hands of a righteous person*. In any case the reading λήματα appears to afford a more simple meaning than λῆμμα. Cf. seq.

Λῆμμα *a something taken or received*. vulg. in S. 358. but M. Ald. Rob. λήματα. See λῆμα.

Λῆμνιος *Lemnian*, C. 623. 625. Upon the legend here alluded to, see Herod. vi. 138.

Λῆμνος *Lemnus*, A. 275. P. 852.

Λῆνος *wool*, E. 43.

Λῆξις *cessation*, E. 481.

Λητογένεια *born of Latona*, S.c.T. 133.

Λητώ *Latona* Dor. ὁ Λατοῦς ἱνις E. 313.

Λίαν *excessive, too much*. τὴν λίαν φιλότητα P.V. 123. *overmuch love*. λίαν εἰρημένος 1033. *too true*.

Λιβάς *a drop*, P. 605.

Λίβος *a tear-drop*, C. 441. Cf. λίπος.

Λιβύη *Libya*, S. 313.

Λιβυστικός *Libyan*, E. 282. S. 277.

Λιγαίνειν *to shriek*, S.c.T. 855.

Λιγνύς *smoke, soot*, S.c.T. 476.

Λιγύς *shrill-sounding*. λιγείας ἀηδόνος A. 1117. λιγέα κωκύματα P. 324. πάθεα λιγέα S. 105. *mournful woes*. adv. λιγύ P. 460. *shrilly*.

Λιθάς *a shower of stones*, S.c.T. 143. See ἔπαλξις.

Λίλαιος *proper name*, P. 300. 931.

Λιμήν *a harbour*. Met. λιμήν κακῶν S. 465. *a refuge from ills*.—*a receptacle*. πλοῦτον λιμήν P. 246. Butler rightly understands this of the regal city, where the chief wealth of the kingdom was stored up. Abresch compares the expressions μέγας πλοῦτον λιμήν Eur. Orest. 1075. παντὸς οἰωνοῦ λιμήν Soph. Ant. 987. Ἄδου λιμήν ib. 1270.

Λίμνη *a lake*, P.V. 417. 731. A. 293. λίμνην Δηλίαν τε χοιράδα E. 9., h. e. λίμνην Δηλίαν καὶ χοιράδα Δηλίαν, (Cf. not. ad loc. ed. Linw.) alluding to the *Delian lake* near which Apollo was born. So Schütz. Abresch less correctly understands it to mean *the sea*. See Schütz's note.—*the sea*. λίμνα ἔμβαλε τὰν μελανόζυγ' ἄταν S. 524. See Abresch on prec.—In P. 852. (871. D.) λίμνας ἔκτοθεν is correctly explained by Blomf. *without the Aegean sea*. Heath less properly,

procul a mari. The enumeration which follows "Ελλας τ' ἀμφὶ πόρον πλατὺν εὐχόμεναι, μυχία τε Προποντίς, καὶ στόμωμα Πόντου, is a subdivision of these parts here said generally to be λίμνας ἔκτοθεν κατὰ χέρσον. The particle τε after "Ελλας is rightly added from two MSS. by Schütz, Blomf. Herm. Dind.

Λιμοθνής *dying with hunger*, A. 1247. (1274. D.) there should be a comma after λιμοθνής, which, with the two preceding adjectives, refer to ἀγύρτρια, the construction being ἡνεσχόμενῃ καλουμένη φοιτάς, ὡς ἀγύρτρια πτωχὸς τάλαινα λιμοθνής. See Elberling Obs. in Agam. p. 23.

Λιμός *hunger*, P. 483. 780. A. 1626. C. 248. 745.

Λινόδεσμος *fastened with hempen ropes*, P. 68.

Λίνον *hemp*, or *hempen line*. τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου C. 500. (507. D.) Here λίνου, which is read by Rob. seems absolutely necessary to the meaning, *the spun line of hemp*. The apposition which Wellauer imagines sc. τὸν κλωστήρα λίνον would be exceedingly awkward. See Stanl. and Blomfield's notes.

Λινόπτερος *having hempen sails*, P. V. 466.

Λινορραφής *fastened with hempen cords*, S. 127.

Λινοφθόρος *destroying linen*, C. 27.

Λιπαρεῖν *to importune with prayers*. abs. P. V. 517. — with acc. 1006.

Λιπαρόθρονος *forming a splendid seat*, E. 773.

Λιπαρός *rich*, S. 1008.

Λιπόνανς *deserting the ships*, A. 205.

Λίπος *a clot*, A. 1403. Here, however, Casaubon reads λίβος.

Λισσάς *smooth*, S. 775. Epithet of a smooth precipitous rock, whose sides afford no footing.

Λίσσεσθαι *to entreat*, S. 730.

Λίτανος *precatory*. ἔνυζε μέλη λίτανα θεοῖσι S. 790. in loc. dub. Cf. seq.

Λιτή *a prayer*. pl. P. V. 1010. S. c. T. 129. 256. 302. 608. 622. P. 491. A. 220. 385. S. 165. 373. 516. μακάρων λιτάς

S. c. T. 196. *prayers to the gods*. ἑμαῖσι λιταῖς E. 341. *prayers which should be offered to me*. once in sing. πέπλων καὶ στεφάνων λιτάν S. c. T. 98. (103. D.) *a prayer accompanied by robes and garlands presented to the divinity*. Seidl. here conj. λίταν', from λίτανος. So Dind.

Λιχήν *a tetter or scab*, C. 379. E. 754. 781. Dind. writes λειχήν, which is the more correct form.

Λίψ *a libation*. φιλοσπόνδου λιβός C. 290. In E. 54. for δυσφιλή βίαν, Dind. reads with Burgess λίβα. See βία.

Λιψουρία (λίπτω) *a desire to make water*, C. 745.

Λοβός *the liver*, P. V. 493. E. 153.

Λόγος *speech, speaking*, e. g. πείθω νιν λόγῳ A. 1022. Cf. S. c. T. 67. 697. S. 197. 273. P. V. 872 — opposed to ἔργῳ. ἔργῳ καὶ λόγῳ P. V. 336. *by deed, not by word*. ἦλθ' αἰακτὰ πῆματ' οὐ λόγῳ S. c. T. 829. — *conversation*. πεύθομαι γὰρ ἐν λόγῳ C. 668. — *a speech, word, assertion*, etc. e. g. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν P. V. 387. Cf. ib. 214. 311. 378. 393. 531. 689. 691. 707. 742. 785. 829. 847. 887. 1016. S. c. T. 392. 545. 788. P. 211. 774. 823. A. 309. 529. 569. 602. 1017. 1030. 1091. 1221. 1334. 1373. 1646. C. 503. 521. 655. 832. E. 21. 192. 206. 218. 293. 398. 560. 610. 632. 800. S. 55. 243. 317. 450. 461. 479. 502. 603. 884. 919. ἡμῖνος λόγου (al. λόγος) πάρα E. 406. *there is only half of the debate*. h. e. only one side is present. — *fame, report*. ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας τῆς σῆς πορείας P. V. 734. τό μ' εἰδέναι λόγῳ A. 1170. — *a report or saying*, A. 730. ὡς λόγος τις sc. ἐστί E. 4. ὡς λόγος S. 227. μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῶ; ib. 291. Cf. S. c. T. 200. A. 843. κακῶν πρεσβεύεται τὸ Δῆμνιον λόγῳ C. 623. *by fame*. ὧδ' ἔχει λόγος S. c. T. 207. *so it is said*. Cf. C. 514. — *an accusation, anything said of another*. καὶ τότ' οὐ δίκαιοις Ζεὺς ἐνέζεται λόγοις S. 160. *will be subjected to imputations on his honour*. — *a report brought by a messenger, or*

otherwise. προῦπτος ἀγγέλου λόγος S.c.T. 830. Cf. A. 469. 485. 579. S.c.T. 268. 355. P. 258. 724. C. 648. 754. S. 693. — *a message.* ἐν ἀγγέλῳ γὰρ κρυπτός ὀρθοῦται λόγος C. 762. — *a story or narration.* εἴ τι μὴ βλάπτει λόγῳ P.V. 196. Cf. ib. 780. E. 274. ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν Σκύλλαν C. 604. *to express horror of her in my story,* or perhaps, as Heath transl. *fabulis poeticis celebratam.* — *a thing to be told, or subject.* πάντ' ἔχεις λόγον A. 568. Cf. P.V. 193. 520. P. 242. A. 585. C. 166. — *a command.* πᾶσιν προφωνῶν τόνδε ναυάρχους λόγον P. 355. Cf. P.V. 17. 40. — *a request or proposition.* τόνδε τιμήσας λόγον C. 502. τόνδε κραινόντων λόγον S. 603. — *an account.* ᾧδ' ἔχει λόγος P. 335. *so stands the account.* — *account, h.e. respect.* βροτῶν λόγον οὐκ ἔσχευ οὐδένα P.V. 231. *he made no account of them.* μὴδ' ἀπορριφθῇ λόγος ἐμοῦ S. 479. (484. D.) *let me not be treated with disrespect, h.e. let not my advice be made light of.* Here λόγος ἐμοῦ means *respect for me,* not *my word,* which would require the possessive pronoun. — *proportion, analogy.* πρὸς λόγον τοῦ σήματος S.c.T. 501. *in accordance with his device.* — *reason.* τί μ' ἐκ τῶνδ' εἰκάσαι λόγος πάρα; ib. 338. *what is there reason to conjecture from this?* ἐκ τίνος λόγου; C. 508. *from what reason?* — ἀπλῶ λόγῳ *in simple truth,* P.V. 613. 977. ὡς ἀπλῶ λόγῳ sc. εἰπόντι ib. 46. ἀψευδεῖ λόγῳ S. 575. *id.* τὸν ἐκ φρενὸς λόγον C. 105. *the sentiments of my heart.*

Λόγχη *a spear,* P. 145. 803. — λόγχης ἄκμονες P. 51. *bearing the strokes of a spear like an anvil.* Schol. ἀκίνητοι ὑπὸ λόγχης, ὡς ἄκμων ὑπὸ σφυρῶν. Cf. ἄκμων.

Λόγχιμος *belonging to spears.* κλόνους λογχίμους A. 393.

Λοετρόν *a bath,* P.V. 555.

Λοιγός *destruction,* S. 663. On C. 396. see ἐπάγειν.

Λοιδορεῖν *to or reproach,* E. 193.

Λοιμός *pestilence,* P. 710. S. 645.

Λοιπός *remaining.* ὅσοι δὲ λοιποὶ κᾶτυχον σωτηρίας P. 500. εἰ δ' ἔχεις εἰπεῖν ὅ τι λοιπὸν πόνων P.V. 687. Cf. ib. 747. 821. ib. ὁ δὲ λοιπὸν A. 1552. *for the future.* — with art. στρατός ὁ λοιπός P. 474. *the remainder of the army.* τὴν λοιπὴν πλάνην P.V. 786. Cf. P.V. 701. 746. A. 559. τὸ λοιπὸν *the rest,* P. 977. τὰ λοιπά *id.* P.V. 474. 699. 705. 846. C. 210. τὰ λοιπὰ ἄθλων P.V. 637. Cf. ib. 782. Ἀτρεῖδαν τὰ λοιπά C. 401. *the remnant of the Atridae.* ἐς τὸ λοιπὸν *for the rest, for the future,* P. 518. E. 678. τὸ λοιπὸν *id.* E. 653. 733. 985. τὰ λοιπά *id.* S.c.T. 66. In C. 887. (900. D.) ποῦ δὴ τὰ λοιπὰ Λοξίου μαντεύματα τὰ Πύθοχρηστα; Blomf. (who conj. ποῦ δὴτά σοι τὰ) observes, "quid velit istud λοιπὰ non perspicio." Klausen explains it, "præter ea, quibus jam obtemperavit Orestes, jussa de occidendo Ægistho." Perhaps τὰ λοιπὰ here is to be taken adverbially, as in S.c.T. 66. sc. *what henceforth will become of the oracles of Apollo?* etc.

Λοίσθιος *last,* A. 119. C. 493. E. 704.

Λοξίας *an epithet of Apollo,* so called perhaps from the *ambiguity* of his oracles, sc. from λοξός, *crooked,* S.c.T. 600. P.V. 672. A. 1044. 1181. 1184. C. 267. 551. 887. 941. 1015. 1026. 1032. 1055. E. 19. 34. 61. 226. 232. 443. 728. Dœderlein derives the word from λέγειν.

Λούειν *to wash, to wash away.* τίς ἂν σφε λούσειε; S.c.T. 721.

Λουτροδαίκτης *slain in a bath,* C. 1067.

Λουτρόν *a bath.* pl. A. 1080. C. 484. 659. On E. 603. see under ἀμείνων. In E. 439. (461. D.) the vulg. is μήτηρ κατέκτα, ποικίλοις ἀγρεύμασι κρύψασα· λουτρῶν ἐξεμαρτύρει φόνον. Scalliger inserts δ' (which appears in several MSS.) after λουτρῶν. Hermann is probably correct in reading κρύψας' ἃ λουτρῶν ἐξεμαρτύρει φόνον, coll. Choeph. 1008. μαρτυρεῖ δέ μοι φᾶρος τόδ', ὡς ἔβαψεν Αἰγίσθου ξίφος.

Λουτρῶν *a bathing vessel.* vulg. in E. 439. vid. prec.

Λόφος *a crest*, S.c.T. 366. 381.

Λοχαγέτης *a leader or captain of a company*, S.c.T. 42.

Λόχευμα *child-birth*. Met. κάλυκος ἐν λοχεύμασι A. 1365. *when the calyx puts forth its fruit*.

Λοχίτης [ι] *a comrade*, A. 1634.—*a military attendant*, C. 757.

Λόχος *a company of soldiers*, S.c.T. 56. 442.—*a company of any kind*, S.c.T. 106. E. 40. 980.

Λόχος *parturition*, S. 662. πρὸ λόχου A. 135.

Λυγρός *sad*, C. 17. On C. 47. see λυτρόν.

Λύδιος *Lydian*, S. 545.

Λυδός *a Lydian*, Λυδῶν P. 41. 756.

Λύειν *to loose or release*, P. 773. 787. 875. 1008.—*to remove, unloose*, A. 850. 919. E. 615. λύουσα πολέμιον φόβον S.c.T. 252. *removing our fear of the enemy*.—*to settle or make up*. τὸ νεῖκος ἔλυσε S. 914.—mid. v. Ἰὼ πημονᾶς ἐλύσατο S. 1051. *released her from suffering*.—*to cancel or expiate*. λύσασθ' αἷμα προσφάτοις δίκαις C. 793. pass. λύεσθαι *to be loosened or weakened*. λέλυται γνίων ῥώμη P. 877. ὡς ἐλύθη ζυγὸν ἀλκᾶς ib. 584.—*to be set free*, P.V. 508. 772. λέλυται λαὸς ἐλεύθερα βάζειν P. 584. *the people are free to speak what they will*. κλήθρων λυθέντων S.c.T. 378.

Λυθίμνης *proper name*, P. 959.

Λύκειος *epithet of Apollo, from his slaying of wolves*. A. 1230. S. 669.—Λύκει' ἀναξ, Λύκειος γενοῦ στρατῶ δαΐφ S.c.T. 131. *h.e. slay them as thou slewest the wolves*. Cf. Blomf. in Gloss.

Λύκιος *a Lycian*, C. 342.

Λύκος *a wolf*, S. 741. A. 1232. C. 416. S.c.T. 1027.

Λῦμα *a pest, woe*, P.V. 693.

Λυμαίνειν *to mutilate or disfigure*, pass. λυμανθέν C. 288.

Λυμαντήριος *disfiguring, violating, dishonouring*, P.V. 993.—with gen. γυναικὸς τῆσδε λυμαντήριος A. 1413. ἄνδρα τῶνδε λυμαντήριον οἴκων C. 753.

Λύμασις *insult, contumely*, λύμασις

ἢ πρὸ γᾶς ὑλάσκει S. 855. in loc. corr. perhaps abst. for concr. sc οἱ λυμαινόμενοι, *they who insult me*.

Λύμη *insult, injury*, δόμων ἐπὶ λύμη S.c.T. 861. ἀδαμαντοδέτοισι λύμασις P.V. 148. 424. *the sufferings of one bound in chains of adamant*. ἄφρονι λύμα E. 355. *mental aberration*.

Λύπη *pain*, A. 103. 765. S. 437. λύπη ἄμισθος C. 722. *real grief*, i.e. not such as the grief of hired mourners at funerals.

Λυπρός *painful*, P. 991.—with dat. *giving annoyance*. κάμοι τε λυπρός E. 166. τοῖς ἄνωθεν προπράσσω χάριτος ὀργᾶς λυπρᾶς C. 822. (835. D.) On this Blomf. observes, "Aut ver-tendum, *iras explens, gratia (matris) posthabita*, πράσσω ὀργᾶς πρὸ χάριτος, aut leg. sicut in Big. χάριτας ὀργᾶς λυπρᾶς vel. λυγρᾶς, quod ma-lim." Herm. also reads χάριτας ὀργᾶς λυπρᾶς. There does not seem any necessity for altering the vulg. The meaning is, *carrying into effect for (them) a wrath tending to their gratification, but painful (in itself)*. χάριτος is the genitive after ὀργᾶς and is equivalent to ὀργᾶς αἷς ἐκείν-οις χαριεῖσθαι μέλλεις.

Λύρα *a harp*, A. 963.

Λυρναῖος *a native of Lyrna*, P. 316.

Λύσιμος *having power to deliver*, S. 792. in loc. dub.

Λύσσα *raving*, P.V. 885. C. 286.

Λυτήρ *one who stops or puts an end to*. λυτήρ νεικέων S.c.T. 923. In S. 788. (807. D.) τίν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω γάμου καὶ λυτήρια; the reading is corrupt. Schütz, for γάμου καὶ λυτήρια, conj. γάμου λυτήρα, h. e. *a remedy releasing me from this marriage*.

Λυτήριος *having the power to re-lease*, S.c.T. 158. S. 1058. with gen. E. 616.—*having power to cure or heal*. ἄκη τομαῖα καὶ λυτήρια S. 265. On C. 306. see γόης. On S. 788. see prec.

Λύτρον *a release or remedy*, C. 47. (48. D.) So Cant. rightly for vulg. λυπρόν, which is unintelligible.

Λῶστος *best*, P.V. 204. 308. 1023. S. 940. 952.

Λωτίζεσθαι *to gather the lotus*. Met. *to take or select*. τούτων τὰ λῶστα λωτίσασθε S. 941. *choose the best of these things*.

Λωφᾶν *to cease*, P.V. 376. 657. — trans. *to set free from pain*. ὁ λωφήσων P.V. 27. Schol. ὁ ποιήσων λωφῆσαι Ἡρακλῆς. Vid. Thom. Mag. s. v. λωφᾶν.

Λῶων *better*, P. 518.

M

Μά a particle used in swearing, A. 1407.

Μᾶ *O mother*, a shortened Doric and Æolic form of μήτηρ. μᾶ Γᾶ S. 867. 876.

Μαγνητικός *Magnesian*, P. 484.

Μᾶγος a *Magian*, P. 310. The Magi were a Median race. See Herod. I. 101.

Μαζός *the breast*, C. 524.

Μάθος *knowledge*, A. 170.

Μαῖα *Maia*, C. 800.

Μαῖα a *mother*. ἰὼ Γαῖα μαῖα C. 43.

Μαίεσθαι *to desire*, C. 775. in loc. corr. See τύχη sub. fin.

Μαιμᾶν *to rage*, S. 872.

Μαινάς a *Fury*, E. 476.

Μαίνεσθαι *to be maddened, to rave*, S.c.T. 325. 466. 763. 918. 950. S. 557. perf. μεμηνότ' οὐ σμικρὰν νόσον P.V. 979. *maddened in no small degree*.

Μαινόλις *raving*, S. 101.

Μαιωτικός *Mæotic*, P.V. 733.

Μαιῶτις *Mæotis*, P.V. 417.

Μάκαρ *happy*, an epithet peculiarly applied to the gods, who are called οἱ μάκαρες S.c.T. 93. 196. 1066. A. 1309. C. 469. S. 519. θεοὺς is added S. 997.—ἐν μάχαισι μάκαιρ' ἄνασσ' Ὀγκα S.c.T. 147. *blessed in fight*.

Μακαρίτης [i] *blessed*, an epithet applied to the dead, P. 625.

Μακέδων *Macedonian*, P. 484.

Μάκελλα a *spade or mattock*, A. 512.

Μακιστήρ *long*, P. 684. Here the vulg. is μακεστῆρα, but μακιστῆρα M.

Μακιστήρ *piercing as an arrow*. μακιστῆρα καρδίας λόγον S. 461. (466.

D.) The precise origin of this word is uncertain. Blomf. denies that it can have come from μάκιστος, which is certainly true; but it seems nevertheless a derivative of μῆκος, formed after the analogy of τευχιστήρ, ἀκιστήρ, καρανιστήρ, etc. Its second signification possibly may be derived from the idea of *piercing far or deep*. Hesych. has μακιστήρ. βέλος. τάσσεται ἐπὶ τοῦ μεγάλου. In this passage, however, Stanley with some probability corrects μαστικτῆρα.

Μάκιστος *Mount Macistus*, A. 280.

Μακρηγορεῖν *to speak at length*, S.c.T. 1043.

Μακροβίος *long lived*. In a bad sense, *too long lived*. ἡ μακροβίος ὅδε γέ τις αἰὼν ἐφάνθη γεραιοῖς P. 256. *surely this life of our's has shewn itself too long a one*.

Μακρός *long*, P.V. 75. 494. 872. 877. P. 727. S.c.T. 528. C. 700. A. 615. E. 75. S. 270. 305. 577. μακρὸν μῆκος P.V. 1022. τὸν μακρὸν χρόνον P.V. 447. *during a length of time, all life long*. τὸν μακρὸν βίον P.V. 535. *the length of life*.—μακρῶ adv. *by far, much*, P.V. 512. E. 30. —μακράν sc. ὁδόν, *afar*, P. 312. 859. οὐ μάλ' ἐς μακράν S. 903. *at no great distance of time*. —μακράν sc. ῥῆσιν, *a long speech*. μακράν ἐξέτεινας A. 890. μακράν ἔτεινας 1269. οὐ χρόν μακράν sc. λέγειν S.c.T. 695. In S.c.T. 595. (613. D.) τείνουσι πομπήν τὴν μακράν πάλιν μολεῖν, the vulg. is unintelligible, and πόλιν has rightly been adopted from many MSS. with Ald. Rob. τὴν μακράν πόλιν is to be joined in constr. not πομπήν τὴν μακράν. It is, as Well. explains it, a euphemism for *Hades*

or death, sc. *that distant city*. A gloss in A. B. has ἡγουν εἰς τὸν Ἀδην. Dind. considers the whole verse as an interpolation. μακρὰν ἀποικίαν P. V. 816. *a distant colony*. Blomf. compares Hor. 1. Ep. x. 23. *laudaturque domus longos quæ prospicit agros*.

Μάλα *very, exceedingly*, as μάλ' εὐγενῇ S. c. T. 391. *very noble*. Cf. P. 1014. 1020. A. 973. C. 991. E. 346. — καὶ μάλα is a rather stronger form of expression. αὐταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως P. V. 730. *right willingly*. Cf. C. 866. E. 351. — οὐ μάλα, *not very much*, a softened expression for *not at all*. οὐ μάλ' εὐτυχῶς P. 317. οὐ μάλ' εὐπορον S. 465. οὐ μάλ' ἐς μακρὰν ib. 903. *at no distant time*. οὐ μάλ' Ἑλλήνων στρατὸς ἔκπλουν οὐδ' αὖ μοῦ καθίστατο P. 376. — used in repeated exclamations, e. g. ἔα, ἔα μάλα C. 857. *alas! alas indeed!* οἱ μάλα P. 1002. it is thus joined with αὐθις, e. g. οἶμοι μάλ' αὐθις A. 1318. C. 643. 863. E. 245. On this form Herm. on Vig. 392. observes, “μάλ' αὐ et μάλ' αὐθις, dici solet sic, ut id, quod præcedit, bis intelligi debeat, eoque magis augeatur. οἶμοι μάλ' αὐθις, *hei me non semel tantum, sed bis miserum*”

Μαλακογνώμων *softened in spirit*, P. V. 188.

Μαλακός *soft, soothing*, A. 95.

Μαλερός *violent*, P. 62. A. 137. C. 322.

Μαλθακίζεσθαι mid. v. *to play the poltroon*, P. V. 79. pass. *to be softened*, ib. 954.

Μαλθακός *soft, blandishing*, A. 722. — *softened, tamed down, cowardly*, A. 1626. E. 74.

Μαλθακῶς *gently*, A. 925.

Μαλθάσσειν *to soothe*, P. V. 379. pass. 1010. — μαλθαχθεῖς ὑπνῳ E. 129. *overcome by sleep*.

Μάλιστα *most, very much*. μάλιστ' ἐκείνου βοστρύχοις προσεΐδεται C. 176. P. 832. A. 522. 661. ἦν, ὡς μάλιστα καὶ φάτις πολλῇ κρατεῖ S. 290. (293. D.) *as is very generally, and often-times asserted*. See κρατεῖν sub fin.

coll. Soph. Aj. 978. After this verse a portion of the text is lost, and the sense therefore is incomplete: or it may be explained as an aposiopesis. — ὅσον μάλιστα P. V. 522. *as much as possible*. τὰ μάλιστα S. c. T. 1070. *altogether, utterly*.

Μᾶλλον *more, to a greater degree*, P. V. 58. A. 484. C. 373. — with gen. *more than*, P. V. 1072. S. c. T. 511. A. 1303. C. 217. S. 19. — with ἤ, P. V. 870. A. 598. 1573. E. 408. S. 448. οὐτι μᾶλλον S. c. T. 263. *not a whit the more*. — with comparatives, μᾶλλον ἐνδικώτερος S. c. T. 655. *more just*. μᾶλλον ἐμφερέστεραι S. 276. *more like*.

Μαλλός *wool*, E. 45.

Μανθάνειν *to learn, to understand*. μανθάνουσα C. 111. μανθάνοντι A. 601. fut. μαθήσεται P. V. 928. aor. 2. ἔμαθον ib. 552. 1070. P. 108. μάθε P. V. 503. E. 86. 627. S. 356. μάθοιμι E. 398. μάθοι A. 1135. μάθω C. 21. 169. 756. μάθη P. V. 662. μάθητε A. 73. μαθεῖν P. V. 588. 612. 627. 762. A. 242. 1646. C. 173. 447. E. 541. 589. — with part. ὡς μάθη σοφιστῆς ὧν Διὸς νωθέστερος P. V. 62. — εὖ μαθεῖν *to learn wisdom*, A. 570. μαθὼν S. c. T. 979. P. 185. S. 916. μαθοῦσα A. 833. μαθόντα E. 291. — with gen. *to hear from*. μαθεῖν τῇσδ' ἐχρήζετε τὸν ἀμφ' ἐαυτῆς ἄθλον ἐξηγουμένης P. V. 703. — μαθεῖν added as an epexegetis. Περσικὸν πρέπει μαθεῖν P. 243. *it is clearly Persian, as we may discern*. φόβον φέρουσιν μαθεῖν A. 1106. So in S. c. T. 268. εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν, the inf. depends upon εἰς ἀρτίκολλον. See under ἰέναι.

Μανία *madness, frenzy*, pl. P. V. 881. 1059. A. 1558.

Μαντεῖον *the place where an oracle is delivered*, E. 4. P. V. 833. — *an oracle*. μαντεῖα μαντεύσει E. 686.

Μαντεῖος *oracular*. μαντεῖα στέφη A. 1238. *emblems of divination*.

Μαντεύεσθαι *to pronounce an oracle*, E. 33. μαντεῖα μαντεύσει E. 686. Hence *to decide or pronounce on a thing*. μαντευσόμεσθα τὰνδρὸς ὡς ὀλωλότος; A. 1340. *shall we pronounce*

that he is dead? καθ' αὐτοῦ τὴν ὕβριν
μαντεύσεται S.c.T.388. *he will make
his insolent prediction prophetic against
himself.*

Μάντευμα *a divination, an oracle*,
S.c.T.27. P.E.672. A.1076. C.887.

Μαντική *the art of divination, sc.*
τέχνη P.V.482.

Μαντικός *belonging to divination*,
A.1069. E.172.586.

Μαντιπολεῖν *to engage in divination*,
to presage, A.952.

Μάντις *a diviner or soothsayer*.
S.c.T.24.361.364.551.570.572.591. A.
179.194.1174.1248. C.552.766. E.18.
29.162.565.585. μάντις εἰμὶ τῶν κακ-
ῶν S.c.T.790. *I forbode misfor-
tunes. μάντις οὐκ ὀνειράτων φόβος*
C.916. *is prophetic. τάχ' ἂν γένοιτο*
μάντις ἢ νοία τινί S.c.T.384. *perhaps*
his folly may become prophetic to
himself. See under ἀνοία.

Μάραγμα *a scourge*, C.369.

Μαραθῶν *Marathon*, P.467.

Μαραίνειν *to wear out*, P.V.600.
E.134. mid. v. *μαραίνεσθαι to wither*
or pass away, to become extinct, E.
270.

Μάραφις *prop. name*, P.764.

Μαργᾶν *to rave*, S.c.T.362.

Μάργος *raving, furious*, S.c.T.457.
P.V.886. E.65. S.722.

Μαργοῦσθαι *mid. v. to become*
mad. perf. μεμαργωμένοι S.739. *mad-*
dened.

Μάρδος *a Mardian*, P.955.

Μάρδος *prop. name*, P.760. Here
Rutgersius reads Μέρδης (h.e. Σμέρ-
δης). So Brunck. Dind. Well. is of
opinion that Æschylus does not here
follow the ordinary traditions. Σμέρ-
δης δὲ πέμπτος Blomf.

Μάρδων *prop. name*, P.51.

Μαριανδυνός *a Mariandynian*, P.
900. *the name of a people of Asia*
Minor. On the mournful strains for
which these people were celebrated,
see Blomf. Gloss. in loc.

Μαρμαίρειν *to glitter*, S.c.T.383.

Μάρπτειν *to catch or lay hold of*,
E.567.

Μάρπτis *a ravisher*, S.806.

Μαρτυρεῖν *to bear witness. with*
dat. A.1157. E.564. *with dat. and*
acc. μαρτυρεῖ δέ μοι κάσις πηλοῦ ξύν-
ουρος διψία κόνις τάδε A.480. Cf. ib.
1290. S.770. σὺ μαρτύρησον E.579.
αὐτὸς ἦν ὁ μαρτυρῶν E.765. *himself*
bare witness. τὰ δ' ἐν χρόνῳ μοι
πάντας Ἀργεῖους λέγω καὶ μαρτυρεῖν
μοι, μενέλεως ἐπορσύνθη κακά C.1036.
(1041. D.) This is the reading of M.
Guelph. Ald. μενέλεας' with the cor-
rection μοι ὅς' Rob. μοι λεώς Turn.
Steph. The verse, as thus read, is
of course unintelligible, and contains
too many feet. Blomfield transposes
the verses 1036.1037. and reads with
Pors. μὲν ὥς for μοι μενέλεως, also
τάδ' for τὰ δ', from Ald. Rob. Turn.
The meaning then is, *and I bid all*
the Argives to bear me witness in course
of time, how these sad evils have been
brought about. It must be confessed,
that this transposition is not wholly
satisfactory, nor is it easy to see
whence the letters ελε can have been
inserted between μὲν and ὥς in some
of the MSS. Dind. disapproves
Blomfield's reading, but proposes
nothing better. Herm. (adopting the
transposition) conj. καὶ μαρτυρεῖν ὥς
μέλε' ἐπορσύνθη κακά. μαρτυρεῖ μοι
φᾶρος τόδ', ὥς ἔβαψε ξίφος C.1005.
τίς ὁ μαρτυρήσων; A.1487. καὶ μαρ-
τυρήσων ἦλθον E.564.

Μαρτύρεσθαι *to call to witness*, E.
613.

Μαρτύριον *a testimony or proof*,
E.463.764. On A.1066 see κλαί-
ειν.

Μάρτυς *a witness*, C.981. E.634.

Μασίστρης *prop. name*, P.30.932.

Μάσσων *larger, more. ὁ μάσσων*
βίοςτος P.694. *prolonged life. κακῶν*
ρέπουσαν εἰς τὰ μάσσονα P.432. *tend-*
ing to a further increase of ills. τὰ
μάσσω τί δεῖ λέγειν; A.584. *to say*
any more words.—μᾶσσον more, fur-
ther, adverbially. μή μου προκήδου
μᾶσσον ὥς ἐμοὶ γλυκύ P.V.632. On
this passage see under ὥς. Blomf.
on P.V.632. observes that μάσσων is
Doric for μείζων, which he retracts

on P. 432. Matth. Gr. Gr. rightly derives it from μακρός, the ι of the comparative being with the preceding consonants changed into σσ, as in ἐλάσσων for ἐλαχίων, θάσσων for ταχίων, βράσσων for βραχίων, etc.

Μάσπειρα *searching*, S. 154.

Μαστεύειν *to seek for*, A. 1070. Here Schütz conj. ματεύομεν.

Μαστήριος *searching*, S. 898. an epithet of Mercury, as supposed to seek for things lost. Schütz.

Μαστίκτωρ *a scourger*, E. 153. (159. D.) πάρεστι μαστίκτορος δαίτον δαμίον βαρὺ τὸ περίβαρυ κρύος ἔχειν. In these words the Chorus observe that they feel a chilling sensation at the rebuke of Clytæmnestra, like that produced by the lash of the public executioner scourging condemned criminals. Schol. λείπει τὸ ὥς, indicating that the expression is used as a simile.

Μάστιξ *a scourge*, S. c. T. 590. P. V. 685. Met. διπλῇ μάστιγι A. 628. See διπλοῦς.

Μαστός *a breast*, C. 538. 884. In the former passage Blomf. thus corrects the vulg. μασθός.

Μασχαλίζειν *to cut off the extremities and place them under the arm-pits*. pass. ἐμασχαλίσθη C. 433.

Μασχαλιστήρ *a girth, a chain under the arms*, P. V. 71.

Ματάζειν *to be vain or false*, A. 967.

Μάταιος *idle, vain, foolish*.—of persons, τόλμησον, ὦ μάταιε P. V. 1001. ματαίων φρονημάτων S. c. T. 420.—of things, γλώσση ματαία P. V. 329. A. 1647. E. 794. χαρᾷ ματαία S. c. T. 424. χάριν ματαίαν A. 410. Cf. A. 1657. C. 286. μάταιον ὄψανον C. 527. see ὄψανον.—*rash, violent, irrational*. ματαίων ἀνοσίων τε κνωδάλων S. 743. αὐτουργίαι μάταιοι E. 322. *lawless murders*. ματαίοισι δεσποτῶν τύχαις C. 81. *misfortunes caused them by the violence of others*. θεοφόρους ματαίους δύας A. 1122. *wild irregular inspirations*.—τὸ μὴ μάταιον S. 196. *a staid, sober look*. In S. 225. (229. D.) οὐδὲ μὴ ἔν Αἰδου θανῶν φύγη μάταιον αἰτίας,

the words μάταιον αἰτίας are unintelligible. Abresch conj. μάταιος making αἰτίας the accusative plural. ματαίων αἰτίας h. e. temeritatis crimen, Schütz, which Well. approves. We prefer μάταιος αἰτίαν, merely transposing the ν and ς. This gives a clear sense, and avoids the awkwardness of the plural αἰτίας.

Μάταλλος proper name, P. 306.

Ματᾶν *to loiter, be idle or vain*, P. S. 57. E. 137. ματᾶν ὁδῶ S. c. T. 37. *to loiter on the way*.

Ματεύειν *to seek for, search out*, A. 1065. C. 217. 327. 879. Cf. μαστένω.

Μάτη *a wandering*, S. 800. Met. *a crime*, C. 905.

Μάτην *in vain, idly, to no purpose*, P. V. 36. 44. 293. 445. 502. 826. 1003. 1009. P. 260. 280. A. 411. (see εὔτε) C. 833. 913. E. 139. 483. — καταγελωμένην μάτην A. 1245. *made the subject of idle merriment*. καθεύδουσιν μάτην C. 868. *are carelessly slumbering*. τὸ μάταν φροντίδος ἄχθος A. 160. *this idle load of care*. μάτην ὁ μόχθος C. 514. sc. ἐστί, *the labour is in vain*.

Μάτηρ, ματρόθεν κ. τ. λ. see μήτηρ μητρόθεν κ. τ. λ.

Μαυροῦν *to obscure, bring to nought, destroy*, E. 339. pass. μαυροῦσθαι σκότῳ P. 219. *become extinct*. σθένουσα λαμπὰς οὐδέπω μαυρουμένη A. 287.

Μαχαιροφόρος *sword-bearing*, P. 56.

Μάχεσθαι *to fight*, S. c. T. 571. fut. μαχοῦνται S. 721. πρὸς ἡνίας μάχει P. V. 1012.

Μάχη *a fight, fighting*, P. V. 414. S. c. T. 362. 365. 374. 500. 527. 599. P. 27. 328. 336. 343. 386. A. 321. 427. 434. 914. 1210. 1608. C. 482. 861. 934. 936. E. 828. S. 470. 723. pl. S. c. T. 147. ναῶν μάχης P. 447. *a naval battle*.

Μάχιμος *fond of fighting, warlike*, A. 122. μάχιμα δ' ἐπιδε, πάτερ S. 792. (811. D.) in loc. dub. This is translated by Schütz, *Bellica Ægypti filiorum adversus nos molimina respice*. It is less correctly referred (as an adv.) by Stanl. and others to Jupiter, sc. *fortiter, strenue*.

Μάχλος *wanton*, S. 628.

Μεγαβάτης [ā] proper name, P. 22. 946.

Μεγαίρειν *to grudge, envy*. with gen. οὐ μεγαίρω τοῦδέ σοι δωρήματος P. V. 629.

Μεγάλατος (?) *greatly afflicted*. E. 759. So vulg. but here μέγала τοι κόραι δυστυχεῖς is the true reading.

Μεγαλαυχεῖν *to boast greatly*, A. 1509.

Μεγάλαυχος *greatly boasting*, P. 525. S. c. T. 1046.

Μεγαλήγορος *talking largely*, S. c. T. 547.

Μεγαλόμητις *great in counsel*, A. 1400.

Μεγαλόστονος *very mournful*, P. V. 411.

Μεγαλοσχήμων *magnificent*, P. V. 406.

Μεγαλύνεσθαι *to pride oneself on anything*. with dat. P. V. 594.

Μεγάλως *greatly, severely*, P. 872. 976.

Μεγαρεύς proper name, S. c. T. 456.

Μέγας *great*, P. V. 111. 734. S. c. T. 470. 593. P. 33. 37. 159. 711. A. 36. 41. 162. 1257. C. 202. E. 220. 263. S. 588. 856. 1038. acc. μέγαν P. V. 839. S. c. T. 265. P. 709. 740. 812. 946. A. 41. 275. 297. 349. 353. 373. 731. 1460. C. 260. 475. 780. 852. 942. E. 584. 638. S. 434. 612. 656. neut. μέγα P. V. 251. 1025. S. c. T. 635. P. 118. 292. A. 131. 351. 716. 1072. C. 298. 795. 956. E. 378. 422. 425. 720. 945. S. 133. 142.— μέγα adverbially, *greatly, very much, fully*, P. V. 650. 1006. A. 694. 912. C. 135. 253. 309. E. 12. 113. 896. 910. 947. S. 439.

From μέγας are formed μέγала Dor. S. 1034. μέγалаν P. 24. μέγालης ib. 838. 883. C. 367. μέγала P. 88. μέγале S. c. T. 804. μέγалаι E. 986. μέγалаν S. c. T. 715. A. 347. 1526. μέγαλοις A. 151. μέγας E. 788. μέγала S. c. T. 78. 434. 547. adv. E. 759.—comp. μείζων *greater*, P. V. 291. S. c. T. 407. A. 257. 1156. C. 368. E. 209. 448. S. 333. 439. 938. μείζον adv. *more, more greatly*, P. V. 1015. A. 366. superl. μέγιστος *greatest*, P. V. 462. 476. 652. S. c. T. 28. S. 55. P. 746. A. 902. C. 162. 243. 353. E. 44. 99. S. 312. 898. on which see under καρποῦν.

Μεγασθενής *great in power*, E. 61. S. c. T. 70. 962. 977. C. 267.

Μεγανχής *illustrious, stately*, P. 633.

Μέγεθος *size*, P. 180.

Μεγιστότιμος *most honoured*, S. 690.

Μεθαρμόζεσθαι *to leave off something old and put on something new*. μεθάρμοσαι τρόπους νέους P. V. 309. *assume new habits having laid aside the old*.

Μεθιέναι *to let go, dismiss*, P. 685. aor. 2. μεθῶμεν P. V. 262. μεθείς P. 685. μεθέντα P. V. 1040.—*to drop, let fall*. μεθιέναι ἄγκυραν P. V. 650. *to drop anchor*. μεθήκεν αὐτοῦ κῶλα A. 1358.—*to utter*. γοήτων νόμον μεθήσομεν C. 810.—*to emit*. μεθεῖσα καρδίας σταλαγμόν E. 753. 780. (783. 813. D.) Here Dind. suspects a verb (e.g. βαλῶ) to have been lost, but the participle may be an epexegetis of βαρύκοτος. [Cf. also not. ad loc. ed. Linw.]—pass. μεθεῖται στρατός S. c. T. 79. *is put in motion*. aor. 2. mid. μεθέσθαι S. 829. in loc. dub. See ἵχαρ.

Μεθίστασθαι mid. v. *to alter one's position, to depart*. εἴ τι μὴ δαίμων παλαιὸς νῦν μεθέστηκε στρατῷ P. 154. (158. D.) *unless its former fortune has deserted the army*. Here στρατοῦ is adopted from some MSS. by Brunck, Schütz, Blomf. but without necessity; στρατῷ is not governed by μεθέστηκε, but is, as Wellauer observes, the *dativus commodi*.—with gen. μεθίσταμαι κόπου E. 860. *I cease from my anger*.

Μέθυ wine, S. 931.

Μεθύστερος *coming after*. μεθύστεροι *posterity*, S. c. T. 563.—μεθύστερον *afterwards*, P. 203. *too late*, C. 509. οὐ μεθύστερον A. 413. *scarce a moment after*.

Μείζων see μέγας.

Μείλιγμα *that which appeases or soothes*. γλώσσης ἐμῆς μείλιγμα E. 846. *the persuasive power of my tongue*. a propitiation or offering. χοὰς αἰόνους νηφάλια μείλιγματα E. 107. χοὰς φερούσας νερτέροις μείλιγμασι C. 15. where Casaub. reads μείλιγματα. So Blomf. Dind. Herm. retains the vulg.

which Well. rather harshly explains as equivalent to *μειλίγμασι τῶν νεπέρων*, the dat. being, as he conceives, used to signify *the purpose* of the libations thus offered, sc. *for the purpose of soothing the manes*.—a darling *Χρυσήιδων μειλιγμα* A. 1414. On C. 276. see under *δύσφρων*.

Μειλικτήριοι id. νεκροῖσι *μειλικτήρια* P. 602.

Μειλίσσειν to soften, S. 1010.

Μείρεσθαι. See *εἰμαρμένος*.

Μείων less, S.c.T. 337. C. 512. 696.

τὸ μείον κρατύνει S. 591. is less powerful. Cf. *θοάζειν*. *μείον* less, P.V. 508.

Μελάγκερως dark-horned, A. 1098.

Μελάγκροκος having sails of black cloth, S.c.T. 839.

Μελάγχμιος black, dark, S. 700. 726. P. 293. C. 11.

Μελαγχίτων robed in black. Met. applied to the mind, gloomy, P. 114. Cf. Theogn. 1199. καί μοι κραδίην ἐπάταξε μέλαιναν.

Μέλαθρον a house or palace. pl. A. 116. 504. 825. 1306. 1558. C. 339. 780. 1061. periph. *δόμων μέλαθρα* A. 931. Met. φόβον μέλαθρον A. 1409. *μελάθροισιν ἄτας* A. 747.

Μελαμβαθής deep and dark, P.V. 219.

Μελαμπᾶγής Dor. black and clotted, S.c.T. 719.—having a dark alloy, sc. of base metal, spurious, A. 381.

Μελαναιγίς bringing a black storm, S.c.T. 681.

Μελάνδετος bound with black (sc. with iron), S.c.T. 43.

Μελανείμων robed in black, poet. ἐφόδοις *μελανείμοσι* E. 353.

Μελανθίς black, S. 145.

Μελάνιππος prop. name, S.c.T. 397.

Μελανόζυξ having black benches, an epithet of a ship. τὰν *μελανόζυγ' ἄταν* S. 525. the fatal ship with dark benches.

Μελανόχρως dark-coloured, gloomy, S. 766. Here Pauw corrects *μελαινόχρως*. Lachm. *κελαινόχρως*.

Μέλας black, dark, A. 1492. S. 760. *μέλαινα* S.c.T. 814. 962. 977. P. 1009. *μέλαν* E. 935. S. 865. *μελαίνας* P. 317. 349. with dat. A. 747. *μελαίνα* S. 83. *μέλανα* E. 174. *μέλαιναι* E. 52.

Μέλιν impers. to be a source or object of care, P.V. 3. 332. S.c.T. 182. A. 555. 571. 1223. with dat. of pers. and gen. of thing. ἐμοὶ ἔλασσον *Ζηνὸς ἢ μηδὲν μέλει* P.V. 940. I have less regard for Jupiter than nought at all. Cf. A. 948. C. 934.—with *περί, μέλει θεοῖσιν ὧν περ ἂν μέλη πέρι* C. 769.—to have a care for. with gen. οὐκ ἔφατις *θεοῦς βροτῶν ἀξιούσθαι μέλιν* A. 361.

Μελεοπαθής suffering wretchedly, S.c.T. 944.

Μελεόπονος having wrought wretched deeds, S.c.T. 944.

Μέλεος miserable, wretched, S. 104. S.c.T. 859. 860. 928. A. 698. C. 1001. *μέλεος ἀθλίων γάμων* S.c.T. 761. sc. ἔνεκα. *μέλεσθαι* to have a care. with gen. *μέλεσθε ἱερῶν δημίων* S.c.T. 160. with inf. *μελέσθω λαὸς ἐκπονεῖν ἄκη* S. 362.—to be an object of care. τὰν τεῦθεν *μελέσθω Λοξία* E. 61.

Μέλημα a source of care or anxiety, E. 422.—a duty, A. 1530.—a darling, C. 233.

Μέλι honey, P. 604.

Μελίγλωστος honey-tongued, P.V. 172.

Μελίζειν to sing or utter, A. 1149.

Μέλισσα a bee, P. 127.

Μέλλειν to be about, denoting future time. with inf. fut. ὅπη *μέλλει τις οἴσεσθαι δάκρυ* P.V. 641. Cf. ib. 837. C. 846. 854.—with inf. pres. τῶν περ ἂν *μέλλης τελεῖν* A. 948. τί *μέλλω φρένα Δίαν καθορᾶν*; S. 1043. how am I likely to discern it?—with inf. aor. ὅπερ *μέλλω παθεῖν* P.V. 628.—the inf. is omitted, P. 800. οὐκ ἔλασσονα *πάσχουσι, τὰ δὲ μέλλουσι* sc. *παθεῖν*.—*χρόνον τὸν μέλλοντα* P.V. 841. future time. τὸ *μέλλον* P. 211. 365. A. 242. 1213. S. 1042. τὰ *μέλλοντα* P.V. 102. P. 829. the future, things coming or future.—to delay. τί *μέλλεις*; P.V. 36. Cf. ib. 630. S.c.T. 95. A. 281. 882. 1326. P. 399.

Μελλῶ delay, A. 1329. See *κλέος*.

Μέλος a song or strain, P.V. 554. S.c.T. 817. P. 999. A. 689. E. 317. 326. S. 108. 789. 1002.

Μέλος *a limb*, E. 255. P. 455. μελ-
έων ἐνδοθεν P. 953. *within my body*.

Μελοτυπεῖν *to utter a strain*, A.
1124.

Μέλπειν *to sing*, A. 236. 1420.

Μεμνηῆσθαι. See μιμνησκέσθαι.

Μεμονέναι (perf. mid of obs. μάω)
to desire. τί μέμονας; S.c.T. 668.

Μέμφεσθαι *to complain*, S. 130. —
to complain of. with dat. τῷ φέροντι
μέμψεται S.c.T. 542. cf. P.V. 63. —
with acc. τὴν τύχην οὐ μέμφομαι E.
566. cf. P.V. 1075. P. 973. S. 755. —
with gen. of the thing. οὐποτ' ἀνδρὶ
τῷδε κηρυκευμάτων μέμψει S.c.T. 633.
sc. ἔνεκα.

Μέμφις *Memphis*, S. 307. P. 36.

Μέμφις prop. name of a man, P. 932.

Μέμψις *complaint*. μέμψιν οὐτιν'
ἀνθρώποις ἔχων P.V. 443. *not imply-
ing any cause of complaint against
men, not wishing to blame men*.

Μέν *a particle of opposition*, used
in introducing the first clause of a
sentence, and generally followed by
δέ or some other particle of a like na-
ture in a succeeding clause. It is fol-
lowed by δέ P.V. 1. 12. 178. 201. 238. 261.
271. 325. 476. 498. 505. 622. 631. 784. 786.
803. 821. 829. 994. 1018. 1045. S.c.T. 4.
21. 171. 277. 359. 404. 463. 483. 493. 684.
741. 797. P. 18. 65. 178. 182. 188. 196. 208.
249. 291. 330. 333. 358. 391. 404. 451. 475.
494. 595. 716. 740. 788. 843. A. 80. 100. 143.
241. 255. 274. 308. 317. 385. 415. 422. 434.
538. 554. 601. 626. 720. 737. 749. 773. 803.
820. 838. 840. 924. 943. 1035. 1130. 1144.
1215. 1223. 1300. 1304. 1308. 1321. 1419.
1486. 1551. 1576. 1613. C. 60. 133. 146. 162.
190. 199. 223. 276. 370. 406. 446. 572. 663.
689. 737. 825. 835. 972. 1016. 1027. 1057.
E. 1. 39. 40. 85. 96. 106. 164. 213. 303. 385.
431. 451. 458. 506. 555. 573. 589. 615. 677.
845. 914. 961. S. 116. 121. 127. 194. 371.
399. 467. 482. 499. 564. 691. 754. 935. 961.
988. 1040. — followed by δέ introducing
a clause containing a repetition of
the same idea. e.g. φοβεροὶ μὲν ἰδεῖν,
δεινοὶ δὲ μάχην P. 27. cf. P.V. 197.
S.c.T. 894. P. 153. 542. 552. 680. 686. 693.
A. 199. 494. 1268. C. 307. 436. 923. — re-
peated in recapitulation. S.c.T. 998.

— 1003. — followed by particles of a
like nature with δέ, e.g. by ἀλλὰ P.
172. 829. 517. C. 366. 733. A. 889. by
ἀτάρ P.V. 340. by τε S.c.T. 906. C.
578. 968. S. 405. by δέ contained in a
negative, as μηδέ, οὐδέ, e.g. P.V. 903.
S.c.T. 379. It is frequently placed
in the former part of a sentence, etc.
without any corresponding particle
to which it may be *immediately* re-
ferred, but will be found always to
have reference to something follow-
ing either at a greater or less dis-
tance from the first clause, or which
may logically be supplied to complete
the structure of the sentence. Cf. P.V.
445. 755. 1038. S.c.T. 295. 569. 597. 733.
1060. P. 1. 292. 345. 380. 540. 546. 590. 975.
A. 1. 40. 573. 647. 742. 784. 861. 898. 906.
980. 1177. 1186. 1239. 1386. C. 109. 394.
547. 726. 1011. 1064. E. 396. 397. 559. 606.
646. 653. S. 1. 238. 270. 333. 438. 501. 514.
895. 918. 969. — μὲν οὖν in the second
clause of a sentence, expressing a
strong asseveration, *yea rather, yes
indeed*, P. 989. A. 1061. 1369. C. 993.
E. 38. γε μὲν δὴ S.c.T. 569. A. 647. 861.
1186. E. 397. S. 238. 270. Cf. δὴ. μὲν τοι
however, yet certainly, moreover, P.V.
252. 318. 951. 966. 1056. S.c.T. 497. A.
530. 860. 917. preceded by γε S.c.T.
698. 1035. P. 378. A. 91. E. 561. S. 342.

Μένειν *to remain*, A. 1054. 1162.
S.c.T. 726. fut. μενεῖ A. 821. μενοῦ-
μεν C. 560. μένοι ib. 828. E. 643. μένοις
847. μέναιμι C. 1046. 1058. μενοῖεν
P. 350. μένειν E. 458. 847. S. 923. 980.
(see κωλύειν.) μένων E. 686 (νέμων
Herm.) μένας 782. In S.c.T. 373.
seqq. (391. seqq. D.) τοιαῦτ' ἀλύων
ταῖς ὑπερκόμποις σάγαις | βοᾷ παρ'
ὄχθαις ποταμίαις, μάχης ἐρῶν, | ἵπ-
πος χαλινῶν δ' ὥς κατασθμαίνων μέν-
ει, | ὅστις βοὴν σάλπιγγος ὀρμαίνει
μένων, is the vulg. reading. One
MS. only has μάχης δ' ἐρῶν, which
Brunck adopts, placing a colon after
ποταμίαις. The Glasg. ed. likewise
inserts δ', which is rightly omitted
by Herm. Well. Blomf. Dind. They
also, with Brunck and Pors. rightly
omit the particle after χαλινῶν (which

is omitted only by one MS. and Rob.) correctly contending that μένει is the dative of μένος, not from the verb μένειν. Well. compares οὐδὲν ἀσθμαίνων μένει E. 621. and A. 243. which latter passage is, however, totally different from the former. Schütz, on account of μένων following, conj. βρέμει, which it is surprising to find Butler approving. See his note on v. 559. For the second μένων Tyrwhitt conj. ὀρμαίνει κλύων, which Blomf. and Dind. adopt. It is, however, by no means certain from the paraphrase of Schol. A. that he read κλύων. Schol. B. has the reading ὀρμαίνων μένει, which he explains σφαδάζων ἐκδέχεται, and such is the reading in several MSS. This has probably arisen from the similarity of the words above. There is no occasion to depart from the majority of MSS. and Edd. the meaning being, *he cries beside the banks, desirous of the battle, like a horse snorting violently over his bridle, who struggles whilst awaiting the sound of the trumpet.*—with dat. μενεῖ κτέανα ἐπιγόνους S.c.T. 885. *will remain to their posterity.* τίς δέ μοι τιμὴ μένει; E. 854. *what honour remains to me?* Cf. S. 380 430. — *to await.* βωμοῦ πατρώου δ' ἄντ' ἐπίζηνον μένει A. 1250. (1277. D.) sc. ἐμὲ or ἐμοί, κοπείσης in the following line being the gen. absolute. τὸ μόρσιμον τὸν ἐλεύθερον μένει C. 101. Cf. ib. 457. E. 359. 515. — *to wait for,* S. 943. — *to await an enemy, to withstand,* S.c.T. 418. P. 239. — with inf. *to expect, await.* μένει ἀκοῦσαί τί μου μέριμνα A. 446. Cf. E. 647. 702.

Μενέλαος or Μενέλεως *Mene-laos*, A. 42. 603. 660.

Μένος *force, vigour, violence.* Τυφῶ μένος S. 555. δρακαίνης μένος E. 124. Cf. S.c.T. 879. A. 229. 296. 1037. C. 448. 1072. E. 796. 804. 835. S. 738. dat. μένει *with violence*, S.c.T. 375. C. 448. οὐδὲν ἀσθμαίνων μένει E. 621. μένει χρονίζοντα βρύει C. 62.

Μέριμνα *anxiety, careful thought,*

S.c.T. 270. 825. 831. A. 99. 447. E. 127. 340. ἀμηχανῶ εὐπάλαμον μέριμναν A. 1513. see ἀμηχανεῖν. On P. 161. see under ἀφραστος.

Μέρος *a part or share*, A. 493. 543. 1555. C. 289. 815.—ἀγγέλου μέρος A. 282. *his share in the duty of messenger.*—μετέχειν μέρος *to have a share*, A. 493. C. 289.—ἐν μέρει *in turn*, A. 1165. C. 329. E. 189. 414. 556. πρὸς οὐδὲν ἐν μέρει τεκμήριον A. 323. *in no regular turn or order.*

Μέροψ *articulate-voiced, h.e. a human being.* μερόπεσσι λαοῖς S. 84. οὔτις μερόπων C. 1013.

Μέσακτος (?) *lying between shores*, P. 861. (889. D.) Heath interprets this of the islands lying *between the shores* of Asia and Thrace. μεσάκτους, however, as derived from ἀκτή, violates analogy, which would require μεσακτίους. This is read by the Scholiast, and adopted after Heath by Schütz and Brunck. If this is correct, a synizesis takes place of the vowels *io*. See Αἰγυπτιογενής. The vulg. is μεσάγκτους, without sense. μεσάκτους is read in several MSS. and in Ald. Rob. Turn.

Μεσάπιος *name of a mountain*, A. 284.

Μεσημβρία *mid-day*, S. 727. (746. D.) for ἐν μεσημβρίᾳ θάλπει κ. τ. λ. Schütz conj. ἐν μεσημβρίας θάλπει. Bothe ἐν μεσημβρινῶ θάλπει.

Μεσημβρινός *meridian mid-day*, S.c.T. 363. 413. 428. A. 551.—*southern*, P. V. 724.

Μεσολαβής *striking in the middle*, E. 152. or it may rather mean *grasped in the middle*: the whip being anciently held in this position.

Μεσόμφαλος *placed in the navel or centre*, S.c.T. 728. A. 1027. C. 1032. an epithet of Delphi, and of the altar and temple there, supposed to be in the centre of the earth.

Μέσος *middle, mid.* ζυγὸν μέσον P. 193. 497. S.c.T. 371. E. 112. 529. ἐν μέσῳ τίθημι τῆς καλῆς ἀρᾶς C. 143. *I place in the middle of my speech.*—*of a middle kind, i.e. not extreme.*

παντὶ μέσῳ τὸ κράτος θεὸς ὤπασε E. 503. — μῆκος οὐδὲν ἐν μέσῳ χρόνου S. 716. *in the interim, between this time and that.*

Μεσοῦν *to have reached the middle,* P. 427.

Μετά with gen. *along with.* οὐ πολλῶν μέτα P. 720. 879. P. V. 1069. A. 1007. S. 634. 938. 1035. — with dat. *along with, h.e. amongst.* μετ' ἄλλων (ἄλλῳ Stanl.) δορικμητι λαῷ C. 360. λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα P. 605. — with acc. *after, next to.* μετ' εὐχάν A. 223. μετὰ μάκαρος S. c. T. 1066. μετὰ με δρόμοισι διόμενοι S. 799. In A. 1244. (1271. D.) κὰν τοῖσδε κόσμοις καταγελωμένην μετὰ φίλων, ὑπ' ἐχθρῶν οὐ διχορρόπως μάτην, Hermann, whom Well. follows, conjectures μέγα, on the ground that μετὰ could not stand thus at the end of a senarius as referring to the next line. For the same reason he alters ὡς into ὥς in v. 1527. It is, however, doubtful whether this argument is valid in a writer like Æschylus, especially in rapid and less strictly constructed passages. Well. places the comma after ὑπ', which he makes to govern φίλων, and takes ἐχθρῶν οὐ διχορρόπως as an apposition to φίλων, translating, *qui vidit me hoc ornatu irrisam inepte ab amicis, qui haud ambigue inimici erant.* Blomf. follows the old reading μετά, and rightly joins οὐ διχορρόπως with ἐχθρῶν, comparing S. 960. There appears no occasion for altering the text. Stanley's translation of μετὰ φίλων is correct, *una cum amicis.* By φίλων we must understand Agamemnon, who was the sharer of the insults heaped upon Cassandra.

Μεταβαίνειν *to change its position, to pass.* ἧ τὸ δίκαιον μεταβαίνει C. 305. *according as justice is taking its course, sc. against the murderers of Agamemnon and in favour of Orestes.* So Butler.

Μεταγιγνώσκειν *to change the mind to something else.* τὸ παντότολμον

φρονεῖν μετέγνω A. 214. — *to discover too late.* ἄταν μεταγνούς S. 103.

Μεταίτιος *being the cause along with others, a partial cause.* οὐ μεταίτιος, ἀλλὰ παναίτιος E. 190. with gen. A. 785. C. 132. — *sharing in.* τῇσδ' ἔστε βουλῆς μεταίτιαι C. 98.

Μεταίχμιος lit. *between two armies.* — thence, *between, intermediate.* ἀνὴρ γυνή τε χῶ τι τῶν μεταίχμιον S. c. T. 179. *whatever is between these, as boys, girls, etc.* See Blomf. Gloss. in loc. — ἐν μεταίχμῳ σκότου C. 60. *in the interval between light and darkness, the twilight.*

Μετακοιμίζειν *to lull or quell, pass.* μετακοιμισθέν C. 1072. Cf. Valck. on Phœn. 1578.

Μετάκοινος *common, associated with,* S. 1021. E. 331. 922.

Μεταλγεῖν *to repent, to grieve,* with inf. S. 400.

Μεταλλακτός *changed,* S. c. T. 689.

Μεταμανθάνειν *to learn something new in place of something old,* A. 692.

Μεταμέλειν *to be a source of regret,* E. 744.

Μεταξύ *in the middle, between,* S. c. T. 744.

Μεταπτοιεῖν *to fly somewhere else,* S. 324.

Μεταρρυθμίζειν *to alter the arrangement of anything, to metamorphose,* P. 733.

Μεταστένειν *to groan afterwards.* μεταστένειν πόνων E. 59. sc. ἔνεκα. But here πόνον conj. Arnald.

Μετατίκτειν *to beget afterwards.* by tmesis, μετὰ μὲν πλείονα τίκτει A. 736.

Μετάτροπος *changed, turned.* δαίμων ὃδ' αὖ μετάτροπος ἐπ' ἐμοί P. 905. *Fortune has thus turned its back upon me.* Here μετάτρεπος several MSS. Ald. which violates the metre.

Μεταῦθις *afterwards,* E. 457. Perhaps also in E. 475. See αὖθις.

Μεταχωρεῖν *to depart.* by tmesis, μετὰ που χωρεῖτε P. V. 1062.

Μετεῖναι *to belong to as a share.* τί τοῦδέ σοι μέτεστι πράγματος; E. 545. *what have you to do with this matter?*

Μετέρχεσθαι *to prosecute or revenge*. τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον C.982.

Μετέχειν *to have a share*. with μέρος added, A.493. C.290. with gen. without μέρος P.V.331. P.532. E.831.

Μετιέναι *to pursue, to bring to justice*, A.1651. C.271. with double acc. δίκας μέτειμι τόνδε φῶτα E.222. *I will sue him in justice*.

Μετοικεῖν *to have a residence in a place, to reside as a new comer*. with gen. μετοικεῖν τῆσδε γῆς S.604. Here the gen. depends on the verb being equivalent to μετοίκους εἶναι.

Μετοικία *a residence among others*, E.972.

Μέτοικος *a resident in a foreign land*, S.c.T.530. P.311. C.673. E.965. S.972. — *one expelled from his home, an outcast*. Met. γόον τῶνδε μετοίκων A.58.

Μετρεῖν *to measure*. pass. C.207.

Μέτριος *moderate, modest*. μέτριον ἔπος S.1045. *a moderate request*.

Μέτρον *measure, limit*. προστιθεῖς μέτρον C.786. *putting a stop to it*.

Μέτωπον *the forehead*. Met. *the front of an army*. P.706.

Μετωποσώφρων *having a modest front or look*, S.196. (198. D.) Here μετωποσώφρωνων is now read, by Porson's emendation, for the vulg. μετώπων σωφρόνων. See Pors. præf. ad Hec. On this word Well. observes, "adnumerandum hoc videtur ῥήμασι βοείοις Æschyli, qualia multa adhuc latere puto."

Μή *not*, the negative used in conditional or dependent sentences. 1. preceded by the conditional εἰ, ἥν, εἰάν, εἴτε. e.g. εἴ τι μὴ βλάπτει λόγῳ P.V.196. Cf. ib. 380. 670. 765. 1016. S.c.T.98. 178. 1007. 1018. P.154. 776. 847. A.252. 338. 465. 996. 1020. 1030. 1058. 1110. 1212. 1281. C.271. 296. E.445. 446. S.242. 395. 456. 467. 879. 902. 994. ellipt. εἰ δὲ μή C.303. 477. S.145. — 2. after ὅπως, ὡς, ὥστε, with indic. conj. or infin. P.V.53. 68. S.c.T.219. 330. P.711. A.197. C.194. 263. 444. E.766. 855. — 3. with a relative, express-

ing indefiniteness. ὁ μὴ κελεύσαι Ζεὺς E.588. Cf. ib. 631. 859. — 4. with a participle, placed either conditionally or hypothetically. e.g. μὴ δολώσαντος θεοῦ A.264. Cf. P.V.502. 826. S.c.T.3. 410. 418. E.455. 663. 689. 891. S.152. 680. or dependent on an imperative, or some other word. e.g. A.880. 906, E.291. S.74. 206. — 5. with adjectives, either placed *inclusively* to express something generally, e.g. τὰ μὴ δίκαια E.410. cf. A.972. 1623. C.76. 632. 918. S.194. 381., or dependent on some other word or clause preceding. e.g. αἰσχροῶν γὰρ ἀργός, μὴ κακὸς δ' εἶναι φιλεῖ S.c.T.393. Cf. ib. 735. A.1423. E.863. S.441. 794. So with adverbs, dependent on some other word or clause. P.V.1014. S.c.T.261. A.340. 901. 905. E.761. — 6. with infinitives, either placed as a substantive, e.g. κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν P.V.385. cf. ib. 225. C.694. 922. or depending on some word preceding, e.g. τοὺς πέποιθα μὴ ματᾶν ὁδῶ S.c.T.37. Cf. P.V.166. 609. S.c.T.15. 855. 1033. 1034. P.169. A.333. 899. E.59. 410. 668. 795. 859. 868. S.375. 706. 754. 974. — 7. after verbs of *excluding, preventing, wanting*, etc. e.g. θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον P.V.248. Cf. ib. 1058. S.c.T.1668. A.998. — 8. τὸ μὴ with infinitive, *so as not to*, e.g. ἡμερος θέλξει τὸ μὴ κτεῖναι ξύνευνον P.V.867. Cf. ib. 236. A.15. 1144. 1326. 1571. C.300. E.211. 661. 901. Thus it very often stands absolutely, τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε P.V.627. Cf. A.199. 1236. C.952. E.85. 719. — 9. μὴ οὐ with infin. a neg. preceding, E.290. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; P.V.630. (627. D.) On this construction see Elmsley on Med. 1202. and cf. Soph. Aj. 540. (ed. Linw.) τί δῆτα μέλλει μὴ οὐ παρ-ουσίαν ἔχειν; which is a strictly parallel passage. — 10. τὸ μὴ οὐ with infin. P.V.789. 920. E.874. — 11. in interrogation, τί μή; A.658. *why not?* Here perhaps we should read τί μήν; cf. E.194. and not. ed. Linw. — 12. as an interrogative particle, e.g. μή τι σοι δοκῶ

ταρβεῖν; P.V. 691. Cf. P.V. 247. P. 336. A. 669. S. 292. ἄρα μή; *id.* S.c.T. 190. —13. in commands or exhortations, *do not*. with imper. present, P.V. 44. 80. 271. 434. 505. 632. 779. 809. 1028. S.c.T. 182. 188. 205. 224. 228. 244. 680. 1029. 1043. 1058. A. 892. 1607. C. 100. 217. 759. 906. 1048. E. 78. 88. 128. 218. 768. S. 204. 392. 729. —with subjunctive aorist, P.V. 628. 654. 720. S.c.T. 71. 153. 233. 659. 696. A. 130. 145. 1477. 1657. C. 231. 495. E. 767. 794. 820. S. 197. 336. 415. 692. 710. 984. —with aorist third pers. imperative, S.c.T. 1027. —with infin. for imperative, P.V. 714. ellipt. S.c.T. 235. —with verb omitted, P.V. 1077. A. 911. C. 905. —14. with optative, expressing a wish, S.c.T. 5. 408. 531. A. 999. 122. E. 898. —15. *lest*, with verbs expressing apprehension, etc. P.V. 334. 390. 1063. S.c.T. 639. 747. 773. P. 117. 159. 523. 737. A. 921. 1607. E. 172. 246. S. 493. with ellipsis, P.V. 388. A. 332. but in the latter passage Dind. prefers ἐμπίπτει. —16. οὐ μή, with fut. ind. aor. 2. act. mid. aor. 1. pass. expressing a strong affirmation, S.c.T. 31. 181. 263. A. 1624. C. 882. E. 216. (here Pors. conj. λίπω) S. 225. 736.

Μηδαμά (neut. pl. of μηδαμός inus.) *in no wise, on no account*. P.V. 524. —*in no instance, never*, P. 423.

Μηδαμῇ (dat. sing. of *id.*) *in no part*, P.V. 58.

Μηδαμοῦ (gen. of *id.*) *no where*, E. 401. —*in no wise*, E. 594.

Μηδαμῶς *in no wise, on no account*, P.V. 337. A. 1639. C. 671. E. 682. S. 712.

Μηδέ *neither*, either preceded, or not preceded, by a negative, e. g. μὴ περιώδυνος, μηδὲ δεμνιοτήρης A. 1424. Cf. S.c.T. 262. 1068. E. 211. τεκνοῦσθαι μηδ' ἄπαιδα θνήσκειν A. 732. Cf. E. 342. 684. S. 404. —with an intensive force, *not even, not so much as*, e. g. δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις S.c.T. 597. Cf. P. 777. A. 555. —preceded by καί. καὶ μηδὲ σπαντῆς ἐκμαθεῖν ζητεῖ πόρους P.V. 778. —with

the imperative present, *and do not, and let not*, etc. e. g. ἔκηλος ἴσθι μηδ' ἄγαν ὑπερφοβοῦ S.c.T. 220. Cf. P.V. 327. 518. 687. S.c.T. 34. 462. A. 893. 1009. E. 484. 902. S. 860. —with the subjunctive present, P. 810. S. 1003. —with the subj. aorist, P.V. 585. 785. S.c.T. 1031. A. 853. E. 512. 788. 823. S. 197. 352. 418. 479. 986. —preceded by an imperative present, e. g. ὁμῶς δὲ φεῦγε μηδὲ μαλθακὸς γένη E. 74. Cf. P.V. 952. 1036. 1074. A. 893. 1443. E. 129. 768. —with the third person aorist imperative, P.V. 332. S. 663. —with the optative expressing a wish, P.V. 527. 899. 904. S.c.T. 202. E. 935. S. 647. 650. 1012.

Μηδέν (neut. of. μηδεῖς) *nothing*, S.c.T. 232. E. 467. 496. 669. P.V. 128. ἔλασσον ἢ μηδέν *ib.* 940. *less than nothing*, h. e. not at all. —adverbially, *not at all, on no account*, P.V. 44. 73. 342. 508. 951. A. 1441. 1509. 1641. S. 1047.

Μηδέπω *not as yet*, P.V. 742. P. 427.

Μήδεσθαι *to devise or plot, to contrive*, A. 1071. 1073. ἐμησάμην P.V. 475. ἐμήσατο C. 985. with augment omitted, μήσατο C. 595. τί δὲ μήσωμαι; S.c.T. 1049. *what measures must I take?*

Μηδικός *Median, Persian*, P. 777.

Μῆδος *a Mede*, P. 751. Μήδους P. 232. *the Persians*.

Μῆδος *a design or counsel*, P.V. 604.

Μηκέτι *no longer*, A. 496. 1307. C. 794.

Μῆκος *length*. μῆκος χρόνου S. 716. μακρὸν μῆκος χρόνου P.V. 1022. —ἐν μήκει χρόνου *in length of time*, A. 596. ἐν μάκει Dor. S. 55. *at length, in the long run*. —τοσοῦτο μῆκος ἔκτεινον λόγου E. 192. *vouchsafe so much in the way of explanation*. φρουρᾶς ἐτείας μῆκος A. 2. Here the acc. μῆκος refers to αἰτῶ, sc. *I have been imploring a release from suffering, during the length of my year's watch*. It may also be taken with ἐτείας, φρουρᾶς being considered as an apposition to

πόνων. *I implore a release from my sufferings, namely, from my watch, a year in length.* The former explanation is the best. Cf. Hom. Od. δ'. 526. quoted by Stanley. τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς ὃν ῥα καθεῖσεν "Αιγισθος... φύλασσε δ' ὅγ' εἰς ἐνιαυτόν. It is to be observed, however (as Blomf. remarks), that in Æschylus the watchman is represented as seeing not Agamemnon himself, but the signal fire. In this passage Stanl. and Valck. on Her. iv. 150. conjecture μῆχος, h. e. a *remedy*, as an epexegetis of ἀπαλλαγή. In this he has been followed by Schütz. Pors. Blomf. Dind. but unnecessarily.

Μηλιεύς *Maliac*. Μηλιᾶ κόλπον P. 478. *the Maliac gulf*.

Μηλόβοτος *grazed by sheep*, S. 547.

Μῆλον *a sheep*, pl. S.c.T. 257. A. 1027. 1390. C. 904.

Μηλοτρόφος *feeding sheep*, P. 749.

Μηλοφόνος *sheep-slaughtering*, A. 712.

Μήν a particle, expressive of strong affirmation, and calling attention strongly to something stated; it is joined with other particles, and occurs second or third in the sentence. ἦ μήν *of a truth, in very truth*, P.V. 73. 167. 909. — in swearing, S.c.T. 513. — with καί, calling attention to something additional, *and in truth, moreover*, P.V. 246. 457. 1082. S.c.T. 354. 439. P. 389. A. 905. 1151. C. 172. 603. E. 681. — followed by γε, with some word intervening, P.V. 984. 987. S.c.T. 227. P. 258. 954. A. 1161. 1227. C. 203. in interrog. S. 307. In abrupt and forcible addresses, ἀλλὰ μήν *but surely, well indeed*, P. 229. A. 1637. — with γε, a word intervening as before, P. 222. — οὐ μήν *not indeed that, not however*, A. 1038. with γε P.V. 268. S.c.T. 520. A. 1252. οὐδὲ... μήν S.c.T. 791. C. 187. E. 449. *nor indeed*. οὔτε... μήν S.c.T. 650. γε μήν in limitation or restriction, *however*, P.V. 873. S.c.T. 1054. A. 1351. E. 51. — καίτοι γε

μήν *sy* κάρτ' ἐμοῦ σοφωτέρα E. 811. (849.D.) *and yet for all that you are wiser than I.* But here the reading is corrupt. Wiesel. conj. καὶ τῷ μὲν εἶ σὺ which Dind. approves. Hermann καί τοι τὰ μὲν σὺ κ. τ. λ. See not. ad loc. ed. Linw. with imp. ἀναγε μάν C. 957. *but come, arise!* (see ἀνάγειν.) ἵτε μάν S. 996. τί μήν; E. 194. *what of that, pray? why not?* Cf. μή, n. 11.

Μήνη *the moon*, P.V. 799.

Μηνίεσθαι *to be angry*, E. 101.

Μῆνις *wrath*, S. 154. A. 150. 685. C. 225. 304. 849.

Μηνεῖται †. A corrupt word found in S. 263. See under ἄκος.

Μηνυτήρ *an informer*, E. 236.

Μήποτε *lest ever*, S. 394. — *never*, P.V. 203. S.c.T. 75. A. 555. C. 180. E. 842, 933. S. 612. 627. 921. — with opt. in expressing a wish. P.V. 533. 896. S.c.T. 201. S. 645. 834.

Μήπω *not yet*, P.V. 634.

Μήτε *neither*. — with another μήτε preceding, P.V. 156. (here Well. from MSS. μήποτε) P.V. 893. S.c.T. 169. 1013. 1050. P. 162. 170. 284. A. 349. 356. 459. 651. 760. 1354. E. 36. 560. 666. S. 407. 606. 965. So Pors. in C. 1040. for μηδ', μηδ', which Dind. restores. — with μή preceding, P.V. 434. — followed by δέ. καὶ μήτ' ἀέλπτως δορυκανεῖ μόρω θανῶν λάθοιμι, χώρα δ' ἄχθος αἰίζων πέλοι S. 965. followed by μηδέ E. 821. Here Dind. in the latter clause wishes to restore μήτ'. Cf. not. ad Eum. 646. ed. Linw.

Μήτηρ *a mother*, P.V. 209. 876. P. 147. C. 188. E. 434. 706. μητρός P.V. 1693. S.c.T. 514. 1023. C. 88. 139. 238. 911. 980. 983. 1030. E. 3. 120. 403. 550. 576. 578. 594. 623. 633. 731. μητέρα P.V. 217. A. 1208. (see "Αδης.) C. 886. 903. 1023. E. 557. 569. μήτερ P. 152. 211. 818. C. 423. E. 715. pl. μητέρων S.c.T. 774. Dor. ματρός C. 416. S. 50. 133. 142. 534. ματρί S. 1021. μάτερ E. 311. 807. 838. — of inanimate things. μητρός ἀγρίας ἀπο ποτὸν παλαιᾶς ἀμπέλου γάνος τόδε P. 606. *the vine*. Abresch cf. Eur. Alc. 757. — ἕως γένοιτο μητρός εὐφρόνης

πάρα A. 256. γῇ μητρί S.c.T. 16. *one's mother country*. So τεκούση μητρί S.c.T. 378. On μητρὸς δὲ πηγὴν τίς κατασβέσει δίκη; S.c.T. 566. see δίκη.

Μῆτι (neut. of μήτις) *nothing*, S. 456. *not at all, not*, P. 684.—with imp. opt. and subj. S.c.T. 668. S. 387. 423.

Μῆτις *counsel, device*, P.V. 908. C. 617. τοῦ γὰρ προτέρα μῆτις S. 949. *it is for him first to decide*. μήτιδος οἰκτρᾶς ἀλόχου S. 59. (61.D.) sc. ἔνεκα, *to be pitied for her deed*, where μῆτιδος is governed by οἰκτρᾶς.

Μῆτοι *not surely*, E. 735.

Μητραγαθῆς [f. ā] *prop. name*, P. 43. See ἐπίπας.

Μητραλοίας *a matricide*, E. 148. pl. 201.

Μητρόθεν *from the mother*. φυγόντα μητρόθεν σκότον S.c.T. 646. *when he issued from the darkness of his mother's womb*. ματρόθεν Dor. C. 601. Cf. μητρόθεν δεδεγμένη C. 739.

Μητροκασιγνήτη *a mother's sister*, Dor. E. 920.

Μητροκτονεῖν *to kill one's mother*, E. 193. 405. 566.

Μητροκτόνος *adj. killing a mother, matricidal*, A. 1254. E. 102.—*a matricide*, E. 470. μητροκτόνον μίασμα E. 271. *the pollution contracted by the act of matricide*.

Μητρόπολις *a mother city or state*, Dor. P. 864.

Μητροφόνος *a matricide*, Dor. E. 246.—*connected with, or caused by, the murder of a mother*. ματροφόνας δύας E. 259. *the pangs of a murdered mother*. See ἀντίποινος.

Μητρυνιά *a step-mother*. Met. an epithet expressive of cruelty, P.V. 729.

Μητρῶος *of a mother*. μητρῶον δέμας E. 84. αἷμα μητρῶον ib. 221. 251. Dor. ib. 315. See ἄγνισμα.

Μηχανᾶσθαι *to accomplish, contrive, bring about*, S.c.T. 1029. A. 939.

Μηχανή *a means of doing a thing, an instrument, a contrivance*, as S. 454. 457. ἰχθυβόλῳ μαχανᾷ S.c.T. 128. *the trident*. λαοπόροις μαχαναῖς P. 113. 708, *the bridge over the Hellespont*.

πύργων μηχανή S. 934. *a defence of towers*. μηχανὴν σωτηρίας S.c.T. 191. μηχανὴν δυσβουλίας A. 1591. μηχανὴ λυτήριος E. 616. S. 1059. *a means of deliverance*. χερὸς πατρώας μηχανάς A. 1564. *his father's crimes*. μηχανὴ δραστήριος S.c.T. 1032. μηχανῆς κράτος S. 204. *effective measures*.—*counsel, plan*, P.V. 206. A. 663. 1226. E. 82.

Μηχάνημα *a contrivance, a weapon or instrument*, P.V. 467. 991. A. 1098. C. 975.

Μηχανορραφεῖν *to devise contrivances*, C. 219.

Μῆχαρ *a counsel or purpose*, S. 589. see οὐριος.—*a remedy*. χείματος μῆχαρ A. 194. μῆχαρ γάμου S. 389.

Μιαίνειν *to stain, pollute*, A. 202. E. 665. Met. *to violate*, S.c.T. 306. A. 623. 1654. S. 220. ὃν οὐτις ἂν δόμος ἔχοι ἐπ' ὁρόφων μιαίνοντα S. 638. (650.D.) Scholef. understands this, "*polluentem ut μιάστορα*," h.e. *resting on it like an unclean spirit*. Dind. considers μιαίνοντα corrupt and absurd. Schütz conj. κοταίνοντα.—pass. S. 361. C. 846.

Μιαίφονος *stained by blood*, P.V. 870. E. 577.

Μίασμα *a pollution, stain of crime*, S.c.T. 664. A. 1394. C. 162. 1012. E. 271. 570. S. 262. 468. 614.—*abst. for concrete, a polluting thing*. χώρας μίασμα A. 1619. πατροκτόνον μίασμα C. 1024. *a fiend who slew my father*.

Μιάστωρ *one who pollutes, an odious wretch*, C. 932.—*an avenging fiend, an evil spirit*, E. 169.

Μιγνύναι *to mingle*. ἔμιξε C. 539.—pass. S.c.T. 921. P. 1009.—μίγνυσθαι *to have connection with*, E. 69. μιχθῆναι S. 292. μιγῆναι P.V. 742.

Μικρός *slight, small*, P.V. 975. A. 1412. Cf. σμικρός.

Μιμεῖσθαι *to imitate*, C. 557.

Μίμνειν *to remain, await*, S.c.T. 34. P. 791. A. 74. 148. (see παλίνορτος) S. 515.—*to await*, h.e. *remain to*. with dat. ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί A. 1120.—with inf. μίμνει παθεῖν τὸν ἔρξαντα A. 1544.—μίμνοντι δὲ καὶ πάθος ἀνθεῖ C. 1004. *suffering*

is ripe for him who yet survives, sc. for Orestes.

Μιμνήσκεσθαι to remember. aor. 1. mid. μνασάμενα with gen. S.51.— perf. pass. μεμνήσθαι to remember, make mention of. with gen. acc. or inf. μεμνήσθαι P.V.824. imp. μέμνησο C.113.484.485. E.88. S.190.202.— with part. τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων A.804.

Μίν him, her, S.c.T.435. C.613. 780. In iambs, E.601. S.977. But here νιν is probably to be read; the other form is probably to be discarded from the tragics altogether.

Μινύθειν to waste away, perish, S.c.T.903. E.362.

Μινύρεσθαι to hum a tune, A.16.

Μινυρός plaintive. μινυρὰ θρεομένας A.1136. plaintively.

Μίνως Minos, C.609.

Μιξόθορος with mingled clamours, S.c.T.313.

Μιξόμβροτος partly human, S.563.

Μισεῖν to hate, P.V.1070. pass. μισηθεῖσα ib.45.

Μίσημα an object of hatred. μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων E.73. Cf. S.c.T.168. (186. D.) where, however, μισήματα may be also referred to αὔειν, λακάζειν, h.e. things hated by the wise.

Μισητός hated, A.1201.

Μισθός reward, payment for. ἐμοῦ (h. e. ἐμῆς ἀγωγῆς) μισθόν A.1234.

Μισόθεος hating God, impious, A.1061.

Μῖσος hatred, A.1387.— an object of hate, A.1385.

Μνήμα a memorial, P.V.843.

Μνημεῖον id. S.c.T.49.

Μνήμη memory, P.V.459.— commemoration, S.267.

Μνημονεύειν to remember. with acc. P.760.

Μνήμων remembering, mindful, P.V.514.791. Dor.A.150.—with-gen.E.361.

Μνησιπήμων arising from the remembrance of calamity, A.173.

Μνηστήρ a suitor, P.V.742.

Μνήστωρ mindful. with gen. S.c.T.163.

Μογεῖν to suffer, P.V.275.606. A.1607.

Μογερός miserable, S.c.T.809. P.V.564.596. A.135.— bringing wretchedness. μοῖρα βαρυδότεια μογερά S.c.T.960.

Μόγεις with difficulty, P.501. P.V.131.

Μοῖρα a share or part. μοῖραν ἡδονῆς κάμοι πόρε P.V.291. Cf. ib.634. S.c.T.928.— the office, or condition, of anything. ὄμμα τέσσαρας μοίρας ἔχον ἐμοί C.236. i.e. being at once brother, sister, father, mother. μοῖρ' Ἀφροδίτας S.1025. the business of love. αὗται ἔχουσι μοῖραν οὐκ εὐπέμπελον E.454. their sort is such as is hard to get rid of. ἐν ἡμέρᾳ μοῖρ' ἀπρόσκοπος βροτῶν E.105. the condition of mortals (i.e. they of mortal kind) cannot discern things in the day-time.— one's appointed lot, S.c.T.488. P.873. A.1287.1570. periphr. θανάτου μοῖρα P.881. A.1441. μοῖρα death, simply, A.1239.1338.1426.

Μοῖρα Fate, personified. ἡ Μοῖρα C.897. Μοῖρα P.V.509.696. S.c.T.960.975. P.102. A.129.999.1518. C.898. E.321.998. Μοῖραι the Fates, P.V.514.897. C.304. E.165.694.919.

Μοιρᾶσθαι to divide into shares. ἐμοιράσαντο S.c.T.889.

Μοιρόκραντος appointed by fate, C.603. E.370.

Μολεῖν (aor. 2. from praes. inus.) to come. ἔμολε C.923.925.934. μόλοι A.336.1425. S.708. μόλης P.V.721. μόλη P.521. A.744. μόλωμεν P.226. μολεῖν P.V.236.670.827.1030. S.c.T.349. P.179. A.661.1652. C.177.755. E.198.279. S.403.891. μολῶν S.c.T.266. A.592.942.1371.1569. C.452.566.600. E.79.436. μολόν A.284. E.150. μολόντος A.34.943. μολόντι A.1198. μολόντα A.587. E.15. μολοῦσαι A.185. μολόντας C.827.— with acc. without prep. τὴν μακρὰν πόλιν μολεῖν S.c.T.595. P.722.795. E.942. S.236.749.— fut. mid. μολεῖσθαι P.V.691.

Μόλις scarcely. — οὐ μόλις not scarcely, i.e. completely, utterly. ἀπώλ-

εσας γὰρ οὐ μόλις τὸ δεύτερον A. 1052. Cf. Eur. Hel. 341. θέλουσαν οὐ μόλις καλεῖς. The passage in E. 826. (864. D.) θυραῖος ἔστω πόλεμος οὐ μόλις παρὼν is obscure, and the various conjectures which have been proposed are unsatisfactory. Herm. on Vig. 422. approving the explanation of the Schol. οὐ μακράν, translates *foris bellum esto, sed satis vicinum*, i.e. as Well. explains, "non nimis longinquum, ne eo proficiscentes cives majoribus incommodis premantur, neve procul a patriæ finibus moriantur," This is giving the sense of μόλις οὐ to οὐ μόλις, which cannot mean *sufficiently near*, but *not a little*, i.e. *entirely near*, which is evidently a contradiction to θυραῖος ἔστω. It may be better to take παρὼν not as meaning *nearness of locality*, but as denoting that which is *present to*, or *exists in*, the state, in the same way as the messenger in P. 322, speaking of evils which had happened afar off, says, πολλῶν παρόντων ὀλίγ' ἀπαγγέλλω κακά, i.e. *of many which exist*. We may then translate, *let war be abroad, and let there be as much of it as there may*, i.e. provided war be with foreign states, we do not mind how much of it is carrying on, but let us avoid intestine war. The negative οὐ in οὐ μόλις, after the imperative, is used because the two words form only one notion, cf. Soph. Aj. 1131. and see Herm. App. Vig. iv.

Μολοσσός *Molossian*. Μολοσσὰ δάπεδα P.V. 801. *the Molossian plains*.

Μολπή *song*, A. 106. E. 995. 999.

Μολπηδόν *like a song*, P. 381.

Μομφή *reproach*, S.c.T. 1001.

Μοναρχία *the rule of one man*, S.c.T. 863.

Μοναρχος *a single ruler*, P.V. 324.

Μονάς *alone*, P.V. 720.

Μονογενής *an only child*, A. 872.

Μονόδους *having only one tooth*, P.V. 798.

Μονόζυξ *left by one's partner*, P. 135.

Μονόκλαυτος *performed by the lamentations of one*, S.c.T. 1056.

Μονόμαχος *fighting in single combat*, S.c.T. 780.

Μονόρρυθμος *adapted only for one*, S. 959.

Μόνος *alone, only*, P. 624. 824. A. 815. 1597. C. 853. (see ἔφεδρος) E. 791. S. 240. 729. μόνον δὴ P.V. 423. μόνον γὰρ κέρδος ἐν τεθνηκόσι S.c.T. 666. (see κέρδος.) — μόνον *adv. only*, P.V. 209. 642. 851. C. 242. S. 990.

Μονόσκηπτος *occupied by one ruler only*, S. 369.

Μονοστιβής *walking alone*, C. 757.

Μονοῦν *to leave alone*. pass. μονωθεῖσα S. 730.

Μονόφρουρος *guarding alone*, A. 248.

Μονόφρων *single in opinion*, A. 735.

Μονόψηφος *deciding by his single vote*, S. 368. Comp. Pind. Nem. x. 6. where it is said of Hypermnestra, μονόψαφον ἐν κουλεῶ κατασχοῖσα ξίφος.

Μόριμος *appointed*, C. 356.

Μόρος *fate*, P.V. 248. A. 1117. *death*, P.V. 680. S.c.T. 181. 365. 571. 679. 686. P. 361. 436. 438. 470. A. 320. 1219. 1270. 1294. 1354. 1389. 1474. 1580. 1582. 1610. 1617. C. 18. 294. 435. 438. 475. 824. 828. 898. 914. 982. 983. E. 26. 478. 606. 610. 709. 730. S. 63. 785. 965. pl. S.c.T. 402. — σωτήρ, ἢ μόρον εἶπω; C. 1070. *or must I call him death?* h.e. *a cause of death*. ἐγείνατο μόρον αὐτῷ S.c.T. 733. *one who became his death*. μόρον τῶν οἰχομένων αἶρω δοκίμως πολυπενθῇ P. 539. *I take up* (sc. as a subject for lamentation) *the fate of the departed*.

Μόρσιμος *ordained by fate, appointed*, P.V. 935. E. 208. S. 46. 1032. — τὸ μόρσιμον *that which is fated*, S.c.T. 245. 263. C. 101. 457. — *fatal, deadly*, A. 1018. S. 768. μόρσιμ' ἀπ' ὀρνίθων ὀδίων A. 152. *things portended by the birds*.

Μορφή *form, figure, appearance*, P.V. 21. 78. 447. 646. 647. E. 184. S. 491. — πολλῶν ὀνομάτων μορφή μία P.V. 210. *one person under many names*.

Μόρφωμα *id.* A.1192. E.390. ἐκάστω μορφώματι A.847. *in each body*,

Μουνώψ *one-eyed*, P.V. 806.

Μοῦσα *a muse*. Μοῦσαι S.678. — *a song or music*, E.298.

Μουσομήτωρ *the mother of the Muses*, P.V.459. epithet of Μνήμη, or Mnemosyne, as *mother of the Muses*, h.e. the chief source of all sciences and arts.

Μόχθημα *a labour*. θνητοῖς διάδοχοι μοχθημάτων P.V.462. *relieving mortals in their labours*.

Μοχθηρός *miserable, wretched*, S.c.T. 239. C.741.

Μόχθος *labour, pains, suffering*, P.V.99.244.314.383.539.758.915.1028. A.541.1644. C.514.908.1016.1065. E.239.481. S.348.

Μοχλός *a bolt or bar*. πύλας μοχλοῖς χαλᾶτε C.866.(879.D.) *open them by (sc. by drawing) the bolts*.

Μυδάλεος *moist*, P.531. See διὰ sub. fin.

Μυδροκτυπεῖν *to forge a mass of metal*, P.V.366.

Μυελός *marrow*, A.76.

Μύζειν *to mutter, utter the sound μῦ μῦ* E.117. μύζουσιν οἰκτισμὸν πολύν *ib.* 180. *mutter in piteous accents*.

Μυθεῖσθαι *to say, speak*, S.275.—*to command*, P.V.667.

Μῦθος *a word, speech, narrative*, P.V.503.644.650.688.828.956. S.c.T.1042. P.150.158.684. C.444.547. E.82.552.975. S.271.442.—*a proverb*. τριγέρων μῦθος τάδε φωνεῖ C.312.—*the subject of narration*. πάντα ἀκούσει μῦθον ἐν βραχεῖ λόγῳ P.699. C.164.732.—*opposed to ἔργῳ*. ἔργῳ κούκ ἔτι μύθῳ P.V.1082. *in deed, no longer in word*.

Μυθοῦσθαι *to speak*, A.1341.

Μυκᾶσθαι *to low*. perf. mid. μέμυκε S.347.

Μύκημα *a roaring*, P.V.1064.

Μύκονος *name of an island*. P.859.

Μυκτηρόκομπος *proudly emitted through the nostrils, snorting*, S.c.T.446.

Μύραινα *a myræna*, C.988. From

the connexion of the myræna (Angl. lamprey) with the viper, a species of myræna was produced, of which the bite was fatal. Hence it was applied to a malignant person. Cf. Blomf. in Gloss.

Μυριάς *ten thousand in number, i. e. innumerable*, P.891.

Μυριετής *through innumerable years*, P.V.94.

Μυριόνταρχος *a leader of ten thousand*, P.306.955.

Μύριοι *ten thousand*, P.294. μύρια μύρια πεμπαστάν P.943. *reckoning them by ten thousand at a time*. Cf. πεμπαστής, and see Herod. vii.60.—μυριοί *innumerable*, P.V.509.539.

Μυριωπός *having eyes innumerable*, P.V.567.

Μύρμηξ *an ant*, P.V.451.

Μύσαγμα *a pollution, an abominable thing*, S.979. See εὐπετής.

Μύσιος *Mysian*, P.314.—τὸ Μύσιον *ib.* 1011. (1054. D.) *the Mysian strain*. Schol. οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες μάλιστά εἰσι θρηνητικοί. Eustath. in Dionys. Perieg. v.791. quoted by Stanl. τοιοῦτοι (sc. θρηνητικοί) δὲ καὶ οἱ Φρύγες, ἔτι δὲ καὶ οἱ Μυσοί· διὸ καὶ Αἰσχύλος φησι, βόα τὸ Μύσιον, ἤγουν θρήνει.

Μυσός *a Mysian*. pl. Μυσῶν P.52. S.544.

Μύσος *pollution, guilt*, C.640.961. E.186.356.423.803.834.

Μύχιος *sinuous, formed into gulfs or bays*, P.854.

Μυχόθεν *from the inner part of the house*, C.35. πελάνῳ μυχόθεν A.96. *a cake brought from the inner (i. e. the women's) apartments*. See Blomf. Gloss.

Μυχός *the inner part of anything, a recess* P.V.134.431.451.—*the interior part of a house, temple, etc.* C.440. (see πολύσινος) 790. E.39.163. pl. 171.—πόντιος μυχός P.V.841. *the Ionian sea*.

Μύωψ *a gad-fly*, P.V.678. S.301.

Μωμᾶσθαι *to blame, chide*, A.268.

Μώμενος (part. of obs. verb μάω) *desiring*, C.44.435.

Μωμητός *deserving blame*, S.c.T.490.

Μῶν a particle of interrogation, A.1176. S.412.—with subj. μῶν οὖν Ὀρέστου κρύβδα δῶρον ἢ τοδε; C.175. (177.D.) Dind. remarking on this constr. refers to Matth. Gr. Gr. 606. who, however, brings forward nothing by way of elucidation.

Scholefield is probably right in correcting ἦν for ἤ.—The particles μῶν οὖν are similarly combined by Eur. Andr.81. Ar. Pac.527.

Μωραίνειν *to play the fool*. with acc. πείραν τήνδ' ἐμώρανε P.705. *made this foolish attempt*.

Μωρία *folly*, A.1655.

N

Ναί an affirmative particle, *yes*, P.724. repeated, 1028.

Ναίειν *to dwell*, P.V.450,796. πρὸς ἡλίου πηγαῖς ναίουσι P.V.811. ἐν οἰκῆμασι ναίουσι A.326.—with acc. *to inhabit*, P.V.712.958. S.c.T.958. P.182. C.795. S.937.

Νᾶμα *a stream*, P.V.808.

Νάξος *Naxos*, P.859.

Ναρθηκοπλήρωτος *filling a rod*. ναρθηκοπλήρωτον πυρὸς πηγήν P.V.109.—πλήρωτος is here used in an active sense, cf. πανάλωτος A.352. αἰακτός P.1025. δορύπαλτος A.116. κάτοπτος A.298. πάμφθαρτος C.294. πυργοδάϊκτος P.105. ἄκλανστος S.c.T.678. ἄθικτος E.674. Cf. also περίρρυτος Eur. Phoen.216. where Musgrave compares δίκας ἀφόβητος Soph. Œd. T.880. ἄψανστος ἔγχους ib. 962. ὑποπτος Eur. Hec.1117. where Porson compares πιστός P.V.919. Soph. Œd. Col.1035. (cf. also Æsch. P.55.) μεμπτός Trach.446. ἀμφίπληκτος Phil.682.

Ναάγιον *a fragment of a wreck*, P.412.

Ναύαρχος *a naval commander*, P.355. ἐπὶ ναύαρχῳ σώματι C.712.

Ναυβάτης *a sailor*, P.973. ναυβάτης ἀνὴρ P.367. Cf. E.434.—adj. *naval*, A.393.960.

Ναυκληρεῖν *to govern a ship*. Met. *to govern*, S.c.T.634.

Ναύκληρος *a ship-master*. Met. *a governor*, S.174.

Ναυπάκτιος *of Naupactus*, S.259.

Ναύπορος *navigable by ships*, E.9.

Ναῦς *a ship*, P.402.414. gen. νηός S.c.T.62. (But ναὸς B. M.) ναός P.305.924. A.871. νεώς S.c.T.192. P.

297.372.402. E.242. S.696.698. dat. νηϊ P.400. ναϊ S.814.840. acc. ναῦν A.647.650. S.753.879. νῆες P.409. νᾶες P.552.666. ναῶν P.V.729. P.19.39.54.332.351.375.447.449.470.472.A.219. S.748. νεῶν P.V.729. P.315.326.344.358.405.411.442. A.133.178.188.1200. E.607. ναυσί P.330.342.362.440. acc. ναῦς A.640. νηᾶς S.725.—ναῦς μακρά P.373. *a ship of war*. Schol. πολεμική.—ναῶν μάχη *a sea-fight*. ναῶν κῦδος μάχης P.447. *the victory in a sea-fight*.

Ναύστολος *navigating*, S.c.T.840. See θεωρίς.

Ναύτης *a sailor*, S.c.T.190. S.478. πεζὸς ἢ ναύτης P.705. dat. Ion. ναύτησι P.V.729. S.c.T.585. But here ναύταισι corr. Blomf. Dind. In the former passage the right sense is preserved by Eustath. ad Hom. P.560.18. Tzetz. ad Lycophr.1285.

Ναυτικός *nautical, belonging to ships*, P.375.714. A.620.646. (660.D.) (on the constr. of the gen. in this passage, see Lobeck on Aj. v.716. Stanl. conj. ναυτικοῖς τ' ἐρειπίοις, which Dindorf adopts, supposing the genitives to have been introduced from the words ἀνδρῶν Ἀχαιῶν.

Ναυτίλος *a sailor*, P.V.466.617.873.1207. C.200.—adj. *belonging to ships*. ναυτίλων σελμάτων A.1417. Here ναυτικῶν conj. Cas.

Ναύφρακτος *defended by ships*. ναύφρακτος Ἄρης P.912. *war waged at sea*. ναύφρακτον ὄμιλον P.986. *the crews of the fleet*.

Νεάγγελτος *recently announced*, C.725.

Νεάζειν *to be young, to act with vio-*

lence as a young man. On S.98. see under θάλλειν. φιλεῖ τίκτειν ὕβρις παλαιὰ νεάζουσιν ἐν κακοῖς βροτῶν ὕβριν A.742. (764.D.) In this passage the participle νεάζουσιν has its peculiar force, signifying that *restless activity* common in youth, whence the words νεανιεύεσθαι, νεάζειν, etc., are used to express anything *rash* or *insolent*. The meaning is, *a first crime begets another crime, exerting itself freshly in the ruin of those subjected to it.* ἐν κακοῖς βροτῶν is not the same as ἐν τοῖς κακοῖς βροτῶν or ἐν κακοῖς βροτοῖς, but refers to the misfortunes of those men who are made to suffer by the crimes spoken of. Schütz rightly understands ὕβρις παλαιὰ as alluding to the rape of Helen, and νεάζουσιν ὕβριν of the unjust and destructive war by which Paris sought afterwards to support his unlawful act. Cf. νεαρός.

Νεαίρετος *newly taken*, A.1033.1035.

Νεᾶνις *a young girl*, P.V.706. E.917.

Νεαρός *young, youthful*, A.76. — *a youth*, A.350. νεαροῖς *ib.* 1485. In A.745. (767.D.) the reading is corrupt. Various emendations have been proposed, e.g. νεαρὰ φύει κότον Heath, νεαρὰ φύει κόρον Butl. νεορραφῇ σκότον or νεαροφαῇ σκότον Herm. φάους κότον is corrupt, notwithstanding Klausen's fruitless attempt to explain it, coll. v.378. If conjecture is to be admitted, we should prefer φύει σκότον. The poet seems to be comparing the *dark* and fatal consequences of crime, with the *light* and cheering condition of the just. Thus he says that δίκαια λάμπει or *shines* in the poor houses of the just, but speaks of crime as throwing a *gloom* over the palaces of the wicked, μελαίνας μελάθροισιν. This usage of σκότος and φάος, or of similar words, to express the opposite ideas of *misery* and *happiness*, is too common to require illustration. Cf. μελαγχίτων φρήν P.114. μελανόχρως καρδία S.

766. ἐν φάει καρδίας E.496. δώμασιν φάος μέγα P.292. Hence if *light* be spoken of as the result of justice, it must be the *absence of light*, or darkness, which is alluded to, as following upon crime. Three progressive stages appear to be intended: 1. the original act of crime, ὕβρις παλαιὰ. Next, a second act engendered by this first, νεάζουσιν ὕβριν (cf. νεάζειν). 3. sooner or later, τότε ἢ τότε, ὅταν τὸ κύριον μόλη, that mental illusion or *ἄτη* so often spoken of by the Greeks, which urges men blindly forward to the commission of one crime after another, till suddenly it involves them in destruction and darkness. The words δαίμονα τε κ.τ.λ. are a kind of epexegetis to the former. Hermann rightly changes τὸν into τάν, as agreeing with the feminine εἰδομένην.

Νεβρός *a fawn*, E.111.237.

Νεῖκη *quarrel*. ἀγὼν νείκης παλαιᾶς A.1351. Herm. wishes to restore νείκης for νίκης in 863. So Dind.

Νεῖκος *id.* S.c.T.887.919. A.148. S.294,353.447.913.

Νειλοθερής *warmed or cherished by the Nile*, S.67.

Νεῖλος *the Nile*, P.V.814.849.854. P.34.303. S.556.857.1004.

Νειλῶτις *of the Nile*. χθόνα Νειλῶτιν P.V.816.

Νεῖρα *the lower part of the belly. the belly*, A.1458. Here the vulg. is νεῖρει, as from a nom. in ος. This has been rightly altered by Casaubon into νεῖρη, which should rather be, as Well. observes, νεῖρα. Hesych. explains it κοιλία ἐσχάτη. It is properly an adjective. Cf. Hom. Il. ε. 539. νειαίρη δ' ἐν γαστρί.

Νεκροδέγμων *the receiver of the dead*, P.V.153.

Νεκρός *dead*, S.c.T.819. P.602. A.1360. C.568. E.96.569. — *a dead body*. Πολυνείκους νεκρόν S.c.T.1004. Cf. S.c.T.819. P.264.413.804. A.645.1360. 1378.1481. C.568.992.

Νέμειν *to give or assign*, P.V.229.

292. E. 379. S. 398. ποῦ θράσος νέμεις ἐμοί; S. 500. *where do you provide for my security?* κράτος νέμοι γυναιξί S. 1054. — *to maintain or cherish.* μητρὸς μηδαμοῦ τιμὰς νέμειν E. 594. *not to preserve respect for his mother.* ἰσχὺν ἰσόπαιδα νέμοντες A. 75. — *to regulate or move.* ὁ πάντα νέμων Ζεὺς P.V. 524. οἶακα νέμων A. 776. ἀσπίδα νέμων S.c.T. 572. γλῶσσαν ἐν τύχῃ νέμων A. 671. pass. ὡς πόλις εὖ νέμοιτο S. 655. — *to occupy, enjoy.* τιμὰς νέμειν E. 717. (747. D.) Here Wakef. and Schütz read μένειν. Well. cf. Soph. Œd. 7. 202. 238. 578. Aj. 995. — πόλιν νέμοντες E. 879. 971. — νέμεσθαι mid. v. *to occupy or inhabit*, P.V. 410. 420. S.c.T. 215. E. 72. In E. 686. Herm. conj. νέμων for vulg. μένων.

Νέμεσις *a feeling of indignation or jealousy.* τί τάδε νέμεσις στυγεῖ; S.c.T. 217. (235. D.) *wherefore does any feeling of indignation censure this?* viz. *to worship the gods.* Heath with great probability corrects τίς τάδε (so Dind.) for τί τάδε. Blomf. compares Il. ξ'. 80. οὐ γάρ τις νέμεσις φυγέειν κακόν. Cf. also γ'. 156. οὐ νέμεσις, Τρῶας καὶ εὐκνημίδας Ἀχαιοὺς τοιῇδ' ἀμφὶ γυναικὶ πολλὸν χρόνον ἄλγεα πάσχειν.

Νεμέτωρ *an assigner, sc. of justice*, S.c.T. 467.

Νεόγαμος *newly married*, A. 1152.

Νεογενής *newly born*, C. 532.

Νεογνός *id.* A. 1135.

Νεόδρεπτος *newly gathered*, S. 329.

Νεόδροπος *id.* S. 349.

Νεοζυγής *newly yoked*, P.V. 1011.

Νεόθηλος *sucking as an infant*, E. 428.

Νεόκοτος *strange, novel*, S.c.T. 785. P. 252. See under παλίγκοτος.

Νεοκράς *newly mixed or joined.* Met. νεοκράτα φίλον C. 340. (344. D.) "Nihil aliud hic significat quam recentem, novum, h.e. nuper advectum amicum." Butler. Pors. on Eur. Med. 138. compares Herod. iv. 152. φιλίαι συνεκρήθησαν, and vii. 151.

Νεολαία *the youth of a city*, S. 669. P. 657.

Νεοπαθής *fresh from suffering*, E. 489.

Νεόπολις *newly founded*, E. 657.

Νεόρρυτος *newly moistened*, A. 1324.

Νέος *new, fresh* P.V. 95. 149. 170. 233. 310. (see μεθαρμόζεσθαι), 437. 944. 957. 962. S.c.T. 345. 352. 722. P. 654. 971. A. 85. 467. 655. 1072. 1459. C. 13. 163. 826. E. 195. 339. 468. (see καταστροφή), 691. S. 62. 337. 350. 458. 693. 928. 994. — *young*, S.c.T. 17. 309. 1002. P. 13. (see βαῦζειν) A. 268. 1191. C. 746. 822. E. 145. 701. — *youthful*, P. 730. — *childish*, C. 768. — νεώτερος *younger, more recent*, C. 169. E. 156. 748. 775. — νέον adv. *recently*. ὅστις ἂν νέον κρατῇ P.V. 35. Cf. ib. 389. 957. A. 1608. In P. 768. (782. D.) Ξέρξης δ' ἐμὸς παῖς ὦν νέος νέα φρονεῖ, the two last words are by some considered as corrupt, on account of the lengthening of the short syllable in νέα before φρονεῖ. Porson on Orest. 64. states his opinion thus: *ubi verbum in brevem vocalem desinit, eamque duæ consonantes excipiunt, quæ brevem manere patiantur, vix credo exempla indubiæ fidei inveniri posse, in quibus syllaba ista producat.* Agreeably to this, Erfurdt on Soph. Aj. 1109. corrected by transposition φρονεῖ νέα. This is approved by Hermann and Monk on Hipp. 1284. but to this separation of νέος and νέα Wellauer justly objects. Elmsley on Eur. Heracl. 387. where καὶ μάλ' οὐ σμικρὸν φρονῶν is read, conjectures νέον φρονεῖ, which Herm. on Aj. 1099. and Lobeck on the same passage, rightly deny to be Greek, the plural being always used with φρονεῖν in this sense, from which the expressions μέγα or σμικρὸν φρονεῖν are entirely different. Reisig. conj. νεοφρονεῖ. Well. νεαφρονεῖ. Lobeck appears to be right in supposing Porson's canon not to have been always observed by the tragic writers. Cf. P.V. 612. where see Well.

Νεοσπαδής *newly drawn*, E. 42.

Νεόσπορος *newly sown*, E. 629.

Νεοσσός *the young of a bird*, Met. S.c.T. 485. hence, *any offspring*.

πατρὸς νεοσσούς C.254. Cf. ib. 494. ἵπ-
που νεοσσὸς λεώς A.799. h.e. *the armed*
men issuing from the womb of the horse.

Νεότομος *newly cut*, C.25.

Νεότροφος *young, infantine*, A. 706.

Νεοῦν *to renew*, S. 529. See αἶνος.

Νεοχμός *new*, P.V. 150. P. 679.

Νέρθε *below*, P. 631. with genitive,
P.V. 152. C. 40.

Νέρτερος *lower*. νερτέρᾳ κώπη A.
1600. See κώπη and ζυγόν.—νερτέροι
those below or in the shades. νερτέρων
ὕμνους P.611. νερτέροις θεοῖς P. 614.
νέρτεροι *id.* C.15. (see μέλιγμα) 399.

Νεῦμα *a nod*, S.368.

Νεφέλη *a cloud*, S.c.T.211.

Νέφος *id.* S.761.774.

Νεώς *a temple*, P.796.

Νηδύς *the belly*, C.746. E. 133.—
the womb, E. 635.

Νηῖος *naval, of a ship*. νάιος Dor.
S.2. 806. Also in iambics, ναῖοισιν
ἐμβολαῖς P.271. ἄνδρες νηῖοι S. 700.

Νηῖται *a gate at Thebes so called*,
S.c.T.442. Here Heath corr. Νηῖ-
ταισι for the corrupt Νηῖτησι or Νηῖ-
τισι. Dind. after Unger. Theb. Pa-
radox. vol. i. p.310. seqq. asserts the
true form to be Νηῖταισι.

Νηλεῶς *unmercifully*, C.240. So
Elmsl. Blomf. Dind. in P.V.240. where
the vulg. is ἀνηλεῶς.

Νηλής *unmerciful*, P.V. 42.

Νημερτής *true*, P. 243. ναμερτῇ
Pors. which Herm. on Soph. Trach.
172. considers to have been the form
preferred by the tragics. Blomf. re-
tains νημερτῇ as more consistent with
analogy, thus, νήποινος, νήνεμος, νή-
γρετος, etc. νημερτῇ is the reading of
all the MSS. and Edd. but Dind.
prefers ναμερτῇ. See his note on
Trach.172.

Νήνεμος *without wind*, A. 552.720.

Νήπιος *childish*, P.V.441.

Νησιῶτις *of an island*, P. 382.

Νῆσος *an island*, P. 299.301. 360.
439.443.450. A.275. νᾶσος Dor. P.589.
856.

Νῆστις *hungry*, P.V.573.—*bringing*
or producing hunger. νήστισιν αἰκίαις
P.V.602. πνοαὶ νήστιδες A.186. πόνος

νῆστις A. 322. νῆστιν νόσον ib.989.

νήστιδες δύναι 1604. νῆστις λιμός C.248.

Νηφάλιος *made without wine*, E.107.

Νικᾶν *to conquer, be victorious, to*
prevail, A. 120. 137. 154. 1397. C. 877.
890. 1048. E. 692.711.931. S.210.—τὸ
νικῶν P.143. *the victor*. δόξα νικήσει
φίλων C. 672. *will prevail*. νικᾷ ὁ
πρῶτος καὶ τελευταῖος δραμών A. 305.
See τελευταῖος.—νικᾷ τὸ κέρδος A.
560. *outweighs*. ὅρκους τὰ μὴ δίκαια
μὴ νικᾶν λέγω E. 410. *I desire you*
not to gain any unjust advantage by
means of oaths.—with acc. φόβος μὴ
σε νικάτω φρένας E. 88. 128. pass. νι-
κᾶσθαι *to be beaten, overcome*, A.915.
C. 877. perf. νενίκησθε E. 762. part.
νικώμενος S.c.T.496. P.302. C.1019.
—with gen. ἡμέρου νικώμενος S.983.
dat. ὕπνῳ νικώμενος A.282. Cf. ib.
333. 569. 886.

Νίκη *victory*, S.c.T.698. A.828.916.
C.471.835.1012. E. 863.963. S.929.

Νικηφόρος *bringing victory*, C. 146.
E. 455. δορὸς νικηφόρον E.747. *victo-*
rious in fight.

Νίν *him*, P.V.55.333.674.998. S.c.T.
397.466.642.646. P. 834. A. 157.510
662.877.1258.1357.1522.1536.1628. C.
170.187.362 434.755.777.797.892. E.
17.473.894.—*her, it, fem.* P.V. 46.
S.c.T. 651. A.932.1012.1205. C. 541.
543.937.991. E. 512. S.305. *it, neut.*
C.537.—*pl. them*, S.710. Cf. μίν.

Νίσος *proper name*, C.610.

Νιφάς *a snow storm*, P.V.995.—
Met. S.c.T. 195.

Νίφεσθαι *to snow*, S.c.T. 194.

Νομάς *wandering or nomadic*, S.
281. P.V.711.

Νόμευμα *a flock at pasture*, A.
1390.

Νομίζειν *to practise or follow*. ἀρ-
γυροστερῇ βίον νομίζων C. 997.—*to*
recognise or acknowledge. κοινὸν ἔχ-
θος νομίζομεν C. 99. θεοὺς νομίζων
οὐδαμοῦ P.490. *esteeming the gods of*
no account. Cf. Soph. Ant. 183. νομ-
ίζειν θεοὺς is peculiarly used in the
sense of *believing in the gods*. See
Blomf. Gloss. Hence the pun in
Arist. Nub. 247 θεοὶ ἡμῖν νόμισμ' οὐκ

ἔστιν. ἡγεῖσθαι is used in the same sense, cf. Pors. on Eur. Hec. 788. — *to think, esteem.* ὄμμα δόμων νομίζω δεσπότην παρουσίαν P. 165. — *pass.* νομίζεσθαι *to be customary or in use.* οἷάπερ νομίζεται A. 1016. Cf. E. 32. ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται E. 401.

Νόμιμος *lawful.* νόμιμα *lawful rites,* S.c.T. 316. See ὠμοδρόπος.

Νόμισμα *a custom or usage,* S.c.T. 251. — *a law,* P. 845. See πύργινος.

Νόμος *law, established usage,* S. 383. P.V. 150. 402. C. 91. 148. 394. 984. (see αἰσχυντήρ) E. 92. (see ἐκ) 164. 426. 663. 748. 775. S. 383. 385. 658. λαμπαδηφόρων νόμοι A. 303. *the regular successions of beacon fires.* — *custom, manner.* γυναικείῳ νόμῳ A. 580. cf. ὀλολυγμός. — *νόμῳ according to custom.* ἢ καὶ τέκνων εἰς ἔργον ἤλθετον νόμῳ; A. 1180. (1207. D.) But here Butl. conj. ἤλθέτην ὁμοῦ. κατὰ νόμους ἀφικτόρων S. 238. τοῖσιν Ἑλλήνων νόμοις S. 217. Κισσίας νόμοις πολεμιστρίας C. 418. — *a measure in music, a strain.* ὑπνοδόταν νόμον P.V. 575. τὸν ὀξὺν νόμον S.c.T. 935. νόμον ἄνομον (see ἄνομος) A. 1113. κρεκτὸν νόμον C. 809. ὀρθίοις ἐν νόμοις A. 1124. Ἰαονίοις νόμοις S. 66. See Ἰαόνιος.

Νόος *the mind,* P.V. 163. *contr.* νοῦς P.V. 392. S.c.T. 604. C. 731.

Νοσεῖν *to be sick or diseased,* P.V. 378. 700. 980. τῇδε τῇ νόσῳ νοσεῖν P.V. 384.

Νόσημα *disease, malady,* P.V. 224. 688. 980.

Νόσος *id.* of the body, P.V. 471. 476. 481. C. 277. 280. 556. 667. of the mind, P. 736. A. 528. P.V. 249. 384. 1071. — *generally, any evil affection or calamity,* P.V. 384. 599. 609. 635. A. 167. 809. 824. 989. μεμνηνὸτ' οὐ σμικρὰν νόσον P.V. 979. *affected with no slight madness.* Ἦρας ἐπιβούλους νόσους S. 582. *the insane eagerness of Juno against you.* γῆς νόσον τρίαιναν P.V. 926. *the trident which shakes the ground.* ἄκαρπος νόσος E. 903. *the plague of sterility.* ἄφερτος νόσος E. 457. *an intolerable calamity.* νοῦσος Dor. S. 667.

Νόστιμος *belonging to a return.* νόστιμον φάος P. 255. *the day of my return.* νοστίμου σωτηρίας P. 783. *a safe return.* Cf. A. 335. 1211. — *returning.* εἰ νόστιμός γε καὶ σεσωσμένος πάλιν ἤξει A. 604.

Νόστος *a return,* P. 8. 846. 898. A. 786. 961.

Νοσφίζειν *to deprive.* with gen. Νῖσον τριχὸς νοσφίσασα C. 611. — *to deprive (of life), to kill.* with acc. γυναικὸς ἧτις ἄνδρα νοσφίσῃ C. 202. cf. ib. 432. καὶ τὰ τοῦδ' ἐνόσφισε S.c.T. 968. (983. D.) Here Well. conj. καὶ τὸδ' ἐνόσφισε. — *pass.* ἐνοσφίσθης C. 484.

Νόσφιν *without,* S. 236.

Νότιος *moist, watery,* P.V. 400.

Νότος *the south wind, rain.* χαίρουσαν οὐδὲν ἦσσαν ἢ Διὸς νότῳ γᾶν, εἰ σπορητὸς κάλυκος ἐν λοχεύμασι A. 1364. But here Pors. διοσδότῳ γάνει. See γάνος.

Νουθετεῖν *to admonish,* P. V. 264.

Νουθέτημα *advice,* P. 816.

Νοῦς. See νόος.

Νοῦσος. See νόσος.

Νυκτερός *nocturnal, of night,* P.V. 799. P. 172. A. 4. Met. νυκτερόν τέλος S.c.T. 349. *death.*

Νυκτηγορεῖσθαι *to hold an assembly by night,* S.c.T. 29. See under προσβολή.

Νυκτηρεφής *concealed by night, dark or gloomy,* A. 447.

Νυκτίπλαγκτος *restless at night,* A. 12. *causing restlessness at night,* ib. 321. C. 517. νυκτίπλαγκτον ὀρθίων κελευσμάτων ib. 740. seqq. (751. seqq. D.) *disturbing me at night with his loud cries.* The whole passage. 737—752. (748—763. D.) which is one of much obscurity, stands thus: τὰ μὲν γὰρ ἄλλα τλημόνως ἦντλουν κακά· φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβὴν, ὃν ἐξέθρεψα μητρόθεν δεδεγμένη, καὶ νυκτίπλαγκτον ὀρθίων κελευσμάτων, καὶ πολλὰ καὶ μοχθήρ' ἀνωφέλητ' ἐμοὶ τλάσῃ. * * * * τεθνηκότος δὲ νῦν τάλα· ινα πεύθομαι. Well. understands νυκτίπλαγκτον as if it were τὸ νυκ-

τίπλαγκτον, h. e. *nocturna vagatio*, which is quite inconsistent with the usage of the language. It is also usual to place a mark of apo-siopesis after δεδεγμένη, by which the following lines can only be explained as a very awkward anacoluthon, hardly admissible even upon the supposition of the words of the speaker being rendered irregular through emotion. A mistake seems to have arisen from supposing φίλον δ' Ὀρέστην, κ.τ.λ. to be in opposition to τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακά. It will be better to suppose the lines beginning φίλον δ' Ὀρέστην to indicate *part* of the κακά or sufferings referred to in v. 737. and the opposition to be deferred till verse 752. in which she alludes to his death as an inconceivably greater calamity than all her other sufferings, whether on account of the woes of the family, or of the toil which she underwent as the nurse of the infant Orestes. With Ὀρέστην in v. 738. we must supply ἔφερον or some such word from ἤντλουν. v. 740. is to be referred to v. 738. and καὶ taken in the sense of καίπερ. πολλά καὶ μοχθηρὰ likewise are governed by ἤντλουν or ἔφερον. The sentence being then interrupted by a long parenthesis, the opposition is finally introduced in v. 752. Translate, *for all other sufferings I bore with fortitude: so (I bore with) the dear Orestes, my soul's delight, whom I brought up, having received him at his birth, albeit disturbing me at night by his rousing cries, and many other sufferings beside (I bore patiently for him) without advantage (as they have proved) to me after having endured them: * * * * but now, alas! I hear of his decease.*

Νυκτίσεμνος solemnized at night, E.106.

Νυκτίφοιτος coming by night, P.V. 660.

Νυκτιφρούρητος watching by night, P.V. 864.

Νύμφη a bride, A.1152.—a nymph, E.22.

Νυμφικός belonging to a virgin. νυμφικῶν ἐδωλίων C. 69. a virgin's chamber. See οἶγειν.

Νύμφιος a new-married person. νυμφίους S.c.T. 739. a wedded pair.

Νυμφόκλαντος to be mourned over as a bride, B.729. or, as Blomf. translates, *sponsis deflenda*, comparing Hor. iv. 4.68.

Νυμφότιμος celebrating espousals, A.688.

Νύν for οὖν therefore, then. ὄρα νυν, εἴ σοι ταῦτ' ἄρωγὰ φαίνεται P.V. 999. A.911. Cf. P. 997.1005.1023. C. 329. See seq.

Νῦν now, at present, P.V. 47.61. 64.76.82.151.253.275.279.313.325.332.363.469.505.593.705.742.917.922.960. S.c.T.10.21.24.98.173.224. (but see Blomf. not. in loc.) 228.399.637.651.690.772.789. P. 154.321.397.427.524.540.698.729.782.787.864.885.1005. A.8.20.67.100.270.494.498.518.536.577.584.657.779.792.825.869.879.1083.1132.1284.1311.1386.1433.1454.1560. C. 56.115.130.212.261.675.685.686.713. seqq. 752.759.763.772.846.870.970.987.1009.1030.1069. E. 30.67.116.243.277.384.468.569.716.734.738.995.999. S. 40.49.164.175.204.209.218.315.503.1045.—νῦν ὅτε S.c.T.687. S.625. See ὅτε.—Used to mark opposition to a preceding hypothesis. εἰ γάρ μ' ὑπὸ γῆν ἦκε... νῦν δ' αἰθέριον κίννυμα, κ.τ.λ. P.V.157. Cf. ib. 757. A.1001. [In many passages where the MSS. and Edd. exhibit νῦν, some critics would restore νυν. Whether νῦν and νυν differ always in signification, as well as whether they do so in quantity, is not decided. As a practical rule, perhaps it may suffice to consider that νῦν (i.e. οὖν) means therefore, and has ῥ short; νῦν now, with the ῡ long. It is evident, that in many passages νῦν might be used as appropriately as νύν (so our colloquial now), but not vice versa νὺν for νῦν.]

Νύξ night, P.V.24. S.c.T.372.382.

385. P. 293. 349. 370. 376. 420. 487. 510. A. 22. 639. C. 63. 286. 649. 804. S. 750. 751. *νυκτός* by night, P. 198.—*Night*, personified. ὦ μητερ νύξ E. 312. Cf. A. 346. E. 394. 715. 760. 787. 808. 839. 987.

Νύχιος nocturnal, A. 574. *νυχίαν πλάκα* P. 914. (952. D.) Here some understand *the western region*, i. e. Salamis, westward to the Persians. So Butler, from the Gloss, *δυτικήν*. Schütz more correctly translates it, *nocturnam*, i. e. *funestam*, *infaustam*. (So Schol. ἦτοι νύκτα καὶ θάνατον γεγονυῖαν αὐτοῖς.) He understands *νυχίαν πλάκα* of the sea, coll. 412. and *δυσδαίμονα ἀκτὴν* of the island of Psyttaleia, coll. 439. seqq. and observes, “*κείρεσθαι, demeti, ad utrumque pulchre refertur. In maris enim æquore naves et milites classarios, in insula Psyttalea equites peditesque demessuerant Græci.*” It is better to understand both *πλάκα* and *ἀκτὴν* of the same, sc. of the island. The more definite notion *ἀκτὴ* is added to explain the less definite *πλάκα*, according to the rule proposed by Heyne on Georg. ii. 139. See Lobeck on Soph. Aj. 145. — *τὸν νύχιον* C. 716. (727. D.) *him that is of the night*, h. e. Orestes, whose approach has been secret as that of a thief by night. *τὸν νύχιον* is usually applied to Mercury, as addressed under both titles of *χθόνιος* and *τὸν νύχιον*. But to say nothing of the presence of the article with *νύχιον*, which seems to indicate some person well known,

but obscurely referred to, there does not seem sufficient reason to apply, with Müller, the epithet *νύχιος* to Ἑρμῆς, as “the god of nocturnal fraud.” Herm. strikes out *χθόνιος* as a gloss on *νύχιος*, which he considers as equivalent to the former. Blomf. more correctly understands *νύχιος* of Orestes, *whose coming has been secret, and, as it were, by night*. The construction is, ἀκμάζει πειθῶ δολία, (ἀκμάζει) δὲ χθόνιον Ἑρμῆν ξυγκαταβῆναι καὶ ἐφοδεῦσαι τὸν νύχιον τοῖσδε ξιφοδηλήτοισιν ἀγῶσι h. e. *it is the hour for Mercury χθόνιος* (qu. v.) *to come down with us and to guide the dark stranger to this murderous attempt*. The construction of ἐφοδεῦσαι involves some difficulty. ἐφοδεῦσαι ἀγῶσι h. e. *to superintend, watch over the contest* (as it must be translated, if *χθόνιον* and *τὸν νύχιον* both refer to Mercury), seems unlikely: neither is ἐφοδεῦσαι τὸν νύχιον τοῖς ἀγῶσι, h. e. *to guide the secret stranger to the contest*, any better. Bamberger proposes ἐφοδῶσαι (reading *καιρὸν* for *καὶ τὸν*, which is improbable); and this seems better.

Νωθής foolish. compar. P. V. 62.

Νωμᾶν to guide or move, S. c. T. 3. 524. P. 312. A. 756. C. 161. 283.—*to consider*, S. c. T. 25.

Νώνυμος nameless P. 964.

Νωτίζειν to traverse the surface, A. 277.

Νῶτον the back. πίπτει ἀσφαλές οὐδ’ ἐπὶ νώτῳ S. 85. νώτοις P. V. 428.

Ξ

Ξάνθος proper name. P. 956.

Ξανθός yellow, P. 609.

Ξεῖνος. See *ξένος*.

Ξενικός concerning strangers, E. 613.

Ξένιος pertaining to strangers. ξενίου στόματος S. 623. ξενίαν τράπεζαν A. 390. *the hospitable table*. ξένιος Ζεύς A. 61. *Jupiter, the protec-*

tor of strangers, and of the rights of hospitality, Cf. ib. 353. S. 657.—τὰ ξένια *hospitality, entertainment*. ξένια παρέσχε δαῖτα παιδείων κρεῶν A. 1572. *he gave him as his entertainment a meal of his children’s flesh*.

Ξένος Ion. ξεῖνος. foreign. χρεῖος εἰ ξένη φυγὰς S. 199.—ὁ πόντιος ξεῖνος σίδαρος S. c. T. 924. ξένος Χάλυβος

Σκυθῶν ἄποικος ib. 709. a prosopopœia for *iron*.—*strange*, ξένους λόγους P.V. 691.—*a stranger, a foreigner*, P.V. 718. S.c.T. 907. A. 1272. 1288. C. 218. 553. 555. 568. 646. 651. 657. 663. 669. 689. 692. 699. 719. 723. 730. 827. 835. 996. E. 193. 260. 387. 414. 630. 650. 718. S. 192. 495. 682. 895. fem ξένη A. 924. 1032. 1064. E. 630. pl. S. 274.—*an entertainer*, the word being used both of the stranger who comes to a country, and of the people whom he meets with there, they being ξένοι to each other. ξένοισιν ὧδ' εὐδαίμοσι γνωστὸς γενέσθαι καὶ ξενωθῆναι C. 691. Cf. v. 692.

Ξενότιμος *honouring strangers*, E. 518.

Ξενοῦσθαι *to receive with hospitality*, S. 905.—*pass. to be so received*. ξενωθῆναι C. 691.

Ξέρξης *Xerxes*, P. 5. 140. 152. 195. 291. 333. 348. 457. 542. 704. 740. 720. 768. 818. 887.

Ξηρός *dry*, S.c.T. 678. (696. D.)

On this Matthiæ rightly observes, “ξηρὰ ὄμματα non sunt τῆς Ἀρᾶς, sed Eteoclis, qui quum interitus Laii familiæ fato constitutus sit, nulla re ad iram molliendam commoveri potest.”

Ξιφηφόρος *sword-bearing*, C. 577.

Ξιφοδήλητος *injuring with the sword*, C. 718. A. 1510.

Ξίφος *a sword*, P.V. 865. A. 1324. 1636. C. 630. 1006. E. 42.

Ξιφουλκός *drawing the sword*, E. 562.

Ξουθός *brown, tawny*, A. 1113.

Ξυγγενής see συγγενής. For ξὺν and its compounds ξυγγενής, ξυγγίγνεσθαι, etc. see σύν, συγγενής, etc.

Ξυλουργία *the art of working in wood*, P. 449.

Ξυνός *common, of common interest*, S.c.T. 76.—ξυνῇ S. 360. *in common*.

Ξυρόν *a razor*. ἐπὶ ξυροῦ πεσεῖσθαι C. 870. See πέλας.

O

O as an exclamation, ό, ό, ό, S. 195.

Ὁ, ἡ, τό, the definite article, used in various connexions, e.g.—1. as a demonstrative pronoun, e.g. ὁ δ' εὐθὺς ὥς ἤκουσε P. 353. Some accent the article when thus used in the nominative case, masc. and fem. Cf. not. ad Eum. 7. ed. Linw. τὸν δ' ὅπως ὁρᾷ Ξέρξης ib. 194. τοῖς δ' ὁμόφωνον αἰλινῶν εἰπέ A. 153. *agreeably with these things*. ἐκ δὲ τῆς Θέμιν E. 2. *after her*. τὸ γένοιτ' ἂν S. 1033. *this will be*. Cf. P.V. 162. 234. (Here Elmsl. τοισίδ' for τοῖσιν. So Blomf. Dind.) 569, 661. 818. 837. 858. S.c.T. 179. 367. 518. 529. 895. 913. P. 205. 366. 416. 560. 576. 761. A. 7. 281. 285. 363. 440. 641. 1048. 1329. 1457. C. 434. 239. 247. 414. 528. 540. 811. 1036. (in loc. dub.) E. 7. 111. 132. 251. 323. 630. 660. 754. 781. S. 353. πρὸ τοῦ *before this, formerly*, A. 1117. Cf. E. 440.—2. as a relative pronoun,

e.g. Ἀργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε S. 301. Cf. A. 512. 628. C. 596. E. 322. 878. 919. S. 162. 262. 516. 579. 594. 680. S.c.T. 491. (Well. refers this to the former head; see his note.) Hence τῷ *wherefore, for which cause*, P.V. 237.—also as an enclitic for τις. πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῳ S.c.T. 454. i.e. τινί.—3. It is placed with proper names, e.g. αἱ Φόρκιδες P.V. 796. τὰς Ἀθήνας P. 227. with adjective added, e.g. τῆς ὀρθοβούλου Θέμιδος P.V. 18.—4. with nouns, e.g. ἡ ὁμιλία P.V. 40.—with nouns and adjectives, e.g. ἡ ποικιλείμων νύξ P.V. 24. or with a word in regimen, e.g. τὴν Διὸς τυραννίδα P.V. 10.—with ποῖος. τὸ ποῖον εὐρὼν τῇσδε φάρμακον νόσου; P.V. 249. It is frequently placed, together with its adjective, etc. after the substantive, either the article being prefixed to the substantive likewise, e.g. τοῦ

τυράννου τοῦ νέου P.V.944. or not prefixed, e. g. Ἄδου τοῦ νεκροδέγμονος P.V.153. In S.c.T.200. (218.D.) for τοὺς τῆς Schütz conj. αὐτούς. But see Wunderl. Obs. p. 159. who cf. Ag. 330. (339.D.) Dind. suspects that the verse preceding this is interpolated. Certainly the arrangement requires that the whole three verses 198-200. (216-218.D.) should be assigned to Eteocles, which would render the construction of v.199. (217.D.) even supposing that a full stop is placed (so Well.) after θεῶν, peculiarly harsh and abrupt.—5. with adverbs used as adjectives, e. g. τῆς τότ' ἀρωγῆς A. 73. θεοῖς τοῖς πάρος P.V.403.—6. with a preposition and its case intervening between the article and the substantive, e. g. τὸν ἀμφ' ἑαυτῆς ἄθλον ἐξηγουμένης P.V.704.—7. with the infinitive used as a substantive, e. g. ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα P.V.918. so in regimen, e. g. τοῦ ζῆν ἀπεστέρησε P.V.684. ἐν τῷ προθυμεῖσθαι ib. 381. πρὸς τὸ φανεῖσθαι C.411. in loc. dub. —with infin. and negative depending on a previous verb, e. g. ἕμερος θέλξει τὸ μὴ κτεῖναι ξύνευρον P.V.868. with μὴ οὐ P.V.789.920. E.874.—8. with participles, e. g. τίς ὁ μαρτυρήσων; A. 1487. *who is to bear witness?*—9. with adj. alone, a subst. partic. or other word being understood, e. g. ἐγὼ δ' ἄτιμος ἢ τάλαινα E.750. *wretched woman that I am.* τὸν ἔξηβον χρόνῳ S.c.T.11. sc. ὄντα.—with a neuter adjective as a substantive, e. g. τὸ συγγενές P.V.39. i. qu. ἡ ξυγγένεια.—10. with adverbs, e. g. τοὺς πέλας P.V.335. *your neighbours.*—11. with a preposition and its case, e. g. τινὶ τῶν ἐξ οὐρανοῦ P.V.899. *one of the heavenly beings.*—12. in the neuter with a genitive, e. g. τὰ τῶν θύραθεν S.c.T.68. *the affairs of those without.* Cf. ib.175.357. P.589.976. A.32. C.393. S.595.1047. periphrastically τὰ τοῦδε for τόνδε S.c.T.968. (but see νοσφίζειν) 1038.—13. in speaking of two

persons, parties, or sets of things, ὁ μὲν *the one, one* — ὁ δέ *the other, another.* e. g. μόχθος δ' ὁ μὲν ἀντίχ', ὁ δ' ἥξει C.1016. The construction is often varied in one of the clauses, some other word being substituted, e. g. σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει A.1223. Cf. P.740. A.1613. E.573. Compare also as other instances of variation, S.c.T.463.493. 498.741. P.800. A.544. C.60. seqq. 546. So without μὲν and δέ. ἢ τοῖσιν ἢ τοῖς πόλεμόν αἰρήσει νέον S.434. *either with one or the other.* without μὲν expressed in the former clause, S.c.T.303.323.—τὰ μὲν...τὰ δέ *on the one hand...on the other hand,* E.213.214. followed by ἀτὰρ in the second clause. P.V.340. τὸ μὲν πρὸ χρημάτων κτησίῳ ὄκνος βαλῶν A.980. (1008.D.) *fear casting out a part,* etc. Here μὲν refers, as Klausen observes, to τὸ δέ in v. 990. (1019.D.)—the poetical form τοὶ is occasionally used for οἱ, e. g. P.416. (where Blomf. corr. οἱ) 560.576. etc.

Ὁά *alas*, a Persian exclamation, P.121.562.570.572. with gen. ὀά, Περσικοῦ στρατεύματος τοῦδε ib.116. *alas for this Persian host!*

Ὁβρίκαλον *the young of an animal*, A.141.

Ὁβριμος *heavy, severe, violent.* μῖσος ὀβριμον ἀστοῖς A.1385. ἀνδρῶν ὀβρίμων κομπάσματα S.c.T.776. where Ald. Turn. ὀμβρίμων. So T. in the former passage.

Ὁγκα a name of Minerva, S.c.T.148.469.484. Ὁγκα was the name under which Minerva was worshipped by the Phœnicians, and as such was introduced at Athens by Cadmus. So Pausan. Steph. Schol. A. The Schol. on Pind. Ol. ii. 48. speaks of a village called Ὁγκαι in Bœotia, where Minerva Ὁγκαία was worshipped. See Stanl. not.

Ὁδε, ἥδε, τόδε, κ. τ. λ. *this man, woman,* etc. passim. — with a substantive and article, e. g. τήνδε τὴν νεάνίδα P.V.706. etc.—with a substantive without an article, e. g. τῷδ'

ἀπανθρώπῳ πάγῳ P.V. 20. It is often used by way of apposition to what has gone before, e.g. Ἀρκτεύς, Ἀδεύης, καὶ Φερεσσεύης τρίτος, Φαρνοῦχος, οἷδε ναὸς ἐκ μιᾶς πέσον P.305. Cf. ib. 301. So in the singular, referring to one subject only, e.g. τὸ δ' εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλεον C.58. Cf. S.c.T. 390. 404. It occurs after αὐτῷ in the preceding line, S.c.T. 1029. (1038.D.) but here Pierson's conjecture αὐτῇ has with great probability been adopted by recent editors.—It is also used to denote *place*, and is then equivalent in force to ὧδε, e.g. κήρυκ' ἀπ' ἀκτῆς τόνδ' ὀρῶ A. 479. *I see here a herald from the beach*. Cf. P.V. 561. S.c.T. 80. 354. 843. P. 146. C. 720. E. 325. S. 215. 217.

Ὁδηγεῖν to lead, P.V. 730.

Ὁδῖος seen upon the way, as an omen. ὀρνίθων ὀδίων A. 152. ὀδῖον κράτος αἴσιον ib. 104. *strength derived from lucky omens seen on the way*.

Ὁδισμα a road or way. πολύγομφον ὀδισμα ζυγὸν ἀμφιβαλὼν αὐχένι πόντου P.71. ζυγὸν is here in apposition with ὀδισμα, sc. *having thrown it (as) a yoke*, etc. Blomf. needlessly conj. ὀδισμοῦ.

Ὁδμή. See ὁσμή.

Ὁδοιπόρος a wayfarer, A. 875.

Ὁδός a way or road, S.c.T. 37. 696. C. 667. S. 697. καθ' ὁδὸν E. 994. *on the way*. — a journey or going. μή τι πημανθῆς ὁδῶ P.V. 334. *by coming*. Cf. P.V. 708. 952. E. 740. διαμεῖψαι δωμάτων στυγεράν ὁδόν S.c.T. 317. where the acc. is put as an epexegetis of διαμεῖψαι δωμάτων. — with cogn. verb. μὴ λθῆς ὁδοῦς τάσδε S.c.T. 696. τρίποδας ὁδοῦς στείχει A. 880. *walks on three feet*. ἐκ μιᾶς ὁδοῦ C. 70. *in one direction*. — Met. a method or way of proceeding. θεσπεσία ὁδός A. 1125. *the art of divining*. γλώσσης ἀγαθῆς ὁδὸν εὐρίσκει E. 944.

Ὁδοῦν to lead, P.V. 496. 815. τὸν φρονεῖν βροτοὺς ὁδῶσαντα A. 170. *who guided mortals into the way of wisdom*.

Ὁδυνᾶσθαι to suffer pain. ὀδυνᾶσαι γάρ C.368. (374.D.) This, which is clearly corrupt, is altered by Pors. into ὀδυνᾶ γάρ. οὐ δύνασαι γάρ O. Müller, δύνασαι γάρ Herm. So Dind. h. e. *for you may speak such a wish, however unlikely may be its accomplishment*. Lachmann em. ὀδύνῃ σᾶ.

Ὁδύνη pain, S. 558. E. 806. 837.

Ὁδύρεσθαι to mourn or lament, P.V. 645. (but here, probably, the correct reading is αἰσχύνομαι) S.c.T. 638. It is also commonly read in P.V. 271. P. 574. but here the form δύρεσθαι (so M.) has been rightly adopted by recent editors.

Ὁδύρμα lamentation, C. 501.

Ὁδύρμός id. P.V. 33.

Ὁδυσσεύς Ulysses, A. 815.

Ὁζειν to smell. with gen. A. 1283. See ἐφέστιος.

Ὁθεν whence, from whence, P. 808. E. 207. 892. S. 15. P.V. 647.

Ὁθι where, S. 117. See ἐναγής.

Ὁθούνεκα because, P.V. 330.

Οἷ or οἷ alas, S.c.T. 790. P. 437. 509. 653. 658. 895. 916. 928. 964. 1002. 1010. A. 1230. C. 680. 874. 880. 915. E. 805. S. 854. 862.

Οἷ dat. of οὗ qu. v.

Οἰακονόμος a steersman. Met. a ruler, P.V. 149.

Οἰακοστροφεῖν to regulate, P. 753. see seq.

Οἰακοστρόφος a steersman. Met. a guide or controller, P.V. 513. S.c.T. 62.

Οἶαξ a helm or rudder. A. 649. S. 698. Met. πόλεως οἶακα S.c.T. 3. πρᾶπιδων οἶακα A. 776.

Οἰβάρης [ā] proper name, P. 946.

Οἷγειν to open, P.V. 614. οἷγοντι δ' οὔτι νυμφικῶν ἐδωλίων ἄκος C. 69. (71.D.) Here the construction is rightly given by Schütz, οὔτι ἔστιν ἄκος νυμφικῶν ἐδωλίων οἷγοντι sc. αὐτά, *there is no way of repairing (the violation of) a virgin's chambers, to one who intrudes therein*, h.e. as no man having violated a virgin's chastity can repair the loss, so like-

wise, blood once shed cannot be recalled.

Οἰδιπόδης *Œdipus*. gen. Οἰδιπόδα S.c.T. 707. 868. 1047. acc. Οἰδιπόδαν 734.

Οἰδίπους *id.* gen. Οἰδίπου S.c.T. 185. 345. 636. 659. 691. 738. 789. 815. 961. acc. Οἰδίπουν S.c.T. 757.

Οἷεσθαι *to think*. οἷομαι C. 747. οἷεται E. 448. ῥόμην P.V. 268. contr. οἶμαι P.V. 970. A. 312. 1502. In P.V. 187. οἷω is rejected by Brunck, Schütz. Pors. Blomf. on account of the metre. Wellauer thinks that it belongs to the following verse, from which something has been lost. The form οἷω does not occur elsewhere in the tragic writers. Dind. considers it to have arisen from ὄμω, by which one of the Scholiast's explains ἔμπαρ.

Οἰζύς *wretchedness*, A. 734. E. 853. S. 853. in loc. dub. On A. 1440. see under ἐπανθίζειν. Cf. διπλοίζειν.

Οἶκαδε *homewards, home*, A. 1310.

Οἰκεῖν *to live or dwell*, P.V. 717. 808. E. 728. 802. 883. A. 1207. with acc. *to inhabit*, E. 185. 624. S. 939. 988.

Οἰκεῖος *belonging to one's own house or home*. σταθμοῖς ἐν οἰκείοισι P.V. 396.—*belonging to oneself, one's own*. οἰκείας βορᾶς A. 1193. *food of their own flesh*. στείχοντα αὐτόφορτον οἰκεία σάγη C. 664. *loaded with (h. e. carrying) my own baggage, unattended*.

Οἰκέτης *a domestic*, A. 715. C. 726.

Οἶκημα *a dwelling*, A. 325.

Οἶκησις *a means of dwelling*, S. 987.

Οἰκήτωρ *an inhabitant*, P.V. 351. S. 930.

Οἰκιστήρ *id.* S.c.T. 19.

Οἰκλείδης *the son of Oicles*, S.c.T. 364. from seq.

Οἰκλῆς *proper name*, S.c.T. 592.

Οἰκοθεν *from home*. νόμους τοὺς οἰκοθεν S. 385. *the laws of your own country*.

Οἰκονόμος *living in the house*. οἰκονόμος μῆνις A. 150. *the wrath attaching to the house of Agamemnon in*

consequence of its crimes. See under παλίνορτος.

Οἶκος *a house, h. e. a dwelling*, P. 514. 819. A. 714. 1553. C. 74. E. 230. 395. 430. 996. (1044.D.) But here the reading is probably corrupt. See not. ad loc. ed. Linw.—*a house or home*, P.V. 387. P. 847. A. 334. 415. 841. 935. C. 572. E. 434. 437.—*a house or family*, S.c.T. 172. A. 18. 35. 37. 132. 152. 328. 739. 1400. 1505. C. 754. 849. 922. 956. E. 514. 721. 855.

Οἰκουρεῖν *to keep house, to preserve by staying at home*, A. 783.

Οἰκουρός *keeping at home*, A. 1198. τοὺς ἤκοντας ἐκ μάχης νέον οἰκουρός A. 1608. (1625.D.) Here Wellauer explains the acc. as governed by οἰκουρός, sc. *watching at home for those lately arrived from the war*. This interpretation, if correct, obviates the necessity of reading, with Stanley τοῦδ' ἤκοντος. Dind. prefers Stanley's reading.

Οἰκοφύλαξ *the guardian of a house*, S. 27.

Οἰκτεῖρεν *to pity*, P. 194. C. 495.—with gen. οἰκτεῖρω σε θεσφάτου μόρου A. 1294. κόπων οἰκτερε μὴ πολωλότας S. 206. *pity us for our woes ere we perish*.—ὥκτειρα P.V. 352. οἰκτείρας A. 1214. In A. 1303. (1330.D.) καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτεῖρω πολύ, some commentators refer ταῦτα and ἐκείνων respectively to the two clauses εὐτυχοῦντα μὲν κ.τ.λ. and εἰ δὲ δυστυχεῖ κ.τ.λ. h. e. *I pity far more the condition which attaches to adversity, than that which attaches to prosperity*. Others, as Butler, refer ταῦτα to the whole sentence ἰὼ βρότεια πράγματα, and ἐκείνων to what Cassandra had recently stated respecting herself in v. 1299. (1326.D.) *I commiserate far more the general condition of humanity, than my own individual fate*. This is better. οὗτος and ἐκεῖνος are thus opposed in S.c.T. 246. τοῦτ' ἀντ' ἐκείνων τοῦπος αἰροῦμαι σέθεν. See an explanation of the whole passage under σπόγγος.

Οἰκτίζειν *id.* P.V. 687. S. 630. fut. οἰκτιεῖς P.V. 68. mid. v. ib. οἰκτιζο-

μένα S.1012. ταῦτά τις ἂν οἶκτον οἰκτίσ-
αιτο E. 490. *utter a complaint for this.*

Οἰκτισμός *complaining*, E. 180.

Οἶκτος *pity*. ἐν οἶκτῳ προθέμενος
P.V. 239. *regarding as an object of
pity.— a complaint or mournful sound.*
οἶκτον οἰκτρὸν αἴων C. 405. Cf. E. 489.
S. 57. 62. 381. — abstr. for concr. καὶ
γὰρ τάχ' ἂν τις οἶκτος εἰσιδὼν τάδε
ib. 481. but this appears to be cor-
rupt. Perhaps we might read οἰκ-
τίσας, ἰδὼν τάδε.

Οἰκτρὸς *piteous*, P.V. 238. 433. S. 57.
μήτιδος οἰκτρᾶς sc. ἔνεκα S. 59. *wret-
ched for what she did.* οἰκτρὸν γὰρ ...
προϊάψαι S.c.T. 303. sc. ἐστί.

Οἰκτρῶς *piteously*, P. 674. In P. 436.
αἰσχυρῶς is now read from MSS. for
the vulg. οἰκτρῶς.

Οἶμοι *alas!* A. 1198. C. 428. 862. 863.

Οἶμος *a road*, P.V. 2. 394.

Οἰμωγή *a cry of woe*, P. 418.

Οἰμωγμα *id.* S.c.T. 8. 1014. A. 1319.
1339. 1357.

Οἰμῶζειν *to utter a cry of woe.*
ῥμωξε A. 1581.

Οἶνος *wine*, A. 945. E. 698. In sup-
port of this last passage, Dind. refers
to the Schol. on Eurip. Alc. v. 12.
It seems to refer to a tradition not
elsewhere noticed. θοινῶν conj. Well.
in Lex.

Οἰνοῦσθαι *to be drunk with wine.*
δεδορκὸς ὄμμα μηδ' ἄγαν οἰνωμένον
S. 404. *a drunken look.* Probably we
should write ὠνωμένον from M. which
has ὠνωμένων. So Guelph. Ald. οἰνω-
μένος occurs Soph. Trach. 268. where
Dind. corrects ὠνωμένος. On this
point consult Elmsley on Bacch. 686.

Οἶνοψ *proper name*, S.c.T. 486.

Οἰοβουκόλος (from οἶς *a sheep*) *a
shepherd.* Met. *a watcher, an attend-
ant*, S. 300.

Οἶον *only*. This is the reading fol-
lowed by Pors. in A. 130. So the
Schol. who explains it *μόνον μή*.
Others read οἶον from οἶος, which is
far better.

Οἶος *of what sort, such as*, e. g.
δέρκου οἶαις ὑπ' αὐτοῦ πημοναῖσι
κάμπτομαι P.V. 306. Cf. ib. 92. 141. 475.

705. 1017. S.c.T. 615. P. 21. 259. 637.
712. 746. 850. 858. 919. 968. A. 388. 550.
1201. C. 200. E. 182. 636. 672. 910. ἄελπ-
τον κακὸν διαπρέπον οἶον δέδορκεν
ἅτα P. 998. (1006. D.) *such an one as
Ate looks upon*, h. e. regards with
complacency. So Schütz, or, *such
as Ate looks like*. In C. 384. (389.
D.) for θεῖον Herm. very pro-
bably corrects οἶον sc. τί γὰρ κεύθῳ
φρενὸς οἶον ἔμπαρ ποτᾶται; *why must
I conceal the kind of feeling which
notwithstanding hovers about my mind?*
—οἶα n. pl. *how, as.* ἰδέσθῳ ἐς ὕβριν
βρότειον οἶα νεάζει πυθμὴν S. 97. τί-
νες, οἳ ἐγώ, μογοῦσι; P.V. 606. οἶα
like as. οἶά τις ξουθὰ ἀηδῶν A. 1103.
—οἶος i. qu. ὅτι τοιοῦτος. ἔσται ταπ-
εινὸς οἶον ἐξαρτύεται γάμον γαμεῖν
P.V. 910. — in exclamations, γυναι-
κῶν οἶον ὥπασας γένος S.c.T. 238.
Cf. P. 643. (loc. corr.) 719. 969. 1229. —
οἶός τε *able.* τί σοι οἶοί τε θνητοὶ τῶνδ'
ἀπαντλήσαι πόνων; P.V. 84. οἶόν τε
P.V. 41. 107. *possible.*

Οἶόσπερ *just, such as*, A. 593. 1016.
Cf. οἶος.

Οἰόφρων *lonely in mind.* Met. *lonely*,
S. 776. Here οἰόφρων conj. Burg.

Οἰστοδέγμων *receiving arrows*, P.
979.

Οἰστρεῖν *to become mad.* οἰστρήσασα
P.V. 838.

Οἰστρήλατος *driven by the æstrus
or gad fly*, P.V. 581.

Οἰστροδίνητος *id.* P.V. 591.

Οἰστροδόνητος *id.* S. 568.

Οἰστρόδονος *id.* S. 16.

Οἰστρόπληξ *struck by the æstrus*,
P.V. 684.

Οἶστρος *the gad-fly*. P.V. 566. 881.
S. 536. οἶστρον καλοῦσιν αὐτὸν οἱ Νεί-
λου πέλας S. 304. (308. D.) Well. sup-
poses this verse to be a gloss. Dind.
rather thinks a preceding verse may
be lost, in which the king inquired
what this βοηλάτης μύψ was.

Οἶχεσθαι *to be gone.* Περσῶν τῶν
οἶχομένων P. 1. 13. 60. E. 111. 120. 142.
—with acc. Ἰαόνων γῆν οἶχεται P. 174.
with part. οἶχεται φεύγων E. 117.
Met. οἶχομαι φόβῳ S. 767. *I faint*

with alarm.—to have perished, to be dead, lost, or irrevocable. Ὀρέστης ἐλπὶς οἵχεται δόμων C.765. Cf. P.248. 538. 880. A.166.643. C.627. E.253.

Οἰωνόθροος uttered by birds, A.56.

Οἰωνοκτόνος killing birds, A.549.

Οἰωνοπόλος an observer of birds, a diviner, S.56.

Οἰωνός a bird, P.V.125.281.286. 395.486. S.c.T.1011. A.113. οἰωνῶν βοτήρ S.c.T.24. one who watches the flight of birds, a diviner. See βοτήρ, and cf. Wunderl. Obs. Critt. p.192.

Ὀκνεῖν to fear, be reluctant, P.V.631.

Ὀκνος delay, S.c.T.53.—fear, A.982.

Ὀκριόεις rugged, P.V.281. S.282.

Ὀκρίς id. P.V.118.

Ὀλβίζειν to pronounce happy, A.902.

Ὀλβιος blessed, happy, A.915. S.521.

Ὀλβος wealth, prosperity, S.c.T.723. P.160.248.695.742.812. A.458. 731.811. C.852. E.509.533.

Ὀλέθριος destructive, fatal, S.c.T.686. C.686.940. ψῆφος ὀλεθρία S.c.T.180. sentence of death. with gen. γάμοι ὀλέθριοι φίλων A.1128.

Ὀλεθρος destruction, C.849. E.895.

Ὀλέεσθαι to perish, P.V.563.

Ὀλιγοδρανία impotency, P.V.547. Cf. ἔδρα.

Ὀλίγος little. δι' ὀλίγου S.c.T.744. with a small interval.—ὀλίγοι few, P.322.

Ὀλκή a dragging, as of a person by the hair, S.861.

Ὀλλύναι to destroy, put away. ὤλλυσαν P.453. ὤλεσε P.714. A.989. 1302. ὤλέσατε S.c.T.1048. ὀλέσειαν S.c.T.549. ὀλέσας P.526. ὀλέσασα A.1432.1445.—to lose. ἄγραν ὤλεσα E.143. πόνον ὀρταλίχων ὀλέσαντες A.54.—ὀλωλέναι to have perished, to be lost. στρατός πᾶς ὀλωλε P.251. Cf. S.c.T.586. P.438.976. τῶν ὀλωλότων A.337. Cf. 658.1340. ὀλλυσθαι to perish. γυναικοκήρυκτον ὀλλυται κλέος A.474. Cf. S.c.T.313. C.383. fut. ὀλούμεθα C.875. ὤλετο C.1067. E.535. S.65. ὤλοντο S.c.T.813. ὀλοίμαν C.432.

1000. S.764. ὀλοιο ib.847. ὀλοιτο S.c.T.434. ὀλοιντο S.36.249. ὀλοίατο S.c.T.534. ὀλέσθαι A.1584. ὀλομένας A.1140. ὀλομένῳ C.151. ὀλόμενοι P.1031. ὀλόμεναι S.822.845. in locc. dubb. ὀλομένων S.c.T.403.685.—the aor. part. Ion. ὀλόμενος or οὐλόμενος is used as an adj. signifying disastrous, deadly, mournful. στένω σε τᾶς οὐλομένας τύχας P.V.397. δάκρυ καναχὲς ὀλόμενον C.150.

Ὀλολυγμός a cry of joy, generally of females, S.c.T.250. C.381. A.28. 581. (595. D.) In this latter passage it is applied to males, considered as following the example of the queen. So Paley rightly explains the passage. Hence they are said, like her, ὀλολύζειν. Cf. the words γυναικεῖν νόμῳ in the preceding verse.

Ὀλολύζειν to utter such a cry, E.994.999.

Ὀλόμενος. See ὀλλύναι sub. fin.

Ὀλοός destructive, disastrous, P.V.553. S.c.T.195,750.973.982.—lost, ruined, P.923.

Ὀλος whole. δι' ὅλου S.826. in loc. corr. See under αἵμων.

Ὀλύμπιος Olympian, C.773. E.73. 588.634. S.152.959.992.

Ὀλυμπος Olympus, P.V.149.

Ὀμαιμος connected by blood, a relative, S.c.T.663. S.469.639.—with a double meaning in S.c.T.922. κάρτα δ' εἰς' ὅμαιμοι, h. e. their blood is really mingled.—ὅμαιμος φόνος E.203 (212. D.) the murder of relatives. Here Dind. well observes, "neque enim ex eodem sanguine prognati sunt maritus et uxor." Cf. v.575. (605. D.) ὅμαιμον αἷμα S.444. τὸ μητρὸς αἷμ' ὅμαιμον E.623.

Ὀμαίμων id. ὀμαίμων Ζεύς S.397. Jupiter the guardian of relatives. Δίκη ὀμαίμων S.c.T.397. the law of consanguinity. Met. ἀρπαγαὶ διαδρομᾶν ὀμαίμονες S.c.T.333. connected with or accompanying. For similar harsh metaphors cf. ἄπαππος, κάσις.

Ὀμαλός equal, P.V.903. In the next verse Dind. strikes out ἄφοβος as a gloss on ὀμαλός.

Ὀμαρτεῖν *to attend or follow*, P.V. 681. S.c.T. 1013. E. 323.

Ὀμανλία *connexion or cohabitation*, C. 591.

Ὀμβρόκτυπος *sounding with rain*, A. 642.

Ὀμβρος *a shower*, A. 1515.

Ὀμβροφόρος *bringing showers*, S. 36.

Ὀμήγυρις *an assembly, company*, C. 10. Met. ἄστρον ὀμήγυριν A. 4.

Ὀμίλειν *to converse, be present with*, P. 739. βαρεῖα χώρα τῇδ' ὀμίλησω E. 690.

Ὀμιλητός *fit to hold converse with*, S.c.T. 171.

Ὀμιλία *converse, intercourse*, S.c.T. 581. E. 924. — *a company*, E. 57. 384. 681. 984. — *intimacy, familiarity*, P.V. 39. ὀμιλίας κατόπτρον A. 813. See under εἶδωλον.

Ὀμίλος *a crowd or multitude*, P.V. 415. S.c.T. 35. P. 122. 986. S. 231. 305. 971.

Ὀμίχλη *a cloud or mist*, P.V. 145.

Ὀμμα *the eye*, P.V. 69. 356. 569. 657. 797. 884. S.c.T. 210. 341. 519. 605. 678. P. 81. 596. 805. A. 232. 262. 407. 506. 527. 722. 770. 863. 921. 961. 1267. 1403. C. 97. 183. 666. 727. 798. 804. 1054. E. 54. 104. 385. 928. S. 196. 207. 404. 697. 794. 927. 982. — The eye was considered as the most valuable part of the human body, hence it was used to denote anything especially dear or precious, e. g. ὄμμα δόμων νομίζω δεσπότου παρουσίαν P. 165. ὄμμα πάσης χθονός Θησῆδος ἐξίκοιτ' ἂν εὐκλεῆς λόχος E. 979. Thus we have σέβειν πεποιθώς ὀμμάτων ὑπέρτερον S.c.T. 512. which Stanley compares with Catull. iii. 5. *Quem plus illa oculis suis amabat*. Blomf. also compares Theoc. x. 53. ναὶ μὰ τὸν ὀφθαλμόν, τῷ μοι γλυκέρωτερον οὐδέν. In S.c.T. 766. we have κρεισσοτέκνων ἀπ' ὀμμάτων ἐπλάγχθη. See κρεισσότεκνος. — It is also put by synecdoche for *the face*, and is thus used in addressing persons, ὦ τερπνὸν ὄμμα C. 236. Here Valck. on Phœn. 415. reads ὄνομα. So Blomf.

Dind. — ἔρως, ἄφυκτον ὄμμα P.V. 905. *love, an eye from which there is no escaping*. Cf. P.V. 657. ὡς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόνου. — νυκτὸς ὄμμα P. 420. a periphrasis for *night*. Cf. Seidler on Eur. Iph. T. 110. In C. 124. δωμάτων is properly read by Schütz for δ' ὀμμάτων. See ἐπισκόπος.

Ὀμματοστερής *depriving of sight*. Met. ὀμματοστερής φυτῶν E. 900. *kill- ing the buds of trees*.

Ὀμματοῦν *to make clear*, S. 462. pass. φρένα ὀμματωμένην C. 841. *clear-sighted*. Cf. ἐξομματοῦν.

Ὀμνύναι *to swear*. pass. ὀμώμοται ὄρκος A. 1257. — *to swear by*. ὀμνυσι δ' αἰχμήν S.c.T. 511.

Ὀμοδέμνιος *a bed-fellow*, A. 1079.

Ὀμοιοπρεπής *bearing the same appearance*, A. 767.

Ὀμοιος *like*, A. 595. C. 204. 255. 491. S. 431. with dat. P.V. 78. S.c.T. 660. 703. E. 388. S. 492. — with ὥσπερ A. 1284. — ἐκ τῶν ὁμοίων A. 1397. *on equal terms*. ὁμοῖον ἐστί *it is all one*. καὶ τῶνδ' ὁμοιον εἴτι μὴ πείθω A. 1212. σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, ὁμοιον 1376. sc. ἐστί. — ὁμοια adv. *alike*. ὁμοια χέρσον καὶ θάλασσαν ἐκπερῶν E. 231.

Ὀμοίως *likewise, in like manner*. Δαναοῖσι Τρωσὶ θ' ὁμοίως A. 67. Cf. C. 905. E. 268. 498. — *all the same, without any difference, none the less*. σωθεὶς ὁμοίως τῇσδε κοιρανεῖ χθονός P. 210. χάριτες ὁμοίως κέκληνται γόος εὐκλεῆς C. 317. Cf. ib. 698. E. 338. But here Arnald. ὁμως. So Dind.

Ὀμολωίδες *the name of a gate at Thebes*, S.c.T. 552.

Ὀμοπάτριος *born of the same father*, P.V. 557.

Ὀμόπτερος *having the same feathers*, in which sense it occurs in the metaphorical expression, S. 221. Met. of ships, *having like sails*. ὁμόπτεροι νᾶες P. 551. — of a lock of hair, *like, resembling*, C. 172.

Ὀμόσπλαγχνος *sprung from the same womb*, S.c.T. 872.

Ὀμόσπορος *of kindred origin*. gene-

rally of the connexion of brother or sister, S.c.T. 802. 915. 916. ἡ ὁμόσπορος C. 240. *a sister*.—ὁμοσπόροις ἐπιρροαῖσιν αἱμάτων A. 1490. This word is read by some in S.c.T. 558. (576. D.), on which see πρόσμορον.

Ὁμόστολος *similar in style*, S. 491.

Ὁμότοιχος *neighbouring, having a party wall*, A. 976.

Ὁμοῦ *together, at the same time*, P. 393. 999. A. 1124. 1298. C. 495. 809. οἰμωγῇ ὁμοῦ κωκύμασιν κατεῖχε πελαγίαν ἅλα P. 418. (426. D.) where Stanley (as Blomf. observes) wrongly translates ὁμοῦ as governing the dative κωκύμασι, a construction hardly met with in the Attic writers. The meaning is *lamentation at the same time filled the sea with wailings*.

Ὁμόφωνος *symphonious*, A. 153.

Ὁμφαλός *a navel, the centre of anything*. Used especially of the temple at Delphi, which was esteemed the centre of the earth, E. 40. 159. Cf. μεσόμφαλος. There was a white stone in the inner part of the temple called ὁμφαλός, on which were two golden eagles. See Pind. Pyth. iv. 4.

Ὁμφαξ *an unripe grape*, A. 944.

Ὁμφή *a voice or sound*, S. 789.

Ὁμώνυμος *similar in name*. δύστονα κήδε' ὁμώνυμα S.c.T. 971. (984. D.) the interpretation of the French translator, quoted by Butler, is probably right, *deplorable calamities predicted by (or similar with) thy name*. sc. Polynices. Cf. v. 812. Schütz says, "ὁμώνυμα because they were both addressed by the endearing name of brother." Dind. conj. δύστανος ἀκηδεμονία.

Ὁμῶς *alike*, P.V. 738. E. 366. 662.

Ὁμῶς *nevertheless*. In the beginning, middle, or end of a sentence, ὁμῶς δ' ἔθνον A. 580. τοκεῦσι δ' ὁμῶς τελεῖται C. 378. δυσμαθῇ δ' ὁμῶς A. 1228. Cf. S.c.T. 602. P. 250. 285. 513. 677. A. 963. C. 921. E. 74. 453. 473. S. 711.—in the latter part, after καί, καὶ εἰ, καίπερ. λέξον κεί στένεις κακ-

οῖς ὁμῶς P. 287. μέμνησ' Ὀρέστου, κεί θυραῖός ἐσθ' ὁμῶς C. 113. πείθου γυναιξὶ καίπερ οὐ στέργῶν ὁμῶς S.c.T. 694. Cf. P. 826. E. 451. (but here see not. ad loc. ed. Linw.) In all these ὁμῶς strictly refers to the verb in the former clause.—ἐκεῖθι κῆλθον; βαρέα δ' οὖν ὁμῶς φράσον S.c.T. 792. (810. D.) *what! did they come to that? but tell us the facts grievous though they be*. The latter clause is an abridged expression for βαρέα μὲν (τάδε), φράσον δ' οὖν ὁμῶς.

Ὁναρ *a dream*, C. 519. S. 865. Met. *like a dream*, A. 82. ὄναρ γὰρ ὑμᾶς νῦν Κλυταιμνήστρα καλῶ E. 116. h. e. nam nunc quidem ego illa Clytæmnestra, quæ vos invoco, nil nisi umbra et somnium sum. So Schütz. For κατ' ὄναρ, *in a dream*. ὄναρ διώκεις θῆρα E. 126.

Ὁνειδίζειν *to reproach a person with a thing*. with dat. C. 904.

Ὁνειδος *reproach*, S.c.T. 364. 521. P. 743. A. 1541. C. 488. E. 97. 130. 150.

Ὁνειρόμαντις *one that predicts from dreams*, C. 33.

Ὁνειρον *a dream*, A. 13. 265. 1191. C. 534.—from another form, τῶνείρατι C. 524. ὀνειράτων P.V. 446. 483. A. 477. 954. C. 37. 515. 916. E. 150. ὀνειράσι P.V. 658. P. 172. A. 865. ὀνείρατα ib. 660.

Ὁνειρόφαντος *appearing in dreams*, A. 409.

Ὁνήσιμος *beneficial*, E. 884.

Ὁνησις *benefit, enjoyment*, A. 340. See under αἰρεῖν.

Ὄνομα *a name*, P.V. 210. 595. P. 276. E. 8. S. 916. In S.c.T. 559. for ἐξυπτίαζων ὄνομα, (see ἐξυπτιάζειν) Schütz conj. ὄμμα. So Blomf. Herm. This is, however, unnecessary. The repetition of the same word in successive lines is not at all uncommon in the tragedians. Cf. μένει . . . μένων S.c.T. 375. 376. (see μένειν) ὕπνου . . . ὕπνω A. 14. 15. δόμων (here νόμω Burg. Dind.) . . . δόμων E. 546. 547. ἐνδίκως ib. 669. 670. See also Wagner on Virg. Georg. ii. 125. 6. who cf. G. i. 301. iii. 524. Æ. i. 504. x. 780.

Ὀνομάζειν *to name*, A. 667. P.V. 599.

Ὀνοτάζεσθαι *to detest*. αὐτογενῇ τὸν φυξάνορα γάμον ὀνοταζόμεναι S. 10. h. e. (if the reading be correct) *detesting, as an affair of kindred, this odious marriage*. See αὐτογενής.

Ὀνυξ *a nail*, C. 25.

Ὀξος *vinegar*, A. 313.

Ὀξύβοας *loudly crying*, A. 57.

Ὀξύγοος *loudly bewailing*, S.c.T. 303.

Ὀξύθυμος *swift to anger*, E. 675.

Ὀξυκάρδιος *irritable in temper*, S.c.T. 889.

Ὀξυμήνιτος *swift to anger*, E. 450. (472. D.) Here the epithet Ὀξυμήνιτος clearly refers to δίκας, not to φόνος. Hence Stanl. conj. Ὀξυμηνίτους. The Schol. seems to refer it to *the anger of the Furies*, who might be enraged at the decision of the cause against them. Cf. not. ad loc. ed. Linw.

Ὀξύμολπος *shrill-sounding*, S.c.T. 1014.

Ὀξυπευκής *with a bitter edge*, E. 631.

Ὀξύπρωρος *sharp-pointed*, P.V. 422.

Ὀξύς *sharp, shrill, loud*, S.c.T. 935. P. 1015. — *quick*. ἀκούεις ὀξύ S. 884. ἐκφυσιῶν ὀξεῖαν αἵματος σφαγὴν A. 1362. (1389. D.) a poetical expression for αἷμα τῆς σφαγῆς, h. e. *spurting out a swift stream of blood from his wound*. Blomf. cf. Soph. Ant. 1238. καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοὴν Λεύκη παρείῃ φοινίου σταλάγματος.

Ὀξύστομος *sharp-mouthed*, P.V. 667. 805.

Ὀξύχειρ *quick-handed*. ὀξύχειρι σὺν κτύπῳ C. 23. i. e. σὺν ὀξεῖ χειρῶν κτύπῳ Cf. ἐπτατειχεῖς ἐξόδους S.c.T. 266. λευκοπήχεις κτύποι χεροῖν Eur. Phœn. 1370. φαρμάκων μαλακόχειρα νόμον Pind. Nem. iii. 55.

Ὀπῦδός *an attendant*, S. 963. 1001. On A. 414. see κέλευθος.

Ὀπάζειν *to give*, P.V. 8. 30. 252. P. 748. E. 503. 592. γυναικῶν οἶον ὥπασας γένος S.c.T. 238. *what a race of*

women hast thou given us! ὅστις τὸδ' ἔργον ὥπασε πρὸς ἀσπίδι S.c.T. 474. *who placed this device upon the shield*.

Ὀπάων [ā] *an attendant*, C. 758. S. 487. 932.

Ὀπη *where*, P.V. 641. — *whither*, A. 1514. with gen. ὅπη γῆς P.V. 563. — *in what manner*, P.V. 877, 908. S.c.T. 641. P. 588. C. 1017. ἔστι δ' ὅπη νῦν ἐστὶ A. 67. On this form of expression see Blomf. gloss. in loc.

Ὀπιθεν *behind*, a probable corr. in P. 692. for the vulg. ὀπισθε, which violates the metre. See θάπτειν.

Ὀπίσθοπος *an attendant or lacquey*, C. 702.

Ὀπλα pl. *arms*, S.c.T. 114. 489. P. 449. ὅπλων ἐπιστάτης P. 371. for ὀπλιτῶν.

Ὀπλίζειν *to array in armour*, Met. *to array in anything*. σπαργάνοις ὥπλιζετο C. 537. *was dressed in swaddling clothes*. λαμπὰς ὥπλισμένη S.c.T. 415. *a ready prepared torch*.

Ὀπλισμός *an arming*, A. 392.

Ὀπλίτης [ī] *an armed man*, S.c.T. 448. 699.

Ὀπόθι *where*, S. 117. See ἐναγής.

Ὀποι *whither, to what point*. ὅποι τράποιντο *whither to turn*, P. 451. — *on which side*. δήμου κρατοῦσα χεὶρ ὅποι πληθύεται S. 599. *on which side the majority is*. βιάζεται ὅποι† δὲ καὶ προβαίνων πάχνα κουροβόρῳ παρέξει A. 1492. h. e. βιάζεται (ἐκεῖσε) ὅποι προβαίνων κ. τ. λ. See under παρέχειν.

Ὀποῖος *of what sort*, P.V. 473. *such as*, E. 863.

Ὀποῖόσπερ *id.* C. 658.

Ὀπόσος *as much as*. χθόνα ὅποσαν καὶ φθιμένοισι κατέχειν S.c.T. 714. *enough for them to occupy when dead*. — ὅποσοι *as many as*, P.V. 409. S.c.T. 852. 910. P. 121.

Ὀπότερος *whichever*, P. 429.

Ὀπου *where*, S.c.T. 994. C. 575. E. 267. 401. with gen. ὅπου φρενῶν E. 291. *in what part of the mind?* — ἔσθ'

ὅπου E.492. *sometimes*.—τοῦ γὰρ προτέρου μῆτις ὅπου χρὴ δώματα ναίειν S. 949. i. qu. τοῦ γὰρ πρότερον μῆτιν ἔχειν, ὅπου κ.τ.λ.

Ὀπτεσθαι *to see*. (inus. in pres.) fut. ὄψει P.V. 22. E. 259, ὄψεσθε S. 888. perf. m. ὅπωπα E. 57. perf. pass. ὤπται P.V. 1000. *have been considered*. In P.V. 22. ἴν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει, the idea ἀκούσει is implied in the former clause. The reverse happens in Musæus de Her. et Leand. v. 5. quoted by Abresch, νηχόμενον τε Λέανδρον ὁμοῦ καὶ λύχνον ἀκούω. See Abresch on this passage, and Lobeck on Soph. A. 1035.

Ὀπτῆρ *a spy*, S. 182.

Ὀπτός *roasted*, A. 1068.

Ὀπώρα *ripeness*. Met. *ripeness of age, full beauty*, S. 976.

Ὅπως *how, as, in what manner*, P.V. 374. 544. 643. 877. 942. A. 108. 1344. E. 551. 561. S. 235. 275. 287. with apoposiopesis, ἐγὼ δ' ὅπως μὲν ἀντικρυς τάδ' αἰνέσω—sc. οὐκ ἔχω C. 190. (192. D.) οὐκ ἔσθ' ὅπως κ. τ. λ. A. 606. *it is not possible that*. ὅπως ποδῶν sc. ἔχετε S. 817. (837. D.) *as fast as you can*. with superl. ὅπως ἄριστα A. 586. *as well as possible*. (Cf. Soph. Trach. 330. with Schäfer's note.) ὅπως τάχιστα A. 591. 1323. C. 724. 865. S. 460 in comparison, *like*. κῦμ' ὅπως P.V. 1003.—*when*, P. 194. ὅπως τάχιστα P.V. 228. *as soon as*.—*that, in order that*, with fut. A. 821. S. 405. 444. elliptically, ὅπως μὴ σπαντὸν οἰκτιεῖς ποτε P.V. 67. sc. ὅρα. with subj. P. 654. A. 1631. C. 860. (In P.V. 461. γένονθ' Dawes, for γένωνθ', which is corrupt.) with opt. S.c.T. 20. (γέννησθε Ald. Turn.) P. 442. E. 288. 640.—with fut. and subj. together, C. 263. 264.—with indicative of the past, denoting a supposed case which has not been realised, sc. *in which case*, P.V. 751. C. 194.—ὅπως ἂν, with subj. P.V. 826. C. 573. E. 543. 984. S. 230.—with opt. denoting *the manner how*. τείνοντα πάλαι τόξ-

ον, ὅπως ἂν . . . βέλος ἡλίθιον σκήψειεν A. 355. (364. D.) See Matth. Gr. Gr. 520. Obs. 2.

Ὀρᾶν *to see*. ὀρῶ P.V. 70. 307. 908. P. 201. 978. A. 479. C. 166. 720. 1057. E. 40. 110. 945. S. 177. 215. 349. 694. 810. ὀρᾶς P.V. 69. 259. 382. 615. 953. A. 1579. E. 67. 715. ὀρᾷ S.c.T. 536. P. 194. 977. E. 103. ὀρῶμεν A. 645. 669. ὀρᾶτε P.V. 119. 677. A. 1190. C. 102. imp. ὄρα P.V. 999. C. 911. E. 245. 622. ὀρᾶν S.c.T. 957. 974. 983. P. 184. A. 411. C. 227. ὀρῶν P.V. 323. 436. P. 457. A. 1606. E. 731. S. 793. ὀρῶσα A. 868. C. 223. E. 384. ὀρῶντες P. 809. ὀρῶντα S. 299.—In C. 283. (285. D.) if the reading be correct, the participles ὀρῶντα and ὀρῶντα are the acc. pl. neut. put generally with reference to the things previously particularised, sc. *things clear-sighted, although eyeing me in the dark*. So Scholef.—ὀρωμένην C. 291. ὀρωμέναις E. 389. (411. D.) where Stanl. corrects ὀρωμένας, rightly.

Ὀργή *temper, disposition*. ὀργῆς τραχύτητα P.V. 80. ὀργῆς νοσοῦσης ib. 378. κνωδάλων ἔχοντες ὀργάς S. 744. Cf. P.V. 681. S.c.T. 660.—*any strong emotion, especially anger*, P.V. 190. 315. A. 71. C. 323. 822. (see λυπρὸς) E. 810. 897. 936. S. 184.—dat. ὀργᾷ, *passionately, vehemently*. ὀργᾷ περιόργως ἐπιθυμεῖν A. 203. Cf. C. 447. (454. D.) where the vulg. is τὰ δ' αὐτὸς ὀργᾷ μαθεῖν, thus explained by Well. the infin. being considered equivalent to the imperative. Pauw, whom Herm. Schütz, and Bothe follow, reads ὄργα from ὀργᾶν, lit. *to swell as ripe fruit, hence, to be ripe for anything, to desire ardently*. Both these seem forced and improbable. Bamberger corrects ὄρμα, translating *Sunt hæc ut dixi; cetera jam ipse proficiscere ut cognoscas, decet autem forti animo pervenire*.

Ὀργια *sacred rites*, S.c.T. 162.

Ὀρέγεσθαι mid. v. *to stretch oneself forth, to aim a blow*, A. 1082. (1110. D.) Here Dind. prefers χεῖρ for χεῖρα from Ven. Steph. and

adopts Hermann's conj. ὀρέγμα-
τα.

"Ορεγμα a putting forth. χερός
ὀρέγματα C. 420. ἴσθι δ' ἀνδρὸς φίλου
πῶλον εὖνιν ζυγέντ' ἐν ἄρματι πημά-
των, ἐν δρόμῳ, προστιθεὶς μέτρον. τίς
ἂν σωζόμενον ῥυθμὸν τοῦτ' ἰδεῖν δά-
πεδον, ἀνομένων βημάτων ὀρεγμα;
C. 783. seqq. (794. seqq. D.) The
general meaning of this very cor-
rupt passage is clear: Orestes in
his career of woe is compared to a
horse driven violently over the plain;
so many and so numerous are his
sorrows. The words ἀνομένων βη-
μάτων ὀρεγμα appear to be merely a
periphrasis for βήματα ἀνόμενα,
though Schütz suggests a more re-
fined explanation. See further ex-
planations of the passage under
ῥυθμός and σώζειν.

"Ορειος belonging to a mountain, A.
483.

"Ορέσκοος living on a mountain,
S.c.T. 514.

"Ορέστης Orestes, A. 853. 1631. 1652.
C. 113. 129. 134. 136. 175. 192. 215. 222.
671. 685. 710. 720. 738. 751. 765. 828. 854.
921. E. 120. 212. 593. 705. 711. 766.

"Ορθιάζειν to cry aloud, P. 673.

"Ορθιος erect. τριχὸς ὀρθίας πλόκ-
αμος S.c.T. 546. — loud sounding, A.
1124. C. 740. adv. ὀρθιον ἀντηλάλαξ-
εν ἡχώ P. 381.

"Ορθόβουλος right counselling, P.V.
18.

"Ορθοδαής truly skilled, A. 993.

"Ορθοδίκαιος observing strict jus-
tice, E. 948.

"Ορθόθριξ making the hair to stand
on end, C. 32.

"Ορθομάντεια true prophesy, A.
1188.

"Ορθονόμος assigning what is right,
E. 921.

"Ορθός erect, upright, C. 489. τίθη-
σιν ὀρθὸν πόδα E. 284. stands upright,
opposed to κατηρεφῆ, q. v. — just,
right. μάρτυρες ὀρθαί E. 308.

"Ορθοστάδην standing upright, P.V.
32.

"Ορθοῦν to raise up, S.c.T. 211. E.

721. — to regulate. ὃς αἶσαν ὀρθοῦ S.
658. — to guide to a successful issue.
ἀγῶνας ὀρθώσαντι C. 577. συμφοράς
ὀρθώσομεν E. 857. ὠρθωσας στόματος
γνώμην A. 1454. thou hast spoken
correctly. οὐδὲν ὠρθωσας φρενί S. 893.
you are quite wrong in your judgment.
— mid. v. ὀρθοῦσθαι to rise up, E. 678.
ὀρθουμένων δε E. 742. (772. D.) if
things are rightly done. Here Turn.
has ὀρθουμένοις. Well. considers
that it is the neuter plural taken ab-
solutely. Dindorf with greater pro-
bability suspects the whole passage
to be an interpolation. — to succeed,
C. 762. See κρυπτός.

"Ορθώνυμος rightly named, A. 683.
See κῆδος.

"Ορθῶς rightly, correctly, P.V. 1002.
S.c.T. 811. 858. C. 519. E. 554. 627. 718.

"Ορίζειν to mark out a limit, to
touch as a limit. διχῇ ἀντίπορον
γαῖαν ἐν αἶσα διατέμνουσα πόρον
κυματίαν ὀρίζει S. 541. she touches
the border of (h. e. she reaches) the
opposite land. Cf. διχῇ. In C. 914.
(927. D.) πατρὸς γὰρ αἶσα τόνδε σού-
ρίζει (σούρίζει Pors. for vulg. σ' ὀρι-
ζει) μόρον, Blomf. correctly under-
stands σούρίζει to be a contraction
for σοὶ οὐρίζει, not for σοὶ ὀρίζει, as
Elms. Well. and Dind. suppose. See
οὐρίζειν. — m. v. ὀρίξεσθαι to mark out
a limit for oneself, to claim as a boun-
dary. ὀρίζομαι δὲ τήνδε Περραϊβῶν
χθόνα S. 253. — to determine upon.
ὑπαστρον δέ τοι μῆχαρ ὀρίζομαι γά-
μου δύσφρονος φυγῇ S. 389.

"Ορκάνη an engine to enclose a city,
S.c.T. 328.

"Ορκιον an oath, A. 1406.

"Ορκιος to be decided upon oath.
φόνων δικαστὰς ὀρκίων E. 461. (483.
D.) But here Pears. ὀρκίους αἶρου-
μένη, h. e. sworn. So Dind. Cf. not.
ad loc. ed. Linw.

"Ορκος an oath, P.V. 591. A. 1171.
1257. 1551. C. 971. E. 209. 407. (see
δέχεσθαι, διδόναι) 410. 467. 650. 680.

"Ορκωμα id. E. 464. 738.

"Ορκωμοτεῖν to swear, E. 734. — to
swear by, S.c.T. 46.

Ὀρμαίνειν *to be restive or agitated*, S.c.T. 376.—τὸν αὐτοῦ θυμὸν ὀρμαίνει A. 1361. *is agitated in spirit*.

Ὀρμᾶν *to hurry on or rush, to hasten* P. 336. ἐν σπαργάνοις παιδὸς ὀρμῆσαι δίκην C. 522. (529. D.) Here Well. supposes ὀρμῆσαι (so Pors. for vulg. ὀρμίσαι) to be from ὀρμεῖν *to lie at rest*, not from ὀρμᾶν *to move*. This, however, is shown to be wrong by the words τίνος βορᾶς χρήζοντα in the next line, the *restlessness* of the child being *caused* by the want of food. ὀρμᾶσθαι m. v. *id.* S.c.T. 31. P. 147. E. 983. pass. ὠρμήθη P. 495. ὠρμημένος C. 929. *impelled*. σέβας ὀρμώμενον βροτοῖσι E. 93. *exercised or acting for mankind*.

Ὀρμος *a harbour*, A. 651. S. 746. 753.

Ὀρμος *a necklace*, C. 608.

Ὀρνις *a bird*, A. 112. 1289. S. 223. ὀρνιθος S. 223. ὀρνιν A. 383. Ζηνὸς ὀρνιν S. 209. (212. D.) is conceived by Schütz to mean the *Sun*, which is compared with *the cock*, as awaking mortals from sleep. This is the explanation of the Scholiast, but must be admitted to be far from satisfactory. ὀρνίθων A. 152. ὀρνισι S. 782. ὀρνιθας S.c.T. 26. — ἐνοικίου ὀρνιθος E. 828. *the domestic bird*, i.e. *the cock*. — *an omen or presage*, e.g. of ill-luck, S.c.T. 59.

Ὀρνύναι *to excite*. χειμῶν ἄωρον ὤρσε P. 438. m. v. ὀρυσθαι *to rush on or hurry, to haste*, S.c.T. 87. 401. ὀρόμενον κακόν S.c.T. 87. *the rising evil*. Cf. *ib.* 110. A. 1382. perf. pass. ὤρτο A. 960, ὀρμέναν S. 417. p. p. m. ὠρώρει A. 639.

Ὀροθύνεσθαι pass. *to be stirred up*, P.V. 200.

Ὀρος *a boundary*, P.V. 669. 792. E. 901. πιθανὸς ἄγαν ὁ θῆλυς ὀρος ἐπινέμεται A. 472. (485. D.) where ὁ θῆλυς ὀρος is *the opinion laid down by a woman*, and refers to the same as γυναικοκήρυκτον κλέος in v. 474. It is well explained by Schütz, *opinio mulieris de re quadam gesta quam ea summa cum fiducia verissimam esse*

decernit ac definit. Klausen is wrong in translating it *credulus ambitus mentis muliebris*. πιθανὸς does not refer to the *credulity* of a woman's mind, but to the *influence* which her *opinion* exercises over others. πόθεν ἔχεις ὅρους θεσπεσίας ὁδοῦ κακορρήμονας; A. 1125. (1154. D.) *the rules or laws of the science of divination*, i.e. every thing by which divination is regulated. Schütz rightly translates it, *quis tandem tibi male ominatam divinam viam definiit?* h.e. *quis tibi male ominatorum carminum modos præcipit?*

Ὀρος *a mountain*, P.V. 813. P. 486. A. 294. S. 255. 546.

Ὀροτύπος *striking a mountain*, S.c.T. 85.

Ὀρούειν *to spring*. ὠρουσε E. 113. πῆδημ' ὀρούσας A. 800.

Ὀροφος *a roof*, S. 638.

Ὀρσολοπεῖσθαι *to be agitated*, P. 10. The word is derived from ὀρσός, an old form of ὀρθός, as in ὀρσοθύρη, ὀρσινεφής, κ. τ. λ. λοπος, according to Passow, is a mere termination. Another form ὀρσοπολεῖται is found in many MSS. and in Ald. Rob. Turn. This (which was corrected by Steph.) is restored by Lange and Pinzger, who derive it from ὀρσός and πολέω or πέλομαι. But see Dorville, Vann. Crit. p. 480.

Ὀρταλίχος *the young of a bird*, A. 53.

Ὀρφεύς *Orpheus*, A. 1612.

Ὀρφναῖος *appearing in the dark*, A. 21.

Ὀρχαμος *a commander*, P. 128.

Ὀρχεῖσθαι *to dance*. Met. *to pal-pitate*, C. 165.

Ὀρχησμός *a dance*, E. 354.

Ὀς for ἑός *his*. λιτῶν τῶν ὦν S.c.T. 623. λίσχας ἄς E. 345.

Ὀς *who, which, what*, P.V. 4. 110. 226. 254. 315. 348. 354. (in loc. dub. see ἀνθίστασθαι) 359. 415. 419. 426. 445. 481. 483. 570. 592. 671. 711. 714. 717. 720. 726. 732. 742. 766. 791. 798. 802. 807. 810. 827. 835. 840. 853. 874. 890. 911. 914. 917. 924. 930. 931. 935. 950. 998. S.c.T. 5. 8. 394. 408. 434. 457. 511. 531. 538. 576. 578.

695. 742. 805. 811. 838. 860. 938. 1009. 1022. 1037. P. 5. 61. 160. 200. 440. 467. 468. 470. 506. 763. 771. 795. 834. 852. 885. A. 2. 100. 165. 333. 422. 690. 882. 1065. 1195. 1261. 1389. 1447. 1552. 1617. C. 125. 171. 265. 484. 485. 662. 712. 739. 789. 884. 894. 918. 934. 986. E. 3. 69. 175. 377. 435. 575. 649. 706. 736. 792. 827. 859. S. 23. 37. 251. 290. 378. 411. 560. 637. 658. 685. 774. 984. 998. 1006. — with attract. of rel. into the case of the anteced. P.V. 444. S.c.T. 965. 986. S.c.T. 532. P. 334. A. 332. 786. C. 730. E. 544. — with attract. of anteced. by rel. S.c.T. 382. 535. S. 1022. — with subj. indef. S.c.T. 239. 800. E. 588. 631. with ἄν P. 170. — Dor. ἄ P.V. 599. ᾗ ib. 548. ἄν S.c.T. 103. 902. E. 311. ᾗ S. 531. — ἀνθ' ᾧν P.V. 31. *for which cause.* οὗ gen. adverbially, *where*, P.V. 816. P. 478. 793. E. 177. — ἣ in *what way*, P.V. 211. C. 551. *whither*, C. 306.

Ὅσιος *pure, holy*, P.V. 527. A. 754. C. 372. S. 28. 399. ἱερῶν πατρῶων ὅσιος S.c.T. 1001. *pure as regards the temples, i.e. not having defiled them.*

Ὅσμή *a scent*, E. 243. Ion. and Dor. ὀδμά P.V. 115.

Ὅσος (poet. ὅσσοις P. 848.) *as much as*, P.V. 789. 854. S.c.T. 757. E. 819. (857. D.) Here Dind., with great probability, supposes a preceding verse to have been lost, containing a substantive to which ὅσῃν referred. — *how much*, P.V. 929. E. 589. In P. 163. (167. D.) it may be doubted whether the words ὅσον σθένος πάρα will bear the sense which is generally assigned to them, sc. *however much strength may be present.* If not, the expression is equivalent to φῶς (τοσούτον) ὅσον σθένος πάρα, h.e. *light proportioned to their amount of strength.* — with superl. ὅσον μάλιστα P.V. 522. ὅσον τάχιστα C. 761. S. 860. — ὅσοι plur. *how many, as many as*, P.V. 978. S.c.T. 291. P. 500. A. 362. E. 275. 713. in exclamation, P. 848.

Ὅσοσπερ *id.* A. 834. P. 415. 433.

Ὅσπερ *who, which*, P.V. 628. 644. 931. 964. P. 217. 602. A. 815. 827. 1511. C. 132. 213. 648. 687. E. 609. S. 942. 1050.

τοῦπερ for οὗπερ P. 765. τοίπερ ib. 963. τῶνπερ A. 948. τάπερ C. 412. 941. — ἀφ' οὗπερ *from the time when, since*, P. 173. — οὗπερ adverbially, *where*, S.c.T. 1002. ἧπερ *in what manner*, Dor. C. 434. ἅπερ neut. pl. *as, like as*, C. 375. E. 126. 630.

Ὅσσε *the eyes*, P. 1021. ὅσσων P.V. 398. ὅσσοις ib. 144. 682. A. 456.

Ὅστε *who, which*, P.V. 555. 1073. S.c.T. 127. 483. 682. 737. 1047. P. 16. 42. 289. A. 49. 348. 1093. C. 606. E. 882. 978. S. 48. 61. 554. — ἐξ οὗτε *since when*, P. 748. E. 25.

Ὅστις *who.* ὅ τι *what*, P.V. 38. 226. 243. 263. 295. 487. 608. 612. 620. 621. 686. 761. 768. 824. 949. 1066. 1072. 1169. S.c.T. 2. 65. 179. 376. 474. P. 494. 499. 590. 731. 819. A. 97. 155. 162. 487. 669. 769. 1035. 1331. 1373. 1439. C. 21. 108. 119. 170. 594. 963. 985. E. 58. 306. S. 1032. with subj. indef. P.V. 35. E. 202. — ὅτον P.V. 170. ὅτω P.V. 160. 291. 468. 991. A. 822.

Ὅσφύς *the loin*, P.V. 495. Dind. writes ὀσφῦς according to the rule of Herodian and Arcadius.

Ὅταν *when*, expressing a time indefinite in fact, but definite in the conception of the speaker. with subj. P.V. 189. 258. 746. 792. P. 591. 728. A. 7. (see ἀντολή) 16. 624. 744. 944. 1291. C. 409. (in loc. corr.) 814. 960. E. 335. 526. — with opt. P. 442. (450. D.) Here Elmsley conj. ὅτ' ἐκ νεῶν... ἐκσώζοιατο. So Blomf. Dind. But ὅταν is necessary to represent the circumstance as a conception of a future event in the mind of Xerxes, *when they should*, not *when they did*. The opt. is used with ὅταν, because the main sentence, ὅπως κτείνουεν, being thrown into the *oratio obliqua*, the subordinate ὅταν ἐκσώζονται (as it would have been, had the construction πέμπει been continued) follows the same construction, irrespective of the usual connexion of ὅταν with the subjunctive. Cf. Matth. Gr. Gr. 521. Obs. 1. Herm. Præf. ad Soph. Trach. p. viii.

Ὅτε *when*, expressing a definite time, A. 574. C. 656. (in S.c.T. 187.

vulg. ὅτι. So one MS.) with subst. verb ἦν omitted, S.c.T. 195. — with opt. E. 696. — νῦν ὅτε *now at this very moment*, S.c.T. 687. S. 625. See Hermann and Lobeck on Soph. Aj. 801. and the former on Viger p. 919.

"Οτι *that*, P.V. 104. 186. 259. 323. 328. 377. 953. E. 98. — *because*, P.V. 903. E. 928.

"Οτλος *labour*, S.c.T. 18.

'Οτοβεῖν *to sound*. ὀτοβεῖ. ὑπνοδό-
ταν νόμον P.V. 574.

"Οτοβος *a noise, a clatter*, S.c.T. 137. 186.

"Οτου, ὅτω, see ὅστις.

'Οτοτοῖ, ὀτοτοτοῖ, ὀτοτοτοτοτοτοτοῖ
alas! P. 260. 266. 882. 1000. 1008. 1024.
A. 1042. 1046. 1230. C. 156. 856. S. 866.
875.

'Οτοτύζεσθαι *pass. to be deplored*
or bewailed, C. 325.

'Οτρύνειν [*ῥ*] *to urge, to urge on*,
S.c.T. 708. A. 295.

Οῦ *pron. of him, himself*. gen. Ion.
ἔθεν S. 64. dat. οἷ A. 1118. acc. σφέ
him, S.c.T. 451. 597. 599. 1019. P. 194.
1626. E. 225. *her*, 580. in plur. *them*,
S.c.T. 612. 721. 770. 993. 502. fem. S.c.T.
846. dat. σφίσιν *to them*, P.V. 479.
enclit. σφίν *id.* P.V. 252. 455. S.c.T.
909. P. 793. very rarely as a singular,
P. 745. Cf. Soph. Œd. Col. 1490.

Οῦ *where*. See under ὅς.

Οὐ a negative, joined with verbs,
participles, nouns, adverbs, etc. *pas-*
sim. It is sometimes placed after
the verb to which it refers, e.g. εἵης
φορητὸς οὐκ ἂν P.V. 981. Cf. ib. 755.
942. 985. P. 788. — also placed alone,
without a verb, e.g. οὐ, πρίν γε χώραν
τήνδε κινδύνῳ βαλεῖν S.c.T. 1039. Cf.
A. 1222. 1272. 1652 — coalescing with
the verb into one idea, e.g. ὀλκὴ γὰρ
οὗτοι πλόκαμον οὐ δαμάζεται S. 861.
h. e. δαμάζεται. ἤδη τὰ τοῦδ' οὐ δια-
τετίμηται θεοῖς; S.c.T. 1038. h. e. ἤτε-
τίμηται. But both these passages are
probably corrupt. Cf. δαμάζειν and
διατιμᾶν. — the negation is some-
times repeated, e.g. P.V. 215. 232. 258.
477. P. 211. 376. 422. A. 618. 1617. E.
587. S. 386.

Οὐδαμῇ (dat. sing. of inus. οὐδα-
μός) *in no place, nowhere*, P. 377. —
in no wise, P.V. 256. 340.

Οὐδαμοῦ (gen. of id.) *nowhere*,
S. 324. 434. 466. — νομίζειν οὐδαμοῦ *to*
hold in no sort of esteem, P. 490. See
νομίζειν.

Οὐδαμῶς *by no means, in no wise*,
P.V. 520. A. 827. 898. S. 277. 904. 976.
In reply to a question, P. 236. 702. —
In P. 158. (162.D.) Lange and Pinzger
read οὐδαμῶς ἐμαντῆς οὐδ' ἀδείμαν-
τος, φίλοι, h. e. οὐδαμῶς ἐμαντῆς οὐσα
scarcely mistress of my thoughts. This
conj. though disapproved by Herm.
is worth consideration. Certainly,
an expression of *fear for herself* is too
selfish to be suitable in the mouth
of Atossa under such circumstances,
and, moreover, the words ἐμαντῆς
ἀδείμαντος will hardly bear the mean-
ing of *fearing for herself*.

Οὔδας *the ground or soil*, A. 489.
S. 1010. κονίσας οὔδας P. 159. See
κονίειν.

Οὐδέ *nor, neither, and not*. with
the negative οὐ preceding, P.V. 212.
373. 991. 1079. S.c.T. 540. 598. 893. P.
238. 354. 796. 849. A. 779. 985. C. 89. E.
58. 70. 228. 423. S. 234. 373. 871. 925. —
with οὐδέ A. 597. with οὐδέπω P.V.
320. with οὐπώποτε 693. with οὐδέν
1010. with οὔτις S.c.T. 380. with οὔτι
A. 281. with οὔτοι C. 697. E. 289. with
οὐδὲ repeated S. 746. — repeated with
οὐ intervening. οὐκ ἦν ἀλέξημ' οὐδέν,
οὐδὲ βρώσιμον, οὐ χριστόν, οὐδὲ
πιστόν P.V. 477. where Blomf. reads
οὔτε twice (see Elmsl. on Heracl.
615.) So Dind. — The preceding
negative is sometimes omitted, which
is supposed by some to be the case
in C. 465. but cf. ἔμμοτος. — without
a negative preceding, P.V. 102. 165. 257.
293. 324. 546. 588. 718. 771. 907. S.c.T.
255. (see ἀπό, and λέγω) 410. 791. 822.
965. 1026. P. 583. 718. A. 162. 254. 597.
(here Schütz, Blomf. οὐκ) 776. 862.
953. 993. C. 1034. E. 5. 24. 49. 293. 295.
330. 372. 449. 532. 877. S. 85. 130. 634. —
not even. P.V. 57. S.c.T. 451. 1026. P.
421. 782. C. 187. E. 219. 635. S. 225.

234. 411. 752 936. with negative preceding, P.V. 215. in interrog. A. 1504. — οὐδέπερ *not even though*, C. 497. S. 394.

Οὐδεὶς *no one*, P.V. 63. 234. 502. 915. 1015. (1013. D.) (but here Blomf. rightly reads μεῖον with Stanl. the expression being, as Dind. observes, the same as ἔλασσον ἢ μηδέν in v. 940.) A. 618. 927. 1105. 1277. E. 101. 109. — *adj. none*, P.V. 101. 103. 232. 452. 477. 631. 802. S.c.T. 854. A. 323. 596. 766. 1143. E. 388 S. 386. 716. — οὐδέν *nothing*, P.V. 51. 965. 986. 997. S.c.T. 582. A. 164. 1002. 1185. C. 16. S. 710. 893. 1022. — *a thing of no account*, E. 38. S. 730. 901. παρ' οὐδέν τίθεσθαι *to make no account of*, A. 221. παρ' οὐδέν ἀρκεῖν *to avail as nought*, E. 204. But cf. ἀρκεῖν. παρ' οὐδέν αἶρειν E. 809. 840. *to do away with as a thing of nought*. — οὐδέν ἄλλο γ' ἢ πτήξας δέμας παρεῖχε P. 205. *did nought else than*, etc. οὐδέν ποτ' εἰ μὴ ξυνθανομένην A. 1100. *for no other end than*, etc. — *not at all, in no wise*, P.V. 47. 179. 341. 342. 878. 920. 1010. 1044. S.c.T. 427. 979. P. 276. 742. 828. 835. A. 1049. 1217. 1364. 1388. C. 439. 507. 700. 733. 740. 793. 805. 899. E. 242. 385. 621.

Οὐδέπω *not as yet*, P.V. 320. P. 746. 800. — *and not yet*, A. 287.

Οὐθαρ *a teat*, C. 525. So Pauw. and Valck. for the corrupt vulg. οὐκ ἄρ' ἦν or οὐ χάριν.

Οὐκέτι *no longer*, A. 319. 1151. 1156.

Οὐκουν *not then, not therefore, not however*, P.V. 322. 516. — with interrogations P.V. 52. 377. 619. S.c.T. 230. E. 695. S. 296. 818. In S.c.T. 199. the sentence is by some read interrogatively, as being assigned to the Chorus, which is almost necessary to the sense: by others without interrogation, as belonging to Eteocles, which the arrangement seems to require. Hence the verse is thought by Dind. to be interpolated. See under ὁ, ἡ, τό.

Οὐλα *the gums*, C. 885.

Οὐλόμενος. See ὀλλύναι sub. fin.

Οὖν a particle whose precise force must be ascertained from the context, but generally meaning, *therefore, then*, etc. e.g. στένωμεν οὖν καὶ τῶνδε συμφορὰν διπλὴν C. 919. *let us then bewail*, etc. Cf. P.V. 518. 937. C. 572. E. 210. 217. 847. S. 387. Often used thus in asking questions with τίς, πῶς, κ.τ.λ. e.g. P.V. 513. 773. S.c.T. 686. 1057. P. 239. C. 112. 175. 169. 755. E. 367. 862. S. 214. 294. 302. 313. 335. τί οὖν; *what then?* S.c.T. 190. P. 773. S. 309. — Also in transitions, ὃ δ' οὖν ἐρωτᾶτε P.V. 226. *but, however, as to what you are asking*. — Also in transitions where an abrupt change is made in the discourse, *however, be that as it may*, e.g. πέλοιτο δ' οὖν τὰπὶ τούτοισιν εὐπραξίς A. 246. Cf. A. 34. 217. 662. 1012. 1549. C. 564. 572. In S.c.T. 792. βαρεὰ δ' οὖν ὅμως φράσον, the expression seems equivalent to βαρεὰ μὲν ἐστὶ τάδε, φράσον δ' οὖν ὅμως. Cf. ὅμως. — with other particles, e.g. μὲν οὖν, in transition, *well, however*, P.V. 829. S.c.T. 597. C. 687. S. 127. or in stating something stronger than what has been first affirmed, *nay, yea, rather*. δείσασα γὰρ γραῦς οὐδέν, ἀντίπαις μὲν οὖν E. 38. Cf. P. 989. A. 1061. 1369. C. 993. So ἀλλ' οὖν in transition, *but however*, P.V. 1060. 1073. S.c.T. 199. — γὰρ οὖν *for indeed*, A. 660. E. 346. καὶ γὰρ οὖν A. 510. — οἶανπερ οὖν ἔλειπε A. 593. *even just as he left her*. ὥσπερ οὖν *even as*, A. 1144. 1401. C. 94. 875. — In stating an alternative, either in the first clause, e.g. εἴτ' οὖν ἀληθεῖς, εἴτ' ὀνειράτων δίκην A. 477. Cf. A. 817. or in both, C. 672. or in the last, e.g. μήτε μέγαν, μήτ' οὖν νεαρῶν τινα A. 350. Cf. A. 460. E. 390.

Οὐνεκα *because*, οὐνεκ' ὥκτισαν ἡμᾶς S. 630. — *on account of*, with gen. A. 797. S. 480. Cf. εἵνεκα.

Οὐπερ *where*, S.c.T. 1002.

Οὐποτε *never*, P.V. 174. 550. S.c.T. 633. 1014. 1028. 1159. E. 127. 167. 522. 531. 665. 819.

Οὐπω *not yet*, P.V. 984. S.c.T. 496. P. 637. A. 664. 1083. C. 766. — *separated*

by an intervening word, P.V. 27. P. 175. C. 736. E. 560.

Οὐπώποτε *never yet*, P.V. 691. E. 586.

Οὐράνιος *heavenly, belonging to heaven*, P.V. 164. 427. 1051. A. 90. — *rising to heaven*. οὐράνια μέλη λίπανα θεοῖσι S. 789. οὐράνια ἄχῃ P. 565. (573. D.) *woes reaching to heaven*, i.e. *immense*. So Abresch. Schütz cf. Virg. *Æn* ii. 222. *Clamores simul horrendos ad sidera tollit*. Blomfield understands the meaning in these passages to be *calamitates cœlitus immissæ*. Cf. Soph. A. 195. ἄταν οὐρανίαν φλέγων, and Ant. 414. with Erfurdt's note.

Οὐρανομήκης *reaching to heaven*, A. 92.

Ουρανόνικος *overcoming heaven*. ἄταν οὐρανόνικον S. 156. h.e. *omnium cœlestium numinibus potentioorem*. Schütz.

Οὐρανός *Uranus*, P.V. 205.

Οὐρανός *heaven*, P.V. 749. 899. S.c.T. 370. 383. 424. P. 491. A. 546. E. 865. S. 211.

Οὐρανοῦχος *governing heaven*. οὐρανοῦχον ἀρχάν C. 954.

Οὐρίζειν *to urge with a fair wind*. Met. *to direct aright, to conduct with certainty*. τὸν αὐτὸν αἰεὶ δαίμον' οὐριεῖν τύχης P. 594. (602. D.) *that the same god of fortune will ever guide (his affairs) prosperously*, where, as Passow (Gr. Lex.) observes, *τύχην* must be repeated from *τύχης*. Blomf. for *τύχης* reads *τύχας*, acc. pl., which, it must be admitted, is probable, *δαίμονα τύχης* being rather a harsh expression — πατὴρ γὰρ αἴσα τόνδε σούριζει μόρον C. 914. (927. D.) Here *σούριζει* is put for *σοὶ οὐρίζει*, h.e. *brings inevitably on thee*, not for *σοὶ ὀρίζει*, as Elmsl. Well. Dind. suppose.

Ω πάτερ αἰνόπατερ, τί σοι | φάμενος ἢ τί ῥέξας | τύχοιμ' ἂν ἔκαθεν οὐρίσας | ἔνθα σ' ἔχουσιν εὐναί, | σκότῳ φάος ἰσόμοιρον; χάριτες δ' ὁμοίως | κέκληνται γόος εὐκλεῆς | προσθοδόμοις Ἀτρεΐδαις C. 313. seqq. (315. seqq. D.) Of this passage many interpretations have been given. The only varia-

tions in the reading and punctuation worth mentioning are ἀνέκαθεν for ἂν ἔκαθεν, (Herm. conj. ἄγκαθεν) and the placing the interrogative after εὐναί instead of after ἰσόμοιρον, as is usually done. A comma may also be placed after τύχοιμ' ἂν, taking φάμενος ἢ ῥέξας τύχοιμ' ἂν absolutely, and ἔκαθεν οὐρίσας by itself. The passage appears after all very simple according to the common reading and pointing. Orestes is expressing his wish that any prayer or act of his might be made to reach his father in the shades, and cause his spirit to arouse itself to take vengeance on his murderers. Whether this may be so or not, he cannot tell; but, he adds, be that as it may (ὁμοίως), a due lamentation of the dead is a proper token of respect. To this the chorus replies, that he need not fear lest the spirit of the dead should be inattentive to his cry, for that his lament would certainly have the effect desired. Translate, *O father, unhappy father, what having said, or what having done for thy sake, could I succeed in making it reach from afar to the place where thy couch holds thee, a light (h.e. a place where the light is) equivalent to darkness? but still, be this as it may, etc. οὐρίσας is to be taken actively, sc. τὸν λόγον ἢ τὸ ἔργον*, as Lachm. explains it, and not intransitively, as some prefer, sc. *could I succeed in reaching thee myself?* Some, placing the interrogative after εὐναί, join σκότῳ φάος ἰσόμοιρον with οὐρίσας, and understand it metaphorically of the act contemplated, as *a pleasure (or light) equal to the sorrow (or darkness) which now encompasses Agamemnon*, as being hitherto unavenged. It is simpler to take these words as an epexegetis of εὐναί, by which Æschylus expresses somewhat of the same idea as Milton when describing the regions below, "*no light, but rather darkness visible*." Others again, as Well., place the interrogative after

εἶναι, and refer σκότῳ φάος ἰσόμοιρον to γόος, as denoting the probable inefficacy of the act performed. Other interpretations, etc., may be seen in the notes of commentators; see especially Blomf. Lachm. Herm. Obs. Critt. p. 89. seqq.

Οὐριος *proceeding favourably*, ξυλλάβοι πᾶξιν οὐρίαν C. 801. *may he lend his aid to guide the matter aright.* — with acc. *guiding favourably.* τὸ πᾶν μῆχαρ οὐριος Ζεύς S. 589. See πόριμος.

Οὐριοστάτης lit. *set to a fair wind.* Met. *favourably instituted, done in honour of success*, C. 803. See γόης.

Οὐρος *a fair wind* κατ' οὐρον *with a fair wind, right onward, without stopping*, P. 477. — met. S.c.T. 672. 836.

Οὖς *the ear*, C. 374. ὠτων C. 54. 444. ὠσί S.c.T. 25. 84. P. 597.

Οὐτάζειν *to wound.* pass. πληγὴν καιρίαν οὐτασμένος A. 1317. *mortally wounded.*

Οὐτᾶν *id.* ξίφος διανταίαν οὐτᾶ sc. πληγὴν C. 631. *inflicts a deadly blow.*

Οὔτε *neither, nor*, repeated, P.V. 21. 106. 452. 796. S.c.T. 337. 489. 638. 646. 647. 648. P. 14. 211. A. 69. 239. 482. C. 256. E. 55. 389. 673. In C. 69. (71. D.) Bothe conj. οὔτε for οὔτι. So Dind. — the former οὔτε is omitted, A. 518. C. 292. (294. D.) in which last place δέχεσθαι ἔ' is to be read with Herm. — with οὐ preceding instead of οὔτε, P. 580. — with οὐ following οὔτε, P.V. 448. C. 289. — with τε following, P.V. 244. 260. — with δέ, P. 644. E. 476. In A. 1502 (1521. D.) οὔτε seems clearly wrong, it being most unlikely that it should, as Well. supposes, connect the following words with the former speech of Clytæmnestra. Schütz. and Blomf. read οὐκ. Seidler thinks vv. 1502, 3. an interpolation. So Dind.

Οὐτιδανός *vile*, S.c.T. 344.

Οὔτις *no one*, P.V. 50. 468. A. 1306. C. 628. 1029. S. 590. 592. adj. *none*, P.V. 443. S.c.T. 51. 379. P. 173. 406. A. 179. 454. 1070. C. 69. (see prec.) 736. E.

304. 404. 558. 618. 636. 706. S. 6. 92. 637. — with gen. A. 385. C. 558. 1013. E. 188. 672. — οὔτι *not at all, not*, P.V. 172. S.c.T. 457. 518. A. 281. 967. 1221. C. 414. E. 591. 597. 973. S. 511. with μή, οὔτι μή S.c.T. 181. A. 1624. C. 882.

Οὔτοι *surely not*, S.c.T. 218. A. 914. 1025. 1289. C. 267. 577. 696. 841. 901. E. 48. 64. 176. 289. 841. S. 360. 505. 508. 745. 861. 870. 912.

Οὔτος *this.* οὔτοι *these, etc.* P.V. 41. 72. 227. 239. 251. 261. 265. 278. 377. 390. 498. 509. 515. 625. 628. 730. 756. 784. 787. 809. 812. 815. 828. 871. 872. 877. 917. 920. 930. 975. 994. 999. 1032. 1045. S.c.T. 27. 67. 165. 247. 404. 450. 577. 654. 1004. 1026. 1036. 1057. P. 114. 155. 161. 184. 196. 206. 220. 224. 233. 325. 505. 723. 724. 739. 774. 779. 815. A. 97. 142. 157. 246. 359. 537. 553. 571. 588. 590. 601. 659. 795. 834. 869. 918. 924. (see seq.) 928. 1044. 1277. 1281. 1293. 1303. 1343. 1377. 1393. 1412. 1504. 1565. 1593. 1600. C. 108. 111. 114. 120. 143. 173. 366. 374. 576. 706. 747. 759. 770. 831. 893. 897. 904. 921. 1027. E. 52. 110. 190. 199. 420. 429. 430. 436. 454. 558. 583. 608. 612. 613. 619. 677. 766. 856. 890. 892. S. 237. 246. 265. 273. 293. 298. 306. 405. 453. 499. 515. 517. 734. 907. 912. 918. 924. 940. 969. 984. — οὔτος in addressing, *hark ye.* οὔτος, τί ποιεῖς; S. 889. — ταύτη P.V. 189. 509. *in this manner.* — καὶ ταῦτα *and that too*, P.V. 951. E. 112. 697. 864. — with a substantive and article, P.V. 4. 357. S.c.T. 246. 591. A. 533. 1076. 1611. 1531. C. 91. 534. 894. E. 589. S. 315. — with a subst. without the article, P.V. 224. 803. 1067. S.c.T. 226. 382. 487. 561. 699. P. 121. 487. A. 564. 1224. 1231. C. 229. 372. 787. 985. E. 20. 58. 320. 431. 466. 486. 606. 654. 674. 677. 713. S. 351.

Οὔτω, οὔτως *thus, so*, P.V. 195. 289. 972. S.c.T. 404. 508. 793. 794. 1003. 1011. 1048. P. 166. 546. A. 60. 124. 601. 701. 924. (950. D.) Here Emper. in Zimmerm. Diar. by a very probable conjecture reads τοῦ μὲν οὔτως for τοῦτων μὲν οὔτως. Ib. 1262. 1353. 1361. 1419. 1584. 1592. C. 250. 362. 446. 476. 497. 545. 560. E. 100. 431. 709. 998. S. 333. 752. 955.

Οὐχί *not*, P.V. 934. 954. A. 264. S. 471. 896.

Ὄφείλιν *to owe*. ὀφείλων γε P.V. 987. *did I owe it him*.—ὀφείλεσθαι *pass. to be owing or due*. τοῦφειλόμενον πρᾶσσουσα Δίκη C. 308. aor. 2. ὤφελε *ought*. ἔμπας τις αὐτὴν ἄλλος ὤφελεν λαχεῖν P.V. 48. *some one else ought to have received it*. with εἶθε, εἶθ' ὤφελε *would that*. εἶθ' ὤφελε κάμει θανάτου κατὰ μοῖρα καλύψαι P. 879. *would that death had come upon me*.

Ὄφείλλειν *to increase or further*. S.c.T. 175.—mid. v. ἀραγμός ὀφέλλεται ib. 231. *becomes greater*.

Ὄφελος *use*. πολυδρόμου φυγᾶς ὄφελος εἶτι μοι S. 718.

Ὄφθαλμός *the eye*. ἡμεροσκόπον ὀφθαλμόν ἔξω S.c.T. 67. ὀφθαλμοὶ *the eyes*, S.c.T. 385. θεῶν ἴσον ὀφθαλμοῖς φάος P. 146. κατ' ὀφθαλμοῦς βαλεῖ C. 567. (see under βάλλειν.)—To denote that which is *most dear or precious*. ὀφθαλμόν οἴκων C. 922. *sc. Orestes*. In P. 164. (168. D.) ἀμφὶ δ' ὀφθαλμοῖς φόβος is translated by Schütz *circum oculos meos timor*; but Blomf. properly refers it to Xerxes, in the sense assigned above, as the next verse shows. See under ὄμμα. νυκτὸς ὀφθαλμός S.c.T. 372. *the brightest ornament of night*.—A certain minister of the Persian king, alluded to in P. 941. (980. D.) was called ὀφθαλμός βασιλέως, because by his aid, as Suidas says, πάντα ὁ βασιλεὺς ἐπεσκόπει. See Stanley's note on this passage.

Ὄφθαλμωρύχος *putting out the eyes* (as a punishment). ὀφθαλμωρύχοι δίκαι E. 177.

Ὄφεις *a serpent*, S.c.T. 477. C. 915. δῖπους ὄφεις S. 872. Met. *an arrow*. πτηνὸν ἀργηστήν ὄφιν E. 172. In C. 537. (544. D.) the reading of M. is οὐ φεῖσε πᾶσα σπαργάνη πλείζετο for which Turn. has ὄφεις τε πᾶσιν σπαργάνοις ὀπλίζετο. Guelf. and Rob. coincide with M. οὐφεῖσε πᾶσα σπαργάνη ὀπλίζετο Ald. About the two latter words there can be little doubt; the former part of the verse is very uncertain.

Butl. conj. οὐφεις τε παῖς ὤς. Faehse (Syll. Lect. p. 325.) thinks the reading of Turn. may be explained "*omnibus, quibus, sc. infantes involvi solent*." Pors. (Opusc. p. 211.) conj. οὐφεις ἐμοῖσι σπαργάνοις. This conjecture is adopted by Blomf. It is possible that after all ὄφεις may not be the word concealed under the corrupt reading. This is partly supported by the division of the syllables in M. οὐ φεῖσε.—On the quantity of the final syllable see κόνις.

Ὄφλεῖν (aor. 2. from pres. inus.) *to be sentenced to pay a fine*. ὀφλὼν ἀρπαγῆς καὶ κλοπῆς δίκην A. 520. *condemned to pay the penalty of rape and of theft*.

Ὄφρα *whilst*, C. 355.—ὄφρ' ἄν, with subj. *until*, E. 325.

Ὄφρὺς *an eye-brow*, C. 283. See under ὄραν.

Ὄχεῖν *to sustain*. φρουρὰν ὀχήσω P.V. 143. *I shall keep watch*.

Ὄχετεύεσθαι *pass. to be conveyed*, lit. as water by a channel, Met. as a rumour, A. 841.

Ὄχημα *a conveyance*, either a *land-carriage*, S. 180. P. 599. or a *ship*. ναυτίλων ὀχήματα P.V. 466.

Ὄχθη *the bank of a river*, S.c.T. 374. P.V. 812.

Ὄχθος *a mound or hill*, P. 459. τύμβον ἐπ' ὄχθῳ C. 4. so ὄχθος alone, *a tomb*, P. 639. 650.—*a high bank*. Ἀχερουσίους ὄχθους A. 1133. (1160. D.) Here Casaub. reads ὄχθας because ὄχθη signifies *a bank*, ὄχθος *a hill*. So Blomf. Well. however, properly observes that the radical force of both words is the same, and that each is occasionally used in the sense of the other. Cf. Dind. not. ad loc.

Ὄχλεῖν *to trouble*, P.V. 1003.

Ὄχλος *a crowd or mixed multitude*, S.c.T. 216. P. 42. 53. 917. S. 179.—Met. ὄχλον λόγων P.V. 829. *a multitude of words*.

Ὄχμάζειν *to fasten*. ὀχμάσαι P.V. 5. ὤχμασε ib. 621.

Ὄχος *a conveyance*, e. g. *a chariot*,

P.V. 135. 712. A. 1040. E. 383. — *a ship*, S. 32. Cf. ὄχημα.

Ὀχυρός *powerful or mighty*, P. 78. A. 44. of things, P. 90. Here Rob. and several MSS. have ἐχυροῖς.

Ὀψ *a voice*. ὅπα τᾶς Τηρείας ἀλόχου S. 58.

Ὀψανον *a vision or apparition*. οὗτοι μάταιον ἀνδρὸς ὄψανον πέλει C. 527. (534. D.) *Truly* (this) is no unmeaning vision of a man (and not merely of a beast), h.e. it is a man, not a beast, that is signified by the vision. So Scholef. Dind. considers ἀνδρὸς corrupt.

Ὀψέ *late, too late*, A. 1399.

Ὀψίγονος *late born, young*, S. 356.

Ὀψίκκοιτος *late seeking rest*, A. 863.

Ὀψις *a vision*, P.V. 648. A. 413. periphr. φαντασμάτων ὄψεις S.c.T. 693. ὄψις ἐνυπνίων P. 510. — *a spectacle*, P. 48. S. 562. ὄψιν ἄβυσσον S. 1044. of which no one can discover the depth. — *the sight or eyes*. ἔχων παλιντροπον ὄψιν S. 165. averting his eyes. εἰς ὄψιν μολεῖν P. 179. to come into sight. εἰς ὄψιν ἦκεις ὥνπερ ἐξηύχου πάλαι C. 213. you have attained to the sight of what you long desired to see.

Π

Πᾶ. See πῆ

Παγγαῖος name of a mountain, P. 486.

Πάγη *a snare*. καὶ πάγας ὑπερκόπους ἐπραξάμεσθα A. 796. (822. D.) but here Dind. adopts Tyrwhitt's very probable conjecture χάρπαγας.

Παγκαίνιστος *constantly renewed*, A. 934.

Παγκάκως *in the worst possible manner*, S.c.T. 534. P. 273. — παγκάκως ἔχει C. 729.

Πάγκλαυτος *most to be lamented*, S.c.T. 350. P. 808.

Παγκληρία *the whole of an inheritance*, C. 479.

Πάγκοινος *common to all*, S.c.T. 590. all in common or together. στάσις πάγκοινος ὧδ' ἐπιρροθεῖ C. 45.

Παγκρατής *all-powerful*, S.c.T. 237. E. 878. S. 796. — emblematic of supreme power. παγκρατεῖς ἔδρας P.V. 389. — *victorious*, A. 1632.

Παγκρότως *with the sound of all its oars*, S. 704.

Πάγος *a hill*, P.V. 20. 117. 130. 270. S. 186. — πάγος Ἄρειος E. 655. 660. the hill of Mars.

Πάγος *frost*, pl. A. 326.

Πάγχαλκος *made all of brass*, S.c.T. 574.

Πάγχυ *entirely, by all means*, S c.T. 623.

Πάθος *suffering*. τῷ πάθει μάθος θέντα κυρίως ἔχειν A. 170. Cf. A. 519. C. 1004. συμφορὰ πάθους P. 428. a grievous calamity. — *a disaster or suffering*, P.V. 705. S.c.T. 830. P. 250. 284. 286. A. 655. 867. 1108. 1149. 1183. C. 509. 540. 970. 1011. 1066. E. 119. 140. 474. S. 104.

Παιάν *Apollo, the healing god*, A. 144.

Παιάν *a pæan or hymn*, sung on various occasions, as the taking of a city, ἀλώσιμον παιᾶνα S.c.T. 617. the beginning of a battle, P. 385. the death of a person, etc. παιᾶνα τοῦ θανόντος C. 149. Cf. S.c.T. 851. A. 631.

Παιανίζειν *to sing a pæan*, S.c.T. 250.

Παιδεία *education*, S.c.T. 18.

Παίδειος *belonging to children*. παιδείων κρεῶν A. 1215. 1575. the flesh of children.

Παιδιά *child's play, a trifle*, P.V. 314.

Παιδνός *childish*, A. 466.

Παιδοβόρος *child-devouring*, C. 1064.

Παιδολέτωρ *child-destroying*, S.c.T. 708.

Παιδολύμης *destroying her son*. Dor. C 595.

Παιδότρωτος *inflicted as a wound by children*. παιδότρωτα πάθεια E. 473.

Παίειν *to strike or beat*. intrans. λόγοι παίουσι πρὸς κύμασιν ἄτης P.V. 887. with acc. ἔπαισαν ἄλμην P. 389. — ναῦς ἐν νηϊ χαλκῆρῃ στόλον ἔπαισε P. 401. — ἔπαισεν ἄφαντον ἔρμα A. 978. (in loc. dub.) *strikes upon*. — *to slay or give a death blow*, A. 1352. 1357. pass. S.c.T. 940. C. 182. — παίοντο for ἐπαίοντο in a narrative by an ἄγγελος P. 407. See κυκλοῦσθαι.

Παῖς *a child*. ἐκερτόμησας δῆθεν ὥς παῖδ' ὄντα με P.V. 988. Cf. P.V. 989. A. 81.383. C. 522.744.748. fem. A. 268. — *a girl*, P.V. 654. C. 366. pl. P.V. 867. E. 69. — *a son*. Θέμιδος αἰπυμήτα παῖ P.V. 18. Cf. id. 185.578. 770.775. S.c.T. 912. P. 173.185.192.207. 223.229.344.348.465.468.521.601.725. 730.737.752.759.768.820.833.836.943. A. 851.1010. C. 599.800.883. E. 144. S. 63. 162.260.301.576.869.878. — *a daughter*. ἡ Διὸς παῖς παρθένος Δίκη S.c.T. 644. Cf. A. 1391.1407. E. 6. 634. — παῖδες *children*. Τηθύος παῖδες S.c.T. 293. παῖδες Ἡφαίστου E. 13. *artificers*. See Stanl. note. Cf. P.V. 139. S.c.T. 774. P. 396.703. A. 60.319.1192. C. 189.262. 373.471.498. E. 179.981.987. S. 173.336. 382.428.469.595.799.887.906.958.965. in circumlocution, παῖδες Ἑλλήνων P. 394. — said of animals, ἀναύδων παίδων τᾶς ἀμιάντου P. 570. h.e. *fishes*. of the young of the vulture, ἐκπατίοις ἄλγεσι παίδων A. 50.

Παίονες *the Pæonians*, S. 254.

Παῖων *a healer or physician*. παιῶν τε γενοῦ τῆσδε μερίμνης A. 99. ἀλλ' οὔτι Παιῶν τῷδ' ἐπιστατεῖ λόγῳ A. 1221. (1248. D.) This is well explained by Klausen, "Pæonis mentionem rationem repetit e jussu chori utendum esse bonis verbis εὐφημεῖν. Horum enim usus non nisi tamdiu locum habet, quam in discrimine res quæpiam versatur, in quo Servatoris Apollinis auxilium adhuc speratur. Quod discrimen si in malum vertit eventum, neque a Pæone quidquam amplius expectandum, neque juvant bona verba, quæ

jam sponte vertunt in querelas δυσκελάδους, δυσφήμονες."

Παιῶν *a psalm or hymn of joy*, C. 339.

Παιῶνιος *possessing a soothing or healing power*, A. 822. S. 1052. κέλαδος οὐ παιῶνιος P. 597. *a direful sound*. πῶς ἂν ὄρκος πῆγμα γενναίως παγέν, παιῶνιον γένοιτο; A. 1172. (1198. D.) *what beneficial effect could it have?* Here ὄρκου πῆγμα must certainly be read with Auratus. The words πῆγμα γενναίως παγέν, as a mere apposition to ὄρκος, would be unmeaning. The sense is *how could an oath although sincerely taken*, etc. — καὶ παιῶνιος is a very probable anonym. conj. in A. 498. (512. D.) where κἀπαγώνιος is now read. Dind. adopts κἀναγώνιος from Spanh. or else would consider the word to come from ἐπαγώνιος, not ἀπαγώνιος.

Πάλαι *long since, a long while ago*. with past tenses, P.V. 1000. A. 573. S. 258. — with pres. σιγῶ πάλαι δύστηνος P. 282. A. 355.534.1350. C. 457. — *formerly* εἶ που πάλαι A. 506. C. 213. E. 429. τῶν πάλαι πεπραγμένων A. 1158. C. 792. τῶν πάλαι λόγων P.V. 847. *my former words*,

Παλαιγενής *born long ago, ancient*, P.V. 220.875. E. 163. — *of long standing*, S.c.T. 724. A. 1620.

Παλαιός *ancient, of old standing*, whether, of things or persons, e.g. S.c.T. 722. Cf. ib. 784. P. 17.154.607.689. A. 742.1170.1351.1459.1482. C. 733. E. 80.372.748.775. S. 262.533.1000. — *aged*, as applied to persons. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω; C. 169. Cf. S.c.T. 309. A. 72. E. 69.697.843. compar. contr. παλαιότερος *older, more ancient*, C. 639. E. 691. — τὸ παλαιόν *anciently*. θεόθεν κατὰ Μοῖρ' ἐκράτησε τὸ παλαιόν P. 103.

Παλαιόφρων *old in wisdom or feeling*, h.e. *aged*, E. 802. — *ancient*, S. 588.

Πάλαισμα *a struggle*, A. 63. E. 559. (cf. ἀτρίακτος) 746.

Παλαιστής *a wrestler or antagonist*,

P.V.922. Met. *an earnest suitor*, A. 1178. Klausen compares Soph. Phil. 371. O.T. 879.

Παλαίφατος *anciently spoken*, S.c.T. 748. A. 730.—*ancient*, S. 526.

Παλαίχθων *proper name*, S. 247. 343.

Παλαίχθων *ancient possessor or guardian of the land*, S.c.T. 100.

Παλάμη *handy-work, an artifice*, P.V. 165.—*ὀλόμεναι παλάμαις* S. 845. Here the meaning seems to be *by violent hands*, but the passage is exceedingly corrupt.

Παλαμναῖος *an assassin*, E. 426.

Πάλη *a struggle*, C. 853. Cf. ἔφεδρος.

Παλίγκοτος *of a contrary sort, disagreeable, unpleasant*. κληδόνας παλιγκότους A. 837. cf. ib. 848. *odious rumours*. Hence, *hostile*. τοῖς ἐμοῖς παλιγκότοις S. 371. *my enemies*. On the meaning of παλίγκοτος, and other compounds of πάλιν and κότος, see Elberling Obs. in Ag. p. 9. seqq. who denies that “κότος proprie est indoles,” as Blomf. (Gloss. ad S.c.T. 804.) asserts and restricts it to the sense of “ira penitus infixā et permanens.” It seems, however, impossible to conceive, if this be so, how this sense can have entirely disappeared in the words ἀλλόκοτος, νεόκοτος, and ὑπερκότως, which clearly signify only *strange, novel, excessively*: also in παλίγκοτος itself, for the word does not mean *qui iram adversus aliquem gerit*, as Elberling says, πάλιν not at all signifying *adversus aliquem*, but being used to signify *contrariety of direction*, lit. *cross-tempered, cross-grained*. Neither does it mean, as the passages quoted show, *valde iratus*, πάλιν sc. exerting an intensive force, as in παλιμμήκης, παλίσκιος, etc. It seems clear then that if κότος be not a mere termination, it must have a meaning something similar to that suggested by Blomf. On ἀλλόκοτος, see Ruhnken's note on Timæus s. v. In βαρύκοτος it is not necessary to force the meaning from κότος *anger*, the word being, as

Elberling observes, little different in signification from βαρύς. The idea of *anger* is also quite inappropriate in νεόκοτος (S.c.T. 785. P. 252.), and, lastly, in ὑπερκότως, which word occurs A. 455. τὸ ὑπερκότως κλύειν εὖ βαρύ, where ὑπερκότως κλύειν εὖ means *to enjoy an exceedingly high reputation*. It has the same meaning in Eurip. Herc. Fur. 1059. ὦ Ζεῦ, τί παῖδ' ἤχθηρας ὧδ' ὑπερκότως τὸν σόν; In A. 796. for καὶ πάγας ὑπερκότους Blomfield properly reads ὑπερκόπους, the idea ὑπερκότους being foreign to the sense, but needlessly makes the same correction (sc. ὑπερκόπως for ὑπερκότως) in A. 455.

Παλιμμήκης *very long*, lit. *as long again*, A. 189. πάλιν sometimes in composition has an intensive power, τὸ γὰρ πάλιν ἐνιαχοῦ ἐπίτασιν δηλοῖ. Hesych. Cf. prec.

Παλίμπλαγκτος *wandering backwards*, P.V. 840.

Παλίμποινα n. pl. *the price paid in return for anything*, C. 782.

Πάλιν *again or back, back again*. κέλευθον ἦν περ ἤλθες ἐγκόνει πάλιν P.V. 964. πάχνην ἔψαν ἥλιος σκεδᾷ πάλιν P.V. 25. Cf. P.V. 387. 856. P. 325. 600. A. 310. 335. 502. 587. 604. 665. 827. 993. 1334. 1569. C. 96. 674. 965. E. 35. S. 336. 834.—*afterwards, at a future time*, A. 256. E. 690.—*in a contrary manner*. μηδέ τῷ δόξῃ πάλιν S.c.T. 1031. *let no one think differently or dispute it*. See Etym. Magn. p. 648. 18.

Παλινόρτος *rising again, recurring*, A. 149. (154. D.) Here Schütz conj. παλινόρσον, which he refers to the *return of Agamemnon*. In this, however, he is wrong. μίμνει does not refer solely to Agamemnon, nor is the meaning of οἰκονόμος (as Wellauer rightly observes) confined to Clytæmnestra, but it alludes to the wrath which, from the beginning, had attached to the house of Pelops, since its first crime, the πρῶταρχος ἄτη (v. 1165.) viz. the murder of Thyestes' children. Hence the wrath of the Furies, μῆνις (cf. v. 1159. seqq.), never

ceasing (*μίμνει*), showing itself from time to time (*παλινόροτος*) in the commission of treacherous crimes (*δολία*), and which Calchas fears (if Iphigenia be sacrificed) may be exerted again in punishing Agamemnon for the murder of his child (*τεκνόνποινος*). *τεκνόνποινος* refers primarily to the murdered children of Thyestes; but prophetically also hints at the fate of Agamemnon: in the same way Clytæmnestra too is obscurely alluded to in *οικονόμος δολία*. *μίμνει* is used as it is in v. 1544. *μίμνει δέ, μίμνοντος ἐν χρόνῳ Διός, παθεῖν τὸν ἔρξαντα*. *μῆνις* is used in the same manner to denote the consequence of crime in v. 685. sc. *Ἰλίῳ δὲ κῆδος ὀρθώνυμον τελεσσίφρων μῆνις ἤλασε*.

Παλινστομεῖν to mutter against any one, S.c.T. 240.

Παλίντονος bent back. *ἐν χεροῖν παλίντονα* C. 159. *bending back in the hand*; said of long flexible lances quivering in the hand when hurled.

Παλίντροπος turned away, A. 753. S. 164.

Παλιντυχής having contrary fortune. *παλιντυχεῖ τριβᾶ βίου* A. 452. (464. D.) *a reverse of fortune*. Here Scal. conj. *παλιντυχεῖ* for the vulg. *παλιντυχή*.

Παλίρροθος ebbing and flowing, A. 184.

Πάλλαγμα concubinage, S. 292.

Παλλάς Minerva, S.c.T. 121. 483. P. 339. E. 10. 21. 79. 215. 559. 637. 724. 728. 742. 876. 955. 971. 997.

Πάλλειν to shake. pass. *πάλλεσθαι* to be agitated, C. 404. 517. S. 766. *πάλλοντ' ὅψιν ἀηθῇ* S. 562. *were agitated at the sight*.

Πάλλευκος all white, E. 332.

Πάλος a vote or lot, from its being shaken in an urn, S.c.T. 440. P. 765. A. 324. E. 712. 723. *πάλῳ λαχών* S.c.T. 55. 119. E. 32. *εἶληχεν πάλον* S.c.T. 358.

Πάμβοτος all-nourishing, S. 553.

Παμμάταιος all in vain, A. 376. (387. D.) but here Dind. rightly prefers *πᾶν μάταιον* with Musgrave.

Πάμμαχος fighting with all, redoubtable, A. 163.

Παμμήτωρ mother of all things. *παμμήτορ γῆ* P.V. 90. For examples of compounds of *μήτηρ* see Abresch An. in Æsch. p. 89. Valck. on Phœn. 1518. and Blomf. Gl. in loc. who observes that *τωρ* and not *τηρ* is the termination used in these compounds.

Παμμιγής mingled all together, P. 261.

Πάμμικτος id. P. 52. 870.

Παμπήδην altogether, utterly, P. 715.

Παμπησία (*πέπαμαι*) the whole of a possession, S.c.T. 799.

Πάμπρεπτος very conspicuous, A. 117.

Παμπρόσθη † A. 696. (714. D.) This word is corrupt. Heath conj. *πάμπροσθεν*. Schütz *παμπήδην*. Blomf. *πάμπροσθ' ἢ* sc. *ἀνατλάσα*. Hermann's conjecture is the most likely, *πάμπροσθ' ἢ*, which is very suitable before the repeated word *πολύθρηνον*. This will be clearer still if we consider *πολύθρηνον* in both cases to refer to *αἰῶνα*, sc. *μέγα που στένει κ.τ.λ. πολύθρηνον πάμπροσθ', ἢ πολύθρηνον αἰῶνα κ.τ.λ.*

Παμφαής all bright, P. 604.

Πάμφθαρτος all-destructive, C. 294.

Πάμφορος all-producing, P. 610.

Πάμφυλοι the Pamphylians, S. 547.

Πάν Pan, P. 441. A. 56.

Πανάθλιος all-miserable, S.c.T. 953. C. 422. 684.

Παναίολος all-various, P. 627.

Παναίτιος entirely the author of anything, A. 1465. E. 191.

Παναληθής all too true, S.c.T. 704.

Παναληθῶς with perfect truth, S. 80. in loc. corr.

Παναλκής all-powerful, S.c.T. 150.

Πανάλωτος seizing everything, A. 352. See *ναρθηκοπλήρωτος*.

Πανάρκετος all-prevailing, ever-enduring. *παναρκέτας νόσου* C. 67. (69. D.) in loc. corr. Schol. *τῆς εἰς πάντα τὸν χρόνον ἀρκούσης αὐτῷ*.

Πανδημεί with the whole force or people, S.c.T. 273. E. 991. See *ἀμοχθεί*.

Πανδημιά id. S. 602.

Πάνδικος most just, S.c.T. 155.

Πανδίκως *most justly*, S.c.T. 652. C. 239. 670. E. 771. S. 414.

Πανδοκεῖν *to undertake the whole of a thing*, S.c.T. 18.

Πάνδοκος *receiving all*, S.c.T. 841. C. 651.

Πάνδυρτος *very mournful*, P. 903. 906. So Blomf. for vulg. πανόδυρτον, which violates the metre.

Πανεργέτης *effecting all things*. gen. Dor. πανεργέτα A. 1465.

Πανήγυρις *an assembly or company*, S.c.T. 202. ἐν πανηγύρει A. 819.

Πανήμερος *through the day*, P.V. 1026. (1024. D.) Cf. Blomf. Gloss. who shews that the word means *through the day*, rather than *daily*, as some translate it. So Schol. διὰ πάσης τῆς ἡμέρας.

Πάννυχος *throughout the night*, P. 374.

Πανόδυρτος. See πάνδυρτος.

Πανοιζύς *most wretched*, C. 48. Lo-beck Paralip. p. 251. shews that this word should be written πάνοιζυς.

Πανοίμοι *alas! alas!* C. 862.

Πάνολβος *completely blessed*, S. 577.

Πανομίλει *with the whole force or multitude*, S.c.T. 278. See ἀμοχθεί.

Πάνοπλος *full-armed*, S.c.T. 59.

Πανόπτης *all-seeing*, P.V. 91. E. 997. S. 300.

Πανός *a torch*, A. 275.

Πανουργία *wickedness*. abstr. for concr. πανουργία τινὶ πλοῖον ξυνεισβάς S.c.T. 585. *with wicked persons*.

Πανοῦργος *ready for any act of daring, wicked*, C. 378.

Πανσέληνος fem. *the full moon*, S.c.T. 371. The fem. is probably used because σελήνη is feminine, and this is included in the compound ἡ πανσέληνος. Or, because ἡ πανσέληνος ὥρα means *the time of full moon*, the expression may have come to be used, with an ellipsis of ὥρα, for the full moon itself.

Πάνσοφος *most wise*, S. 315.

Παντᾶ Dor. for πάντη *everywhere*, E. 925. S. 82.

Παντάλας *most wretched*, P. 629.

Πανταρκής *all-sufficient, ready at all points*, P. 841.

Πανταχῇ *in every way or respect*, P.V. 198. P. 221. πράξας ἐν σοὶ πανταχῇ τὰδ' αἰνέσω E. 447. *in whatever way I may fare by your means I shall be content*.

Παντελής *all-accomplishing*, S.c.T. 111. C. 959. — *complete*, C. 553. — *of full authority*, S. 596.

Παντελῶς *completely, throughout*, P.V. 438. 913.

Παντευχία *full armour*, S.c.T. 31.

Πάντεχνος *aiding all arts*, P.V. 7.

Παντοδαπός *of every kind*, S.c.T. 339.

Πάντοθεν *from every side, on all accounts*, A. 1343.

Πάντολμος *all-daring*, S.c.T. 653. C. 423. 589.

Παντομῖσής *all-hateful*, E. 613.

Παντόπτης *all-seeing*, S. 131.

Παντόσεμνος *all-reverend*, E. 607.

Παντότολμος *all-daring*, A. 1210. — τὸ παντότολμον A. 214. *an act of outrageous daring*.

Παντόφυρτος *collected from all sides*. τὰ πολλὰ παντόφυρτ' ** ἄνευ δίκας E. 524. (554. D.) Here the verse is defective by two syllables, nor is the sense complete. Pauw conj. παντόφυρτ' ἄγοντ'. So Herm. Schütz, Dind. Wellauer from the Ald. reading παντόφυρτον conj. παντόφυρτον ὄντ'. If this be correct παντόφυρτον will have an active signification, sc. *gathering from all sides*, and govern the acc. τὰ πολλὰ. It seems very improbable, however, that παντόφυρτος can have this meaning. If no verb is lost, and παντόφυρτα is to be taken with reference to τὰ πολλὰ, it will be necessary to translate καθήσειν with Butler as governing the acc. See καθιέναι.

Πάντρομος *very timid*. So M. in S.c.T. 276. See πάντροφος.

Πάντροπος *entirely routed*. παντρόπω φυγᾶ S.c.T. 936. *a complete rout*.

Πάντροφος *nursing with all care*, S.c.T. 276. but the reading of M. πάντρομος (above which, however, πάντροφος is written) is adopted by Casaub. Schütz, Blomf. Dind.

Πάντως *by all means*, P.V. 16. S.c.T. 112. *surely, at any rate*, P.V. 333. 949. 1055. — joined with ἄλλως τε καί. ἄλλως τε πάντως καὶ κασιγνήταις πατρός P.V. 639. i.e. *both on all other accounts, and also as being*, h. e. *especially as being*. Cf. P. 675. E. 696. and see Herm. on Vig. 620.

Πάνυ *verily, surely*, P. 880. — with a superlative force. τὰς πάνυ πολλὰς ψυχὰς A. 1431. πάνυ φύστις μυριάς ἀνδρῶν C. 848.

Πανώλεθρος *utterly destroyed*, S.c.T. 70. 916. A. 521. C. 922. E. 522. — *utterly destroying*, P. 554. S. 409.

Πανώλης *utterly destroyed*, S.c.T. 534. P. 718. S. 96.

Πάνωρος *brought forth at all seasons*, S. 672.

Παπαῖ *paræ! aha! alas!* P. 988. A. 1085. 1229. E. 252.

Παπταίνειν *to look about one, to beware*, P.V. 334. 1036.

Παρά 1. with gen. *from the side of*, P. 380. 898. παρ' ἀσπίδος S.c.T. 606. *from the left side*. See ἀσπίς. — *from*, denoting that from which anything proceeds, or is derived, P.V. 637. 702. 990. A. 256. 304. 832. 891. 1016. C. 87. 88. 169. 397. E. 818. S. 196. 1059. elliptically, ταῦτα μούστιν εὐσεβῇ θεῶν πάρα; C. 120. sc. αἰτεῖσθαι. — γαμῶν ἄκουσαν ἄκοντος πάρα S. 224. *taking from a parent a daughter in marriage against his will*. See γαμεῖν. — 2. with dat. *with, or in the hands of*, P.V. 186. *amongst, with*, C. 477. E. 911. *near, by*, S.c.T. 374. E. 220. S. 239. 283. — 3. with accus. *at, near*, P.V. 529. 812. P. 295. A. 497. C. 361. *with motion towards*, A. 173. *beside*, S. 548. παρ' αὐτά A. 719. *in like manner* (see παραντά). — παρ' οὐδὲν ἔθεντο A. 221. *made of no account*. παρ' οὐδέν E. 204. 809. *as a thing of nought, as nought*. κρατεῖται πως τὸ θεῖον παρὰ τὸ μὴ ὑπουργεῖν κακοῖς C. 912. (958.D.) *the Deity is circumscribed in so far that He cannot support the base*, παρὰ denoting the *measure* of what is stated. The verse, however, is probably corrupt. κρατεῖ δέ πως Port. Stanl. — *contrary to*, A.

870. 905. 1015. E. 164. S. 74. 449. — πάρα is also used for πάρεστι S.c.T. 338. P. 163. 609. A. 1025. E. 385. 406. S. 987. for πάρεισι E. 31. — for πάρεστι *impers.* P.V. 54. 762. S.c.T. 796. P. 279. 463. A. 1585. 1654. C. 955.

Παραβαίνειν *to transgress*. δίκην παραβάντες A. 763. παρβαίνουσι for παραβαίνουσι E. 738. παραβᾶσι A. 59. *to the transgressors*.

Παραγγέλλειν *to deliver a message*. P. 461. A. 307. Met. σέλας παραγγέλλασα ib. 280. *transmitting the beacon fire*. Cf. ib. 285.

Παράγγελμα *a message*, A. 467.

Παράγειν *to lead aside, to ensnare*, P. 98.

Παραγίγνεσθαι *to be present*, E. 309.

Παραθέλγειν *to soothe*. παραθέλξει A. 71. sc. τις, alluding to Agamemnon. See ἱερόν.

Παραίβασία (for παραβασία) *transgression*, S.c.T. 725.

Παραινεῖν *to advise*, P.V. 307. P. 264. C. 890. παρήνεσα P. 220. *I advise*.

Παραίνεσις *advice*, E. 677.

Παραιτεῖσθαι *to entreat*, C. 774. with acc. of person, S. 516.

Παραίτιος *a partial cause, a cause with others*, C. 897.

Παρακαλεῖν *to exhort, call upon*. P. 372.

Παρακλίνειν [ἰ] *to turn aside*, sc. *from the right way*. παρακλίνουσ' ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς A. 724. (745.D.) This is correctly explained by Heath, *ab iis quæ primo aspectu promittebat deflectens et in pejus mutata*. It is less properly connected by some with the preceding words, in the sense of *looking askance with the eyes*. In this case the stop must be placed after παρακλίνουσ'. So Blomfield. The former way is adopted by Dind. Well. Klaus.

Παρακοπή *madness*, Dor. A. 216. E. 317. 326.

Παράκοπος *maddened*, P.V. 582.

Παράκτιος *by the shore*, P.V. 838.

Παράλιος *by the sea-side*, P.V. 573.

Παραλλαγή *a succession*, A. 476.

Παραλλάσσειν *to slip away, to vanish*, A. 412.

Παραμελεῖν *to neglect*, pass. perf. παρημελῆσθαι *to be neglected*, S.c.T. 684. E. 290.

Παράμουσος *inharmonious*, C. 460.

Παραμυθεῖσθαι *to advise*, P.V. 1065.

Παραμυκᾶσθαι *to roar near any one*, P.V. 1084.

Παρανικᾶν *to gain an evil victory*. ξυζύγους ὁμανλίας ἀπέρωτος ἔρως παρανικᾶ C. 592. *unhallowed love wickedly destroys conjugal harmony*.

Παράνοια *frenzy, folly*, S.c.T. 738.

Παράνους *foolish*, A. 1430.

Παραπαίειν *to be mad or rave*, P.V. 1058.

Παραπατᾶν *to deceive*. παρηπάτησας E. 698.

Παράρρῦσις (παρὰ and ῥύω) *a fence or covering of skins or other material drawn over the sides of a vessel to protect it from injury*. παραρρύσεις νεώς S. 696.

Παράσημος *falsely stamped, counterfeit*. παράσημον αἶνῳ A. 755. *bearing the false stamp of human applause*.

Παρασκευάζεσθαι mid. v. *to prepare oneself*, A. 344. *to prepare for oneself*, P.V. 922. pass. παρεσκευασμένος *ready, prepared*, E. 1030. S. 422. A. 1396. (see ἀπειλεῖν.)

Παρασκηνοῦν *to place upon as a covering*. φᾶρος παρεσκήνωσε E. 604. *threw around him a cloak*. Butler says that the metaphor is taken from the hangings of the theatre, which covered the scene as robes do a man, and that in the preposition παρὰ lies the idea of craft and wickedness. This latter remark is superfluous.

Παρασκοπεῖν *to look beside, to overlook or neglect*. ἦ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν A. 1225. (1252. D.) Here the meaning clearly is, *surely then you quite failed to comprehend* (lit. you overlooked) *my oracular sayings*, hence the particle ἂν is not only unmeaning, but absolutely incorrect. Moreover, even supposing that the genitive were correct after παρεσκόπεις, which is very doubtful,

the verse as it thus stands violates the rule observed (certainly, for the most part) by tragic writers, not to make the third and fourth feet contained by a single word. Hence Porson, who lays down this canon (Suppl. to Præf. to Hec. p. 25.), suggests ἦ κάρτα χρησμῶν ἄρ' ἐμῶν παρεσκόπεις. This is objected to by Well. and Herm. who prefer Heath's conj. ἦ κάρτ' ἄγαν, conceiving Porson's canon to be without sufficient foundation. Dind. prefers Musgrave's conj. ὄρον for ἄρ' ἂν, but arranges the verse thus, ἦ κάρτα χρησμῶν ὄρον ἐμῶν παρεσκόπεις. Canter for ἄρ' ἂν conj. ἰράν, but this is very improbable.

Παρασταδόν *standing by*, C. 977.

Παραστατεῖν *to stand by, be present*, S.c.T. 651. A. 14. 851. 1049. 1174.

Παραστάτης *a comrade*, P. 918.

Παραστείχειν *to walk past*, C. 561.

Παρασύρειν [ῡ] *to bring forward, to utter*. παρέσυρας ἔπος P.V. 1067.

Παραντά A. 719. (737. D.) This is by some translated, *in like manner*, referring to the preceding allegory. Others translate it, *at the beginning, in the first instance*, as opposed to v. 724. So Schütz. Hesych. has παραντά. παραχρῆμα. Scholefield compares Dem. Mid. 35. παρ' αὐτὰ τὰδικήματα. Cf. Lobeck on Phryn. p. 47. The former explanation is the best, there being nothing sufficiently definite to which to refer παρ' αὐτὰ in the latter sense. Cf. παρά.

Παραντίκα *immediately*, S. 748.

Παραφορά *wandering of intellect*, E. 317. 326.

Παραφρονεῖν *to be stupefied or bewildered*, S.c.T. 788.

Παρβαίνειν see παραβαίνειν.

Παρβάτης (for παραβάτης) *a transgressor*, E. 523.

Παρβατός (for παραβατός) *not to be surmounted or transgressed*. οὐ παρβατός S. 1034.

Παρειά *a cheek*, P.V. 399. S. 68.

Παρεῖναι *to be present, to be forthcoming*. πάρεστε C. 83. πάρεστι C. 209.

657. E 634. *πάρεστι σῖγα* A. 400. *he stands by in silence.* (in loc. dub.) *πάρεστιν ἔργον ὡς ἔπος* S. 593. *there is act as well as word.* *παρεῖσι* A. 410. S. 1022. imperf. *παρῇ* C. 516. (on this form see Herm. Præf. Soph. Œd. Tyr. p. xii.) *παρῇν* S. c. T. 644. P. 869. E. 764. fut. *οὐκ, εἰ πάρεσταί γ'.* A. 1222. (1249. D.) *no, if indeed it shall be realised or come to pass.* Here Schütz conj. *εἵπερ ἔσται γ'.* So Blomf. Dind. *παρῇ* C. 981. — *παρεῖναι τινι* to have, to enjoy, to feel. *σχολῇ πλείων ἢ θέλω πάρεστί μοι* P. V. 820. Cf. P. 231. 383. 406. C. 89. *παρών* present. *ἐνδημος παρών* C. 563. *being in the town.* Cf. P. V. 26. 47. 98. 271. 314. 321. 375. 392. 469. 973 1002. P. 258. 322. 811. 829. A. 1213. C. 688. (see *καλός*) 839. 1009. (Here Rob. reads *παρόν*, which is probably correct. *παρών* certainly seems extremely weak. See under *αἰνῶ*.) E. 406. 826. (see *μόλις*) — *πάρεστιν* it is for us, it is ours, yours, etc. e. g. *ὁρᾶν πάρεστι* A. 1327. *one may see it.* Cf. S. c. T. 905. P. 712. 1006. A. 359. C. 251. 414. 971. E. 153. 251, 879. S. 939. 941. *παρῇν* P. 393. — *πάρα* is sometimes used for *πάρεστι*. In the sense of *is present*. S. c. T. 338 P. 183. 609. A. 1025. E. 385. 406. S. 987. in the sense of *it is ours, yours, etc.* P. V. 54. 762. S. c. T. 796. P. 279. 463. A. 953. 1585. 1654. Cf. *παρά*.

Παρεπειῖν aor. 2. to persuade, P. V. 131.

Παρεκβαίνειν to violate or transgress. *παρεκβάντες* C. 636. Here Stanl. conj. *παρεκβάντος*. Otherwise *παρεκβάντες* must be taken as the nom. absol.

Παρεξίεναι to transgress, overreach, *παρεξίασι* P. V. 551.

Παρέρχεσθαι to pass by, S. c. T. 750. *παρελθών* S. 982. to enter or come in. *ἔσω παρελθών* C. 836.

Πάρεννος sleeping beside, S. c. T. 995.

Παρέχειν to present, P. 20. 206. A. 1575. — to cause, P. 314. 320. A. 550. E. 915. The passage in A. 1493. (1512. D.) *ὅποι δὲ καὶ προβαίνων πάχνα* (so Herm.) *κουροβόρῳ παρέξει*, is very obscure. Butler proposes to alter

δὲ καί, which is without meaning, into *δίκην*. This being changed into the Doric *δίκαν*, will, without further alteration, afford a very tolerable sense. This Scholefield adopts, and translates, "*quo quum processe-rit, pœnas solvet, vel faciet ut solvantur pœnæ, ob concretum rorem sanguinis liberorum voratorum,*" h. e. to which point advancing, he will cause satisfaction to be made for the blood of the murdered children of Thyestes.

Παρηβᾶν (?) to pass the vigour of life, to decline in strength. The word appears in A. 956. seqq. (983. D. seqq.) *χρόνος δ' ἐπεὶ πρυμνησίων ξυνεμβόλοις ψαμμίας ἀκάτας παρήβησεν, εὖθ' ὑπ' Ἴλιον ὄρτο ναυβάτας στρατός*, which is evidently corrupt. The word *ξυνεμβόλοις* is unknown. Schneider in his Lex. corr. *ξυνεμβολαῖς*, which occurs also in P. 388. Casaubon conj. *ξὺν ἐμβολαῖς*. The form *ἀκάτη* for *ἀκατος* does not exist, though Klausen endeavours to defend it. Cf. *ἀκάτη*. Hence some conj. *ἀκάτους* or *ἀκάτου*. But the expression *ψαμμίας*, as referred to a vessel, is certainly very awkward; and probably *ἀκάτας* is nothing more than a corruption from *ἀκτή*. Thus Blomf. suggests *ψαμμιαίς ἀκταῖς*, which is, perhaps, the best correction proposed, if we may consider it as the dative governed by the preposition *ἐν* in *ξυνεμβολαῖς*. For *παρήβησε* Heath conj. *παρῇψε*, as from *παράπτειν* to fasten, a word without authority, though adopted by Schütz. We may observe, however, that *παρήβησε* would scarcely have been substituted by an error for the simpler word *παρῇψε*. Moreover, this does not accord with the meaning of the passage. The apprehension felt by the chorus does not arise from the length of time elapsed since the army arrived at Troy, their safe return being now a matter of certainty. Hence the words *χρόνος ἐπεὶ ψαμμίας ἀκάτας παρῇψε* would become unmeaning. The same objection lies against joining *στρατός*

with *παρήβησε* in the sense of *when it grew old*: and likewise against Blomfield's conj. *ἐπεὶ πρυμνησίων ξυνεμβολαὶ παρήβησαν*. It may be suggested, if *παρήβησε* be not corrupt, which appears most probably the case, to make *θράσος* its subject, understood from v. 955. and take it in the metaphorical sense of *since my confidence decayed, declined*. Cf. a somewhat similar use of *ἡβᾶν* in A. 570. The Chorus, in the beginning, expresses the loss of confidence which it feels; it then proceeds to say, that this confidence had failed ever since the time when the Grecian army arrived under Troy. Translate, *it is long since when, at the throwing out of the cables on the sandy shore, (my confidence) passed away, when the army came under Troy*. The words *εὖθ' ὑπ' Ἴλιον ὤρτο ναυβάτας στρατὸς* may be considered as an epexegetis of the words *πρυμνησίων ξυνεμβολαῖς ψαμμίαις ἀκταῖς*.

Παρηγορεῖν to admonish, P.V. 649. 1003.—to console, P. 522.—to propitiate, E. 483.

Παρηγορία a soothing. *χρίσματος ἀγνοῦ παρηγορίαις* A. 95. metaphorically referring to the comfort experienced from the sight of the lamp, thus trimmed with oil in honour of the king's return.

Παρηΐς the cheek, S.c.T. 516. C. 24.

Πάρηξις a putting ashore, A. 542.

Παρήγορος extended, stretched out, P.V. 363. Prop. applied to a horse who is harnessed to another to run alongside of him in a chariot. Dind. more correctly writes the word *παράορος* from M.

Παρθένειος of a virgin, A. 221.

Παρθενεύεσθαι to be a virgin, P.V. 651.

Παρθενία virginity, P.V. 900.

Παρθένιος belonging to a virgin, A. 208.

Παρθενοπαῖος proper name, S.c.T. 529. See under *Ἰππομέδων*.

Παρθένος a virgin, P.V. 414. 590. 611. S.c.T. 106. 155. 518. 644. E. 953. S.

475. 981.—as an adjective, *παρθένον πηγῆς* P. 605. *the pure or virgin fountain*. Cf. *παρθένον ψυχὴν ἔχων* Eur. Hipp. 1005. with Valckenaer's note.

Παρθενοσφάγος slaying a virgin, *παρθενοσφάγοισιν ῥέεθροις* A. 202. *shed in the slaying of a virgin*.

Παρθενών a virgin's chamber, P.V. 649.

Πάρθος proper name, P. 946.

Παριέναι to omit, neglect. *παρήκε* A. 282. *παρεῖς* C. 912. *παρέντι* 1028. pass. *παρειμένων* P.V. 821.—to permit, concede. *κράτος πάρες ἐμοί* A. 917.

Πάρις Paris, P. 695. 1128. A. 388 518.

Παρίστασθαι mid. v. to stand by. *παρίσταται* S.c.T. 469. P. 193. *παρασταίη* S.c.T. 213. *παρεστώς* E. 65.—*παρέστηκε* the opportunity is presented, it is in one's power. Dor. *νῦν ὅτε σοι παρέστακε* S.c.T. 689. *τὰ παρεστῶτα* the things which present themselves. *κράτιστα τῶν παρεστῶτων* P.V. 215. *τὰ λῶστα τῶν παρεστῶτων* A. 1023. *the best plan which present circumstances allowed*.

Παρνάσιος Parnassian, C. 941. *Παρνάσσιος* MSS. Edd. See seqq.

Παρνησίς fem. of Parnassus, C. 556. *Παρνήσσιδα* codd. edd. Blomf. writes *Παρνασίς*. So Dind. and *Παρνασοῦ* in E. 11. conceiving the Doric form to have been preferred by the tragic writers. The word should be written only with one σ. The form σσ is later.

Παρνασός Parnassus, E. 11. *Παρνησσοῦ* vulg. *Παρνησοῦ* M. Rob. See prec.

Πάροιθεν before, formerly, P. 463. 600. A. 176. 1345. *τῆς πάροιθεν εὐφρόνης* P. 176. *last night*.—with gen. *πάροιθεν ἐξευρεῖν ἐμοῦ* P.V. 501.—in front. *πάροιθεν πρῶρας δριμύς ἦται καρδίας θυμός* C. 385.

Πάροικος adjacent, P. 850.

Παροιμία a proverb, A. 255.

Παροίχεσθαι to be gone by, A. 553.—to pass by, to miss, h.e. to decline, to refuse to have to do with, with gen. S. 447.—to swoon or faint. *παροίχομαι δείματι* S. 719.

Πάρορνις *inauspicious*. παρόρνιθας πόρους E.740. cf. Pind. Nem. ix. 18. αἰσιᾶν οὐ κατ' ὀρνίχων ὁδόν. and Hor. Od. i. 15. 5. *Mala ducis avi domum*.

Πάρος *Paros*, P.859.

Πάρος *before*, S.c.T.406. C.368. (in loc. dub.) S.368.914.—θεοῖς τοῖς πάρος P.V.404. *the former gods*, τοῦ πάρος λελεγμένον S.c.T.406.

Παρουσία *presence*, P.175. δικαίων ὁμμάτων παρουσία C.660. *the presence of honest looks*.

Παροψώνημα *a side dish, an appendage to a feast*. Met. *an accession to anything*, A.1422. Cf. ἄνθος and χλιδή.

Παρώνυμος *called from some one*. τὸ Φοίβης ὄνομ' ἔχει παρώνυμον E.8. *the name of Phæbe slightly varied*, i.e. the name *Phæbus*, derived from *Phæbe*.

Πᾶς without a substantive, *every one*. e.g. πᾶς ἐν μετοίκῳ γλῶσσαν εὐτυκον φέρει S.972. Cf. C.168. more commonly with τις, πᾶς τις. e.g. ἐπιστενάχειν πᾶς τις ἔτοιμος A.765. Cf. ib. 1178. 1636. S.484. 950. 982.—πᾶν *everything, anything*, e.g. πᾶν ὅπερ προσχρῆζετε, πεύσεσθε P.V.644. Cf. P.V.612. P.789. A.756. 1556. παντὸς εἵνεκα S.185. *on every account*.—τὸ πᾶν *the whole thing*. e.g. ὥς μάθητε διὰ τέλους τὸ πᾶν P.V.273. Cf. ib. 630. C.328. 428. τοῦ παντὸς ἐλλείπω P.V.963. *I am wholly destitute of it*. Cf. ib. 1008. τὸ πᾶν *everything* (considered as a whole idea). ἅτερ γνώμης τὸ πᾶν ἔπρασσον P.V.454. Cf. C.428. 963. S.674.—τὸ πᾶν *adverbially, at all, altogether*. οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν P.V.215. τεύζεται φρενῶν τὸ πᾶν A.168. Cf. ib. 417. 1140. E.154. S.762.—οὐ τὸ πᾶν *not at all*, A.965.—ἐς τὸ πᾶν *altogether, entirely*. ἐς τὸ πᾶν ἔτητύμως A.668. E.52. 191.—*for ever*. εἰς τὸ πᾶν ἀείξενον C.673. Cf. ib. 927. E.83. 281. 379. 510. 851. 996. εἰς τὸ πᾶν χρόνου *id.* E.640.—διὰ παντός *throughout*, P.V.283. E.932. *through all time*, C.849.—πάντες *all, every body*. ἴτε πάντες S.c.T.105. Cf. P.V.1093. S.c.T.31. 852. 985. 991. P.150. 363. 390. 937. C.

243. E.386. 508. 949. S.364. (see ἀστός) 932.—πάντα *all things*, P.V.331. 448. 503. 524. 620. 823. 937. 983. 996. P.225. 254. 274. 387. 397. 544. 592. 595. 685. 820. 845. 916. 941. A.159. 595. 869. 904. 1015. 1613. C.264. 293. 481. 979. E.110. 246. 265. 376. 420. 707. 729. S.273. 299. 306.—τὰ πάντα *all things*, as πεύσει τὰ πάντα C.125. Cf. ib. 513. E.393.—ἐς τὰ πάντα *in all respects*, P.V.738.—With a substantive without the article, *every, all*. πᾶν τετόξευται βέλος E.646. Cf. P.V.111. 1035. S.c.T.283. P.370. 414. C.776. E.240. 478. 503. 853. 922. S.139. 370.—without the article, *the whole*, περὶ πασῶν χθόνα P.V.138. Cf. P.V.193. 671. S.c.T.236. P.12. 56. 61. 74. 124. 230. 242. 250. 251. 265. 270. 286. 375. 379. 408. 450. 458. 485. 508. 657. 664. 699. 702. 704. 715. 716. 749. 757. 784. A.225. 328. 408. 514. 568. 585. 1077. 1591. C.258. 961. 1011. 1014. 1042. E.183. 542. 979. S.251. 420. 435. 598.—with the article before the noun, adj. etc. *every*. πᾶν τὸ προσέρπον P.V.127. τὸ δεινὸν πᾶν E.688.—with the same construction, *the whole*, πᾶν τὸ Λαῖου γένος S.c.T.673. Cf. A.1384. S.702.—preceded by the article, *the whole*, τὸ πᾶν πορείας ἥδε τέρμ' ἀκήκοε P.V.825. ὁ πᾶς ἀριθμός P.331. Cf. P.V.233. P.345. 392. 575. C.634. *every*. τὸ πᾶν μῆχαρ οὐριος Ζεύς S.589.—πάντες without the article, *all, every*. πᾶσι θεοῖς P.V.120. Cf. ib. 504. 658. 1088. S.c.T.907. 910. P.215. 355. 383. 402. 695. 729. 735. 755. A.88. 127. 140. 1183. 1305. C.70. 537. 1036. E.471. S.219. 479. 942.—with the article preceding the substantive, πάντα τὰ μέλλοντα P.V.101. Cf. P.168. E.890. 969. A.500.—with the article preceding πάντες, e.g. τῶν πάντων πόνων P.V.751. Cf. id. 843. 977.—πάντα *abs.* P.820. (834.D.) *in every part*. See Wunderlich p.156. Here Cant. conj. παντὶ sc. σώματι. So Dind.—πιστὸν πάντα P.941. *faithful in every respect*.

Πάσασθαι (aor. 1. from πάομαι *inus.*) *to possess or have*. fut. πάσεται E.169. (see ἐκεῖνος) perf. pass. πεπαμένος *having*, A.809. C.189.

Πασσαλεύειν *to fix with nails*, P.V. 56.65. A. 565.

Πασσαλευτός *fixed with nails*, P.V. 113.

Πάσχειν *to suffer*, P.V. 92.238.617. 1069.1095. S.c.T. 141. P. 800. A. 1508. S. 886. fut. πείσομαι S.c.T. 245. S. 758. aor. 2. ἐπάθομεν A. 241. E. 139. παθόντος S. 381. with omission of aug. πάθομεν C. 413. πάθον E. 758. imp. πάθε C. 918. conj. πάθωμεν S. 984. τί πάθω; S.c.T. 1049. *what must become of me?* See Passow's Lex. on this phrase.—παθεῖν P.V. 609.628. P. 793. A. 1144. 1545.1643. C. 311. E. 801.832. παθοῦσα E. 100. p. m. πέπονθα P.V. 158. 470. παθοῦσι A. 241. παθόν S.c.T. 970.—εὖ πάσχειν *to be treated well*. παθόντες εὖ P.V. 978. εὖ πάσχουσιν E. 830. κακῶς πάσχειν *to be treated ill*, P.V. 753.761.1043. S.c.T. 1040.

Πάταγος *a clatter or noise*, S.c.T. 99. 221.

Πατεῖν *to tread or walk*, A. 1271. C. 721.—*to tread under foot*. πορφύρας πατῶν A. 931.—Met. *to violate*, A. 363. 1166. λὰξ πατεῖν *to spurn*, E. 100. πέδον πατεῖν A. 1330. *id.* Both expressions are united, C. 633. (643.D.) where ἐστὶ seems understood with πατούμενον. Blomf. correctly explains it οὐκ ἡμέλῃται sc. ὑπὸ τῆς Δίκης.

Πατήρ *a father*, e. g. P. 193. A. 223. 1195. 1565. 1572. C. 95.162.978. E. 488. 568.619. 633.687. S. 11. 511. πατρός P.V. 140. 529. 595. 639. 656. 770. 912. S.c.T. 70.461. 637. 677. 705.801.868.880. 927. 1023. A. 235. 236. 1068. 1141. 1254. 1258. C. 19.90. 104. 106. 178. 198. 233. 235. 245. 254. 262. 271. 291. 298.429.533. 565.815.816.892.902.905.912.914. E. 89. 194. 442.593.610.624. 708. S. 314. 692.767.970.990. πατρί P.V. 659. S.c.T. 995. P. 601. A. 872. 1573. 1587. C. 4.14. 86.751.972.975.1047. S. 174. πατέρα A. 1538. 1566. C. 128. 238. 482. E. 433.572. 611. S. 314. 514. πάτερ P. 653. 658. A. 1278. C. 137. 141. 313. 329. 342. 349. 449. 472. 474. 484. 486. 488. 493. 772. E. 47. S. 201. 475. 715. 719. 729. 737. 792. 863. 993. πατέρων C. 326. 852.—Πατήρ is applied peculiarly to Jupiter, as the

parent or chief of gods, men, etc. Cf. P.V. 4.17.40.53.949.951.986.1020. S.c.T. 111.494. E. 19.588.590.687.956. S. 131.587.

Πατησμός *a treading under foot*, A. 937.

Πάτρα *a country*, P.V. 668. P. 182. 760.

Πατραδέλφεια *cousinship*, (so Pauw for vulg. πατραδελφίαν) abstr. for concr. *cousins*. πατραδέλφειαν τήνδ' S. 39.

Πάτριος *belonging to one's country*. πάτριον ποτόν A. 1129. In P. 896. πατρία violates the metre. πατρώα Blomf. So Pass. Lachm.

Πατρίς *a country*, P. 395. πατρίς γαῖα S.c.T. 567.

Πατρόθεν *proceeding from a father*, *a father's*. πατρόθεν εὐκταία φάτις S.c.T. 823. πατρόθεν ἀλάστωρ A. 1488.

Πατροκτονεῖν *to slay a father*, C. 896.

Πατροκτόνος *a parricide*, S.c.T. 733.—*parricidal*, C. 968. 1010. 1024.

Πατροστερής *deprived of a father*, C. 251.

Πατροφόνος *parricidal*, S.c.T. 765.

Πατρώϊος *belonging to or concerning a father*, C. 437. 438. Cf. πατῶος.

Πατρωνύμιος *named from the father*, P. 142. (146.D.) Ξέρξης βασιλεὺς | Δαρειογενής, | τὸ πατρωνύμιον γένος ἀμέτερον. In this passage, if πατρωνύμιος be genuine, it refers to the adjective Δαρειογενής as applied to Xerxes. The Schol. explains it ὁ κατὰ πατέρα συγγενής ἡμῖν, τοῦτ' ἐστίν, ὁ ἐκ προγόνων ἰθαγενής. Blomfield, conceiving the form πατρωνύμιος to be barbarous, conj. τὸ πατρώνυμον ὦν, but afterwards τό τε Περσονόμον. Schütz supposes that the word has been introduced from an observation of a grammarian who had written πατρωνυμικὸν opposite Δαρειογενής, and that the true reading is therefore Δαρειογενής, γένος ἀμέτερον h. e. *Dariū filius idemque* (ut Persa) *nobis cognatus*. The objection of Blomf. that Δαρειογενής is not strictly speaking a patronymic, is,

perhaps, not of much weight. Butler considers the whole sentence from Δαρειογενῆς to ἀμέτερον spurious. Dind. compares with πατρωνύμιος the adjectives παρωνύμιος and ἐπωνύμιος.

Πατρῶος (contr. from πατρώιος) of a father, belonging to a father, P.V. 228. S.c.T. 630. 693. 858. P. 742. A. 203. 522. 1654. C. 124. (see ὄμμα) 282. 480. 728. — *belonging to one's fathers, ancestral.* πόλιν πατρώαν S.c.T. 564. Cf. ib. 650. 894. 1001. P. 896. (cf. πάτριος) A. 489. 526. 1571. C. 75. E. 725. — πατρώας φρένας P.V. 130. *the mind of Jupiter*, who is called Πατήρ. See πατήρ. θεῶν πατρώων S.c.T. 1009. *the gods of one's fathers.* πατρώαις τιμαῖς S. 686. *rites such as our fathers paid.* κληδόνας πατρώας A. 220. *her callings upon her father.* Cf. κληδών. πατρώα κράτη C. 1. *the authority assigned thee by thy father.* Cf. κράτος. βωμοῦ πατρώου A. 1250. *an altar like that at which my father was slain.* Cf. Virg. *Æn.* ii. 550. Juv. x. 267. θῆραν πατρώαν C. 249. (251. D.) *food such as the parent used to bring.* Here Klaus. from M. Ald. Guelph. reads θήρα πατρώα h. e. *non enim integra est paterna venatio ad afferendum nido cibum.* Blomf. conj. πατρώοις sc. σκηνήμασι. So Dind.

Παύειν *to stop, check.* A. 995. — with inf. and negat. θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον P.V. 248. pass. or mid. v. *to cease.* with gen. *to cease from.* φιλανθρώπου παύεσθαι τρόπου P.V. 11. with part. λέγουσα παύεται A. 1017. θεοκλυτῶν ἐπαύσατο P. 492. πέπαυμαι θρηνηῶν P.V. 618. — *to be stayed or checked.* ἔχθος πέπαυται S.c.T. 920. βία δ' ἀπημάντω σθένει παύεται S. 572.

Παῦροι *few*, P. 786. A. 806.

Πανσάνεμος *causing the wind to cease*, A. 206.

Πάφος *Paphos*, P. 859.

Πάχνη *hoar frost*, P.V. 25. Met. *clotted blood.* πάχνη κουροβόρω A. 1495. *the blood of the children of Thyestes, eaten by their father.* See under παρέχειν.

Παχνοῦσθαι *to become congealed.* Met. *to shudder, grow chilled*, C. 81.

Παχύνειν [ῡ] *to thicken.* Met. *to increase.* pass. ὄλβος ἄγαν παχυνθείς S.c.T. 753. In S. 613. (618. D.) ἱκεσίου Διὸς κότον μέγαν πρόφρων ὦν μήποτ' εἰσόπιν χρόνου πόλιν παχύναι, Dind. suspects the words πόλιν παχύναι to be corrupt. Cant. conj. προφρωνῶν for πρόφρων ὦν, but possibly πρόφρων ὦν may govern the infin. παχύναι sc. *wishing, being anxious, that the city should not increase the wrath of Jupiter.*

Πεδαίχμιος *midway, in mid-air*, C. 582. Dor. and Æol. for μεταίχμιος.

Πεδάμερος (?) *diurnal, of the day*, C. 585. So Well. from the Schol. αἱ καθημεριναί. Stanl. conj. πεδάμοροι, i. e. μετέωροι. So Dind. The reading of the MSS. is πεδάμαροι.

Πεδᾶν *to fetter*, E. 605.

Πεδάορος (?). See πεδάμερος.

Πεδάρσιος *lofty, on high*, Dor. for μετάρσιος P.V. 269. 712. 918. C. 863.

Πέδη *a fetter*, P.V. 6. 76. C. 976. E. 615. Met. P. 733. πέδαις ἀχαλκεύτοις C. 486.

Πεδιήρης *belonging to a plain*, P. 558.

Πεδίον *a plain*, P.V. 795. S.c.T. 60. 715. P. 479. 791. A. 288.

Πεδιονόμος *occupying or presiding over plains*, P.V. 254.

Πεδιοπλόκτυπος an epithet applied to the noise made by horses striking the plain with their hoofs, S.c.T. 83. in loc. dub. See ἐλέδεμνας.

Πεδοβάμων [ᾱ] *walking on the ground*, C. 584.

Πεδοῖ *on the ground*, P.V. 272. Dind. accents this word πέδοι, according to the rule of Joann. Alex. p. 36. 8. and the Schol. on Dion. Thr. in Bekk. Anecd. p. 945. 2.

Πέδον *the soil, ground, etc.* P.V. 1. 751. S.c.T. 17. 286. 411. 884. P. 669. A. 230. 512. 883. 1145. 1571. C. 47. 395. E. 253. 457. 623. 755. 782. 845. S. 472. 648. — *a floor*, C. 1032. — in circumlocutions, Εὐρώπης πέδον P.V. 736. Cf.

P.480. S.257.—πέδον (i. q. εἰς πέδον) πατεῖν *to tread to the ground*. τῆς μελλοῦς κλέος πέδον πατοῦντες A. 1330. see κλέος. τὸ μὴ θέμις λὰξ πέδον πατούμενον C.633. see πατεῖν. πέδον ῥαντήριον A.1063. see ῥαντήριος.

Πεδοστιβῆς *walking on the ground*, P.125. S.978.

Πεζονόμος *having the command of the land forces*. πεζονόμοις ἔκ τε θαλάσσης ὀχυροῖσι πεποιθὼς στυφέλοις ἐφέταις P.76. There ought to be no comma after θαλάσσης, πεζονόμοις being governed by πεποιθὼς and agreeing with ἐφέταις.

Πεζός *on foot, a foot soldier*, P.19. 705. pl. *id.* 550. πεζῶ στρατεύματι P.461. στρατὸς πεζός P.707.714.

Πειθάνωρ [α] *obeying man, obedient*, A.1623.

Πειθαρχία *obedience to command*, S.c.T.206.

Πείθαρχος *obedient to command*, P.366.

Πείθειν *to persuade*, S.c.T.81. A.1022.1212. ἔπειθε S.610. πείσεις P.V.333.1066. Cf. S.513.—with inf. κτανεῖν σ' ἔπεισα μητρῶν δέμας E.84. Cf. *ib.* 694. πίθοι S.919. πιθεῖν P.V.204. πιθῶν P.99. with doub. acc. ἔπειθον οὐδέν' οὐδέν A.1185.—pass. or mid. πείθεσθαι *to be persuaded, to obey*, P.V.1041. A.1019.1024. S.522. with dative, πείθου γυναιξί S.c.T.694. Cf. P.V.274. πεπεισμένος *persuaded*, P.683.790. πρὸς τοῦ δ' ἐπείσθης; E.563. φρυκτωρῶν διὰ πεισθεῖσα A.577. τίς ἂν ταῦτα πίθοιτο; S.c.T.1057. *who would obey in these respects?* σοῖς ταῦτα πείσομαι λόγοις C.770. *I will obey your directions in these matters*. πιθέσθαι A.199. E.761. πεποιθέναι *to trust, confide*, E.568. τοὺς πέποιθα μὴ ματᾶν ὁδῶ S.c.T.37. Cf. *ib.* 426. 503. P.593. μᾶλλον θεοῦ σέβειν πεποιθὼς S.c.T.512. *daring to respect it more than a god*. With dat. κάγῳ πέποιθα Ζηνί E.790. *I have confidence in Jove*. Cf. P.V.225. S.c.T.654. P.78. A.654. C.235.295. E.417. In C.609. (618.D.) πιθήσασα (from the form

πιθέω) is read by Abresch for the corrupt πειθήσασα. So Well. Dind. πεισθεῖσα Heath. So Pors. Blomf. On the unusual form of the imperative πέπεισθι in E.569. see Buttm. Gr. Gr. vol. ii. p.12.

Πειθῶ *Persuasion* (personified), A.375. E.845.928. S.518.1025. *persuasion, influence*, P.V.172. A.87. C.715.

—ἔτι γὰρ θεόθεν καταπνείει πειθῶ μολπᾶν, ἀλκὰν σύμφυτος αἰὼν A.106. For πειθῶ μολπᾶν in the former clause Blomf. reads πειθῶ μολπᾶν h.e. *sua delam canticorum*, and ἀλκὰν σύμφυτον in the next line as an apposition, h.e. *robur senectæ proprium*. Schütz in his first edition read πειθῶ μολπᾶν, ἀλκᾷ σύμφυτος αἰέν, but in his second edition retains the vulg. which he translates, "*potentiam vero ætas congenita; h.e. quia illud quod narraturus sum ipse vivendo attigi.*" He also conj. ἀλκὰν σύμφυτον ἄδων, h.e. "*cognatum robur canens, fratres scilicet, Agamemnonem et Menelaum.*" Well. retains the vulg. and explains it with Voss, *ætats vires (ad canendum) subministrat*. The Scholiast also understands σύμφυτος αἰὼν to mean old age: ὁ σύμφυτός μοι αἰὼν, ὃ ἐστι, τὸ γῆρας. It is better, however, according to Butler's suggestion, to understand by σύμφυτος αἰὼν *the period of time appointed for the fulfilment of the omen*, h.e. the time co-existent as it were and grown up with the omen, from its first appearance to the time of its fulfilment. This time is denoted obscurely by χρόνῳ in v.125. The explanation of the Schol. on v.105. gives the general sense of the passage. πείθει γὰρ με ἡ παρὰ θεῶν πίστις μέλπειν καὶ λέγειν ὅτι εὖ πράξουσιν οἱ Ἀτρεΐδαι ὅσον ἀπὸ τοῦ σημείου. ἔτι γὰρ refers to the age of the chorus, as explained by the Scholiast (though wrongly referred by him to σύμφυτος αἰὼν), sc. εἰ καὶ γέρων εἰμὶ ὁμῶς μέλψω τὰ γεγρονότα· πέποιθα γὰρ ὅτι εἰς πέρας αὐτὰ ἄξουσιν οἱ θεοί. The passage may be rendered *for still* (h.e. old as I am)

heaven-sent confidence inspires me with song, (and) the appointed crisis with strength, h.e. though weak in myself, I am inspired with strength by the thought of the fulfilment of the omen. Cf. μόρσιμος αἰών S. 46.

Πεῖρα an attempt, P. 705. τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον S.c.T. 481. the attacking such a man.

Πειρά the edge of a sword, C. 847.

Πειρᾶσθαι to attempt, P.V. 325. πειράσομαι S.c.T. 213. P. 836. A. 824. 1622.—to try, prove. with gen. δαίμονος πειρωμένους A. 1648. Cf. C. 506. πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος A. 1374.

Πεισίβροτος (so Pauw. πεισίμβροτος vulg.) compelling mortals to obedience, C. 357. See under πιπλάναι, according to which explanation the epithet must be taken as referring to the power exercised by the infernal authorities over deceased mortals.

Πεῖσμα a ship's cable, P. 112. A. 188. S. 746.

Πελάγιος belonging to the open sea. πελαγίαν ἅλα P. 419. 459. the open sea.

Πέλαγος the open sea, P. 850. A. 645. Metaph. ἄτης πέλαγος S. 465. κακῶν πέλαγος P. 425. πέλαγος ἀτηρᾶς δύας P.V. 748.

Πελάγων proper name, P. 920.

Πελάζειν to bring near, to fasten to, P.V. 155.—to approach, with dat. P.V. 714. 809. πελῶ (fut. contr. for πελάσω) P.V. 282.—with ἐπί S. 296. mid. v. πελάζεσθαι S.c.T. 130. id.

Πέλανος any soft clotted substance. The Schol. on Apoll. Rhod. i. 1077. quoted by Blomf. observes, Ἀττικοὶ πᾶν τὸ πεπηγὸς οὕτως λέγουσι. Thus in Eur. Orest. 214. (ed. Pors.) the hardened foam collected about the mouth is called στόματος ἀφρώδη πέλανον. It is frequently used to denote clotted blood or gore. Compare Eur. Alc. 851. Iph.T. 300. Incert. Rhes. 430. where the expression αἵματηρὸς πέλανος occurs. So Æschyl. P. 802. τόσος γὰρ ἔσται πέλανος αἵματοσφαγῆς. E. 255. ἐρυθρὸν ἐκ μελέων πέλανον. It is applied to a cake of

oil or unguent for trimming lamps in A. 90. πελάνῳ μυχόθεν βασιλείῳ. It is also peculiarly used to denote a cake used in sacrifices, formed of fine flour, oil, and honey. So Timæus, πέλανοι. πέμματα ἐκ παιπάλης καὶ ἐλαίου καὶ μέλιτος πεποιημένα πρὸς θυσίαν. Hence θῦσαι πέλανον P. 200. to offer such a cake. So P. 516. Likewise in C. 90. (92.D.) χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός, where Well. is wrong in translating πέλανος a libation. χέουσα means simply letting fall, dropping, and is applied to anything of a slight loose texture, and not only to strictly liquid things. See A. 230. and cf. χεῖν.

Πέλας near, close at hand, P.V. 125. 800. S.c.T. 618. 651. E. 633. S. 57. 872.—with gen. Κανκάσου πέλας P.V. 420. Cf. S.c.T. 959. P. 670. A. 203. 1008. 1656. E. 418. S. 254. 304. (in loc. dub.) with dat. θέλοιμ' ἂν ἥδη σοὶ πέλας θρόνους ἔχειν S. 205. οἱ πέλας one's neighbours, P.V. 335. E. 391. 480. S. 378. In C. 870. (883.D.) ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας αὐχὴν πεσεῖσθαι πρὸς δίκην πεπληγμένης, Schütz explains πέλας to mean near in point of time; but Butler more correctly takes it as being πέλας Αἰγίσθου, and translates, videtur cervix ejus justa vindicta percussæ (i.e. πρὸς δίκην) in novacula aciem prope Ægis-thum casura esse.

Πελασγία (sub. γῆ) the Pelasgian land, P.V. 862.

Πελάσγιος Pelasgian, S. 627. Here τὰν Πελασγίαν is the vulg. contrary to the metre. Pauw omits τάν. Πελασγίαν is probably a trisyllable by synizesis, as Wellauer observes.

Πελασγοί the Pelasgi, S. 250. 323. 344. 611. 614. 840. 945. 1003.

Πελασγός prop. name, S. 248. 988.

Πελάτης a neighbour, one dwelling near, P. 49.

Πελεία a dove, P.V. 858.

Πελειάς id. S.c.T. 276. S. 220.

Πέλειν to be. πέλει P. 778. A. 381. 913. 945. 1095. C. 527. E. 224. 271. 558. S. 237. 453. 1015. πέλοις E. 870. πέλοι

P. 518. A. 486. S. 765. 966. 1037. πέλοιτε S. 76. subj. πέλω S. 335. πέλειν C. 302. S. 615. 782. πέλουσαν P. V. 898. mid. v. πέλεσθαι A. 246. E. 144. 159. S. 116. 791.

Πελειοθρέμμων *nourishing doves*, P. 301. From this passage it appears that Salamis was famous for its doves. The dove being sacred to Venus, Stanley infers that they were bred here in honour of her as tutelar goddess of the island: but Butler shews that Stanley mistook the passage in Hom. Hymn. ix. 4. where it is Salamis in Cyprus which is spoken of as under the protection of Venus.

Πέλεκυς *an axe*, C. 876.

Πελοπίδης *a descendant of Pelops*, A. 1582. C. 496.

Πέλοψ *Pelops*, E. 673.

Πελώριος *vast, powerful*. τὰ πρὶν πελώρια P. V. 151. *the things which aforetime were mighty*. P. V. 151.

Πεμπάζειν *to reckon by fives*. Thence, *to reckon*, generally. πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων, ξένοι E. 718.

Πεμπαστής *one who reckons by fives*. Thence, *one who reckons*, generally. τὸν Περσῶν μύρια μύρια πεμπαστάν P. 942. (981. D.) *him whose office it was to reckon the Persians by ten thousand at a time*. The word is said to be derived from the Æolic πέμπε for πέντε. Hesych. πεμπάσσεται· κατὰ πέντε ἀριθμήσει, τὸ γὰρ πέντε Αἰολεῖς πέμπε λέγουσι· καταχρηστικῶς δὲ καὶ ψιλῶς ἀριθμήσει. The verb occurs in Hom. Od. δ'. 412. αὐτὰρ ἐπὴν πάσας πεμπάσσεται, ἥδ' ἴδεται. Ruhnken on Timæus s. v. ἀναπεμπάζεσθαι, observes that the simple verb is found only in the poets. For the historical fact alluded to here by Æschylus, cf. Herod. vii. 60.

Πέμπειν *to send*. πέμπει S. c. T. 425. P. 54. 442. A. 59. 429. C. 531. E. 568. πέμπουσι A. 296. πέμψω E. 976. ἔπεμψα S. c. T. 37. E. 639. ἔπεμψεν P. 34. A. 422. C. 178. 508. 518. E. 35. πέμπε S. c. T. 417. 452. P. 616. πέμπετε P. 636.

C. 470. πέμψατε P. 622. S. 33. πέμποιμι S. c. T. 454. πέμπειν 578. 632. P. 218. C. 257. E. 459. 963. πέμψαι E. 194. — *to utter, put forth*. πέμψω πολυδάκρυν ἰαχάν P. 901. — *to cast, as a dart*. Met. ὄμματος θελκτήριον τόξευμ' ἔπεμψε S. 983. — *to conduct, convey, accompany*, P. 132. 1032. A. 61. 111. 502. 827. E. 12. S. 216. 229. 946. pass. ἐπέμπετο C. 511. πέπεμπται S. c. T. 455. (see κόμπος.)

Πέμπτος *fifth*, P. V. 855. S. c. T. 508. 609. P. 760.

Πένεσθαι *to be poor or wanting*, A. 936. — with gen. τῶν σοφῶν οὐ πένει E. 409. so vulg. *you are not wanting in wisdom*. Cf. σοφός.

Πένθεια *grief*, A. 419.

Πενθεῖν *to grieve*, P. 537. πενθεῖ νέον οἶκτον ἡθέων S. 63. *grieves in piteous accents for his wonted haunts*. — *to grieve for or mourn*, P. 288. 571. A. 553. — πενθῆσαι τριχί C. 172. *to mourn by cutting off hair in sign of grief*.

Πενθεύς *Pentheus*, E. 26.

Πένθημα *mourning*, C. 426.

Πενθήμων *mournful*, A. 410.

Πενθητήρ *a mourner*, S. 1054. βάρη πόλεως γέννας πενθητήρος P. 908. *the woes of a city mourning for its population*. The masculine form πενθητήρ is joined with πόλις, as σωτήρ with τύχη in A. 650. and εὐπραξία S. c. T. 207. See other instances quoted by Blomf. Gloss. Ag. 650. Hemsterhuys on Lucian Dial. Deor. ii. p. 341. Bip. Brunck. on Soph. Phil. 470.

Πενθητήριος *emblematic of grief*, C. 9.

Πένθιμος *mournful*, S. 574.

Πένθος *mourning, grief*, P. 314. 528. C. 17. πατὸς πένθος ib. 298. *sorrow for my father*. pl. πένθη C. 330. πένθεσι ib. 80.

Πεντάκις *five times*. πεντήκοντα πεντάκις P. 315. *five times fifty*.

Πεντήκοντα *fifty*, P. 315.

Πεντηκοντάπαις *having fifty children*, P. 855. S. 316.

Πεντηκοστόπαις *id.* S. 316.

Πεπαίτερος *milder*, A. 1338. a

compar. whose positive in use is πέπων.

Πέπλος *a lady's robe*, S.c.T.92. (see λιτή) P.123.178. A.225.1097. 1562. C.30.994. E.332.605. S.232.427. 452. — more rarely, *a man's robe*, P.195.460.987.1017.

Πέπλωμα *id.* S.c.T.1030. S.701.

Πέπρωται (a perf. formed from a present which is uncertain) *it is destined or fated*. τί γὰρ πέπρωται Ζηνὶ πλὴν αἰεὶ κρατεῖν; P.V.517. Cf. ib. 816. οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος κρᾶναι πέπρωται *id.* 510. *Fate is not destined as yet to bring these things thus to an end.* — πεπρωμένος *intended, appointed*. πρὸς δόμους πεπρωμένους A.1042. *to your appointed dwellings*. πεπρωμένον ἐστὶ i.q. πέπρωται P.V.755. τὸ πεπρωμένον *that which is fated*. τελεῖται ἐς τὸ πεπρωμένον A.63. *according to fate*. Cf. ib. 670. τὴν πεπρωμένην αἶσαν P.V.103. *one's appointed lot*. τὴν πεπρωμένην *ellipt.* ib. 516. *id.*

Πέπων *mild*, E.66.

Περ enclit. *although*. γυνή περ οὔσα S.c.T.1029. Cf. A.138.1054.1552. S.54. preceded by καί. μῶν καὶ θεός περ ἰμέρῳ πεπληγμένος; A.1176. Οὐδέ περ *not even though*. οὕτω γὰρ οὐ τέθνηκας οὐδέ περ θανών C.497. Cf. S.394.

Πέρα. See πέραν.

Πέρα *beyond*. with gen. πέρα δίκης P.V.30. καιροῦ πέρα ib. 505.

Περαίνειν *to finish, end*, S.c.T.1042. P.685. — *to bring a thing to an end, to effect or perform*, C.817. S.457. pass. περαίνεται P.V.57. — *to make a way through, to pass through*. δι' ὧτων φρενός τε δαμίας περαῖνον C.55. *an object of popular rumour and interest*.

Περαιτέρω (comp. of πέρα) *further*. with gen. τῶνδε καὶ περαιτέρω P.V.247.

Πέραν *beyond*. with gen. A.1173. Χαλκίδος πέραν ἔχων A.183.(190.D.) *occupying the coast opposite to Chalcis*. From this we see that πέρα is originally a noun, of which the ad-

verbial accus. only is in common use Schütz understands ἔχων intransitively, and πέραν to be used as an adverb. Cf. ἔχειν. We have, however, in S.259. Ἐπὶ γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας, according to M. Rob. Steph. Eustath. where Turn. reads χώρας γὰρ ἐλθὼν Ἐπὶ ἐκ Ναυπακτίας. So Well. Schütz, Bothe.

Περάν *to cross from one place to another*. ἐξ ἐνέρων περῶν P.V.572. *coming from the shades*. — *to cross, to pass over*. abs. P.785. with acc. P.785. E.901. S.544. περάσης P.V.720.792. περῶσα ib.794. περάν S.c.T.360. περάσαντες P.501. περῶντι λουτρά E.603. with διὰ P.493. πεπέρακε, with εἰς P.65. — *to pass through, h.e. to undergo*. τόνδε κίνδυνον περάν C.268. — *to violate or transgress*. ὅρκον περῶντας (?) μηδὲν ἑκδικον φρεσί E.467. (489.D.) *in no unrighteous manner mentally transgressing their oath*. Here Well. and others suppose some error. Certainly the expression ὅρκον περῶντας is harsh, but may perhaps be defended by the expression in Frag.268. (ed. Dind.) κεῖτ' ἀμπλάκημα τῷ περῶντι τὴν θέμιν. Butl. suggests ὅρκον περῶντας μηδὲν, ἐνδίκους φρεσίν, or ὀρκωμοτοῦντας μηδὲν ἑκδικον φράσαι. Well. suspects that some unusual compound lies hidden under the words ὅρκον περῶντας. Herm. conj. πορόντας Dind. considers περῶντας corrupt. Cf. not. ad loc. ed. Linw.

Πέρας *an end*, P.624.

Πέργαμον *a tower*. pl. πέργαμα P.V.958.

Πέρθειν *to lay waste*. πέρσαι P.174. pass. περθομέναν S.c.T.307. — *to tear or rend*. γενείου πέρθε λευκήρη τρίχα P.1013.

Περί 1. with gen. *for, concerning*, E.114.912. S.721. with anastrophe, S.c.T.230. P.221.321. A.817.1332. C.84.544.707.769.837. E.587.600. S.364. — 2. with dat. *around*, A.1328. C.248. — *upon*. φόβος περὶ φόβῳ ib. 35. *fear upon fear*. — *on account of*. σέθεν ἀρχαίῳ περὶ τάρβει P.682. (696.D.)

through reverence for thee. It is, however, open to conjecture that *περί*, or rather *πέρι*, is, in these two last passages, an adverbial form equivalent to *περισσῶς*, and not a preposition governing *φόβῳ* and *τάρβει*. It appears so to be used in the expression *πέρι κῆρι* h.e. *very heartily*, used frequently by Homer, see Pass. Lex. in voc.—*concerning*, P.662.—3. with accus. *around*, P.V.138. S.c.T.108. 742. A.440. E.159.—*concerning, because of*, P.61. Separated by tmesis, P.852. A.1540.

Περιβάλλειν to place around. *Τροία περιβαλὼν ζευκτήριον* A.515.—with dat. of thing. to *enclose, confine*. *ποδῶκει περιβαλὼν χαλκεύματι* C.569. Cf. P.734.—by tmesis. *περὶ χεῖρε βαλοῦσα* A.1540.—Mid. v. *id.* *περιβάλοντό οἱ πτερόφορον δέμας*. A.1118. (1147.D.) Here Blomf. reads *περίβαλον*, which Herm. approves, and which certainly is better than the middle voice. Both in this verse and the corresponding one in the antistrophe, there appears to be some uncertainty. For the hiatus before *οἱ* Dind. refers to his note on Soph. El. 195.—to place around (one's self), S.c.T.853.

Περίβαρυς extremely severe, E.154.

Περιγραφή an outline, C.205.

Περίδρομος running about, S.343.—*circular*, S.c.T.477.

Περίθυμος very angry, S.c.T.706.

Περίθυμω very angrily, C.40.

Περίκλυστος washed around by the sea, P.588.856.

Περιναίειν to dwell around. pass. *οἷς χεῦμ' Ἑρασίνου περιναίεται* S.1000. i. q. *οἱ χεῦμ' Ἑρασίνου περιναίουσι*.

Περίξ around, with acc. P.360. *round about*, ib. 410.

Περίοργως very vehemently, A.209. (215.D.) Dind. thinks the words *περίοργως ἐπιθυμεῖν* should be expunged as a gloss upon the word *οργᾶ*, leaving a lacuna in their place.

Περίπεμπτος sending, or sent about,

adverbially in A.87. *περίπεμπτα θυοσκινεῖς* h. e. *sending round about*, or it may, with Schütz, be taken as the acc. after the verb, *sacrificia huc illuc missa*, h. e. *per omnia urbis altaria distributa, peragis*.

Περιπετής falling among, wrapped up in, A.225.

Περιπιτνεῖν to fall about, to encompass. *κακὸν με καρδίαν περιπιτνεῖ κρύος* S.c.T.816. *a deadly chill creeps over my heart*. Cf. *πιτνεῖν*.

Περιρρηγνύναι to tear from around. pass. S.c.T.311.

Περίρρυτος sea-girt, E.77.

Περίσεπτος highly honoured, E.990. But cf. not. ad loc. ed. Linw.

Περισσός superfluous, needless, P.V.383. S.c.T.1034.

Περισσόφρων extremely intelligent, P.V.328.

Περιστέλλειν to take care of, to observe, E.667. (697.D.) Here Heath, Pors. read *περιστέλλουσα*, contrary to the MSS. which have *περιστέλλουσι*. Hermann restores the MSS. reading. After *σέβειν* we must understand *αὐτὸ* from the preceding verse.

Περιστιχίζειν to place around, as a net, A.1356.

Περίφοβος very fearful, S.717.

Περίφρων haughty, A.1401. S.738.

Περίχριμπτός approaching, coming near. It seems to be taken adverbially in a corrupt passage in S.856.

Περίωδυνος very painful, A.1424.

Πέρραιβος a Perrhaebian, S.259.

Πέρσαι the Persians, P.1.15.23.91. 104.136.153.167.248.251.253.259.273.324.426.433.465.504.506.589.615.646.668.679.700.876.940.948.976. Dor. *Περσᾶν* 635.888.974. In P.524. ὦ Ζεῦ βασιλεῦ, νῦν Περσᾶν, a syllable is wanting to complete the verse. Turn. prefixed ἀλλ', which renders the verse very inharmonious; to avoid which Arnald. transposed, ἀλλ' ὦ βασιλεῦ Ζεῦ νῦν Περσῶν. The correction of Turn. is adopted by Brunck. Glasg. Schütz. The latter conj. νῦν μὲν Περσῶν. This Blomf.

adopts. Elmsley *νῦν τῶν Περσῶν* or *νῦν αὖ Περσῶν*. Well. *Περσάων*. If anything is to be supplied, we may also suggest *νῦν δὴ Περσῶν*. In P. 697. (711. D.) *βίοτον εὐαίωνα Πέρσαις ὡς θεὸς διήγαγες*, the meaning is, *being as a God to the Persians*. See *θεός*. There should be no comma after *Πέρσαις*.

Περσέπολις *destroying cities*, P. 66.

Περσεύς *Perseus*, C. 818.

Περσέφασσα *Proserpine*, C. 483.

Περσικός *Persian*, P. 117. 178. 327. 404. 508. 775. In P. 243. (247. D.) *τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μαθεῖν*, Blomf. prefers *Περσικοῦ*, which is properly rejected by Lobeck on Soph. Aj. 7. who quotes numerous instances of this transposition of epithets. See his note.

Περσίς *Persian*, fem. *Περσίδος* *γλώσσης* P. 398. *Περσίς* *αἷα* 245. Cf. 59. 638. 1026. 1030.—*a Persian woman*, P. 151. 281. 533. In P. 132. (135. D) *Περσίδες δ' ἀκροπενθεῖς, ἐκάστα...* *λείπεται μονόζυξ, ἐκάστα* is (as Butler observes) put in apposition with *Περσίδες*, and the singular *λείπεται* referred to it. Hence Schütz needlessly wishes to insert the particle *δὲ* after *ἐκάστα*. For this constr. see Matth. Gr. Gr. 302. Obs. 319.

Περσονομεῖσθαι *to live under the Persian laws*, P. 277.

Περσονόμος *ruling the Persians*. *Περσονόμου τιμῆς μεγάλης* P. 883. (919. D.) This refers to the *Persian nobility* slain in the battle, the abstract being put for the concrete. Blomfield incorrectly refers it to the honour paid to the Persians by the nations whom they had conquered, which seems less consistent with the general meaning of the passage, deploring the losses sustained in war.

Πέσημα *a fall*, S. 915.

Πεσσονομεῖν *to regulate, arrange*, (lit. *to place chessmen*), S. 13.

Πέτασμα *a carpet*, A. 883.

Πετεινός *winged*. S.c.T. 1011.

Πέτρα *a rock*, P.V. 4. 31. 56. 242. 269. 447. 750. 970. P. 382. A. 1207. E. 22. 660.

S. 346. 777. *ἀμπέτραις* for *ἀνὰ πέτραις* S. 346. In the next verse (351. D.) *ἡλιβάτοις ἔν'* is conj. by Valck. on Phœn. 215. for the vulg. *ἡλιβάτοι-σιν*.

Πετραῖος *rocky*, P.V. 1021.

Πετρηρεφής *covered by rocks*, P.V. 300.

Πέτρινος *rocky*, P.V. 561.

Πέτρος *a stone*. S.c.T. 658. P. 452.

Πεύθεσθαι *to inquire concerning*. *Μενέλεων δὲ πύθουμαι* A. 603.—*to ascertain*, abs. C. 668. with acc. C. 961. with inf. C. 826. with *περί* C. 837. (see *ἄγγελος*) with gen. *τεθνηκότος πύθουμαι* C. 752. *I hear of his being dead*. fut. *πύσομαι* C. 263. E. 479. with acc. P.V. 645. 965. A. 257. E. 393. 397. with *ὡς* E. 432. with gen. of thing, *τῶνδε πύσεται λόγων* C. 754. with gen. of person and acc. of thing, *ἄνακτος αὐτοῦ πάντα πύσομαι λόγον* A. 585. inf. *πενσεῖσθαι* P.V. 990. Dind. (qu. v. on Arist. Ach. 203.) here prefers *πύσεσθαι*. perf. *πέπυσθε* C. 364. part. *πεπυσμένη* 519. in periphr. *ἤμεν πεπυσμένοι* A. 1062. *ἄγγέλων πεπυσμένοι* S. 182. *having heard the news from messengers*. aor. 2. *πύθηται* P. 447. C. 732. with *ἀπό* ib. 726. with part. *ἐὰν θνήσκοντας ἢ τετρωμένους πύθησθε* S.c.T. 225. *πύθοιο* P.V. 548. *πυθέσθαι* C. 507. Cf. *πυνθάνεσθαι*.

Πευθῶ *a message*, S.c.T. 352.

Πεύκη *a pine torch*, A. 279. Here *πέυκη* seems to be in app. with *ισχυς* in the preceding line, but cf. *ὑπερτελής*.

Πευκήεις *pitchy*. Met. *bitter*, C. 381.

Πῇ *where*, P.V. 99. Dor. *πᾶ* ib. 183.—*whither*, P.V. 577. *πᾶ* C. 403.

Πηγαῖος *of a fountain*, A. 875.

Πηγασταγών [*ᾱ*] prop. name, P. 35.

Πηγή *a spring or fountain*, P.V. 89. 432. S.c.T. 255. P. 303. E. 27.—*the water of a fountain*, P. 198. 605. Met. *κλαυμάτων πηγαί* P.V. 401. A. 961. *ἡλίου πηγαῖς* P.V. 811. *the sun-rising*. *ἀργύρου πηγή* P. 234. *a vein of silver*. *πυρὸς πηγή* P.V. 110. *κακῶν πηγή* P.

729. On the passage μητρός τε πηγὴν τίς κατασβέσει δίκη; S.c.T. 566. see under δίκη.

Πῆγμα *a compact*, A. 1171. So Aurat. for vulg. πῆμα. See under παιώνιος.

Πηγνύναι *to congeal or fix*, P. 488. mid. v. πέπηγε *is congealed*, C. 65. pass. παγέντες E. 181. *fixed, impaled*. ὄρκου πῆγμα γενναίως παγέν A. 1171. *confirmed or settled*. See παιώνιος.

Πηδάλιον *a rudder*. Met. *a bridle*, ἱππικῶν πηδαλίων S.c.T. 188.

Πηδᾶν *to spring*. πήδησεν S.c.T. 441. 'πήδησεν Brunck. See κυκλοῦσθαι.

Πήδημα *a springing*, P. 96. See under ἀνάσσειν. πήδημα κοῦφον ἐκ νεὼς ἀφήλατο P. 297. *he made a spring*. πήδημ' ὀρούσας A. 800. *having sprung*,

Πηλός *clay*, A. 481. C. 686.

Πῆμα *a calamity or woe*, P.V. 99. 103. 263. 316. 411. 440. 470. 694. 747. 756. 1077. S.c.T. 829. 963. 972. P. 257. 469. 692. 772. 830. 985. 995. A. 560. 615. 624. 630. 810. 839. 855. 1155. (In 1171. Aurat. correctly reads πῆγμα.) C. 532. 625. 736. 785. (on 788. see βῆμα) 1029. 1049. 1056. E. 129. 720. S. 684. Abst. for concr. πῆμα πατρὶ πάρευνον S.c.T. 995. sc. *Jocasta*.—τὸ πῆμα τῶν ὀλωλότων A. 337. *the damage of whatever things the Greeks might destroy*. See ἀναμπλάκητος. πῆμ' ἀποστρέψαι νόσον A. 824. (850. D.) by Porson's emend. for πήματος τρέψαι νόσον. μηδ' ἀγνοήσης πῆμα E. 129. (134. D.) where πῆμα refers to the mischief which would ensue upon the flight of Orestes.

Πημαίνειν *to injure*. pass. πημανθῆς P.V. 334.

Πημονή (i. q. πῆμα) *calamity*, P.V. 237. 276. 306. 346. 469. 510. 580. 589. 967. 1002. P. 285. A. 984. 1641. S. 446. 615. 1051. πημονῆς ἀρκύστατα A. 1348. *a net-like destruction*. See ἀρκύστατος.

Πημοσύνη *calamity*, P.V. 1060.

Πιαίνειν *to fatten, to enrich*, S.c.T. 569.—Met. *to cheer*, A. 267. πιαίνε-

σθαι A. 1654. *to wax lusty, h. e. to cheer one's self*.

Πίασμα *that which enriches*, P. 792.

Πιέζειν *to oppress*, C. 248.

Πιθανός *persuasive*, A. 473.

Πικρόγλωσσος *bitter-speaking*, S.c.T. 769.

Πικρόκαρπος *having bitter fruits*, S.c.T. 675.

Πικρός *bitter*, A. 944.—Met. *bitter*, h. e. *severe, cruel, harsh*, P.V. 178. 741. S.c.T. 712. 844. 863. 923. 925. P. 465. A. 191. 725. S. 471.—*severe, stern, indignant*, S.c.T. 341. C. 78.—*hostile, cruel*, C. 232. E. 147. 796. In S. 853. (875. D.) the reading is corrupt. Possibly the true reading may be βόα καὶ πικρότερον, οἷζύος χέων νόμον sc. *pouring forth a strain of woe*. βόα καὶ having been transposed, ἱϋζε may have been added to make the verse resemble v. 851. βόα will thus be a monosyllable. See ἐπιβοᾶν. χέων and ἔχων seem a repetition of the same word, and νόμον seems to be concealed under ὄνομα.

Πικρῶς *bitterly, severely*, P.V. 195. 946. πικρῶς ἤκουσαν S. 962. *they have heard with indignation*.

Πιμπλάναι s. πιπλάναι *to fill*. πλήσας A. 1371. *to fulfil*, as an office. C. 356. (360. D.) Here Heath corr. πιπλάντων for πιμπλάντων. In this passage it is extremely harsh, and inconsistent with usage, to take πιπλάντων as εἰς τῶν πιπλάντων, neither will it answer to govern it by βασιλεύς, for Agamemnon was ἀναξ ἀνδρῶν, not *a king of kings*. It may be better to join it with τυράννων, placing a comma only after this latter word, and taking βασιλεὺς γὰρ ἦσθ' ὄφρ' ἔξης as a parenthesis. Cf. πεισίβροτος. pass. πίμπλαται P. 131.

Πιμπράναι *to burn*, P. 796. fut. πρήσω S.c.T. 416.

Πίναξ *a tablet*, S. 456. 924.

Πίνδος *Pindus*, S. 260.

Πίνειν *to drink*, S. 931. fut. πίνεται C. 571. πέπωκε S.c.T. 803. πεπωκώς A. 1161. πῖη S.c.T. 718. πιούσα E. 935.

Πίνος *filth, dirt*. ἐσθλὰ σὺν πίνῳ

χεροῖν A. 752. *obtained by sordid means.*

Πινύσκειν *to teach*, P. 816.

Πιπράσκειν *to sell*. pass. ἐπράθην. C. 902. (915. D.) The meaning is correctly explained by Schütz, "*primum nempe quasi vendiderat mater filium, ex ædibus eum paternis ejiciendo: iterum vero, patre occiso, bona ejus invadendo quorum hæres esse debebat.*"—πραθέντα A. 1011. In C. 130. (132. D.) Casaubon reads πεπραμένοι for πεπραγμένοι h. e. as Blomfield renders it, "*bought and sold*, h. e. traditi."

Πίπτειν *to fall*, P. 193. E. 355. S. 85. πίπτον for ἐπιπτον P. 498. See under κυκλοῦσθαι. perf. πέπτωκα S. c. T. 776. A. 1358. C. 261. 285. aor. 2. πεσεῖν P. V. 921. S. c. T. 340. P. 248. A. 435. 859. 1292. 1361. 1585. C. 922. S. 445. fut. m. πεσεῖσθαι C. 871. 965. (see εὐπρόσωπος) — *to fall out or happen.* ἄστυ Σούσων ἐξεκείνωσεν πεσόν P. 747. (761. D.) On this meaning of πεσεῖν, see Heath ap. Butl. Nott. Phill. But πεσόν may here also be taken with ἄστυ.—εὖ πεσόντα A. 32. Met. from playing with dice, *having fallen out luckily.* πίπτειν ἐκ *to fall from*, C. 183. ναὸς ἐκ μιᾶς πέσον for ἔπεσον P. 305. See κυκλοῦσθαι.—ἐκ δρόμου πεσών A. 1218. *leaving my course.* ἐξ ἀρκύων πέπτωκε E. 142. *has escaped from the net.*—πίπτειν εἰς *to fall into.* ἐς νόσον πεσών P. V. 472. 476. *falling sick.* πεσεῖν ἐς τὸ μὴ τελεσφόρον A. 971. *to come to nought.* πίπτειν πρὸς τινι *to rush upon.* πρὸς πύλαις πεπτωκέναι S. c. T. 444. i. q. πύλαις προσπεπτωκέναι.—πίπτειν πρὸς τι *to fall down before.* βρέτη πεσούσας πρὸς πολισσούχων θεῶν S. c. T. 167. πίπτειν ἐπὶ τι *to fall upon.* ἐπὶ γὰρ πεσόν αἶμα A. 990. πίπτειν ἀμφὶ τινι *to cast one's self upon.* ἀμφὶ σώμασιν πεπτωκότες A. 317. ἐπὶ τινι *to fall upon.* εἰ νὺξ ἐπ' ὀφθαλμοῖς πέσοι S. c. T. 385. Cf. P. 85. 498. ἐν τινι id. ἐν πέπλοις πέσῃ λακίς P. 123. ἐν κοίταις πεσών A. 552. *sinking to rest.* πίπτειν πέδῳ C. 47. E. 457. *to fall on the*

ground. ὑπνῷ πεσοῦσαι E. 68. *fallen asleep.* Here Wellauer, referring to Dorv. Char. p. 347. 624., supposes an ellipsis of εἰσί. Cf. annot. ad loc. ed. Linw. πεσοῦσαι may be also explained as in the nom. abs. by an anacoluthon, to which the words ὅμως δὲ φεῦγε v. 74. are referred: there should then be no full stop after Ὀλυμπίων.

Πισσῆρης *pitchy*, C. 266.

Πιστεύειν *to trust*. with dat. P. 786.

Πίστευμα *a pledge of faith*, A. 852.

Πίστις *fidelity.* ἄνακτι πίστιν ἐν πρώτοις P. 435. *among the chiefest in fidelity to the king.*

Πιστός *to be drunk.* ἀλέξημα πιστόν P. V. 478. *a potion.*

Πιστός *faithful*, S. c. T. 66. P. 520. 941. A. 592. 1417. C. 241. E. 281. 641. S. 174. In S. c. T. 20. πιστοὺς is an attraction for ὅπως πιστοὶ γένοισθε πρὸς χρέος τόδε. In P. 2. τάδε Περσῶν ... πιστὰ καλεῖται, τάδε πιστὰ is equivalent to οἶδε πιστοί. Bl. cf. Eur. Andr. 168. Troad. 99. Cycl. 63. id. 203. The neuter is likewise so used in v. 667. (681. D.) ὧ πιστὰ πιστῶν, where πιστῶν is unnecessarily referred by Schütz to Xerxes or Darius, *O fidi fidorum dominorum consiliarii.* Butler more properly translates, *O maxime fideles omnium, O spectatissimæ fidei.* For instances of the neuter thus used, see Blomf. Gloss. P. 2.—with dat. Ζηνὶ πιστὸν ἄγγελον P. V. 971.—*sure, trustworthy*, A. 263. 343. 888. 1186. S. 53. 456.—*relying on, trusting to.* with dat. P. V. 919. P. 55. πιστὰ sureties, pledges of faith, A. 637. C. 391. E. 643.

Πίστωμα *a pledge of faith*, C. 971. E. 205.—*abst. for concr. a confidential person*, P. 167.

Πίσυνος *trusting to.* with dat. S. c. T. 193. P. 112. S. 348.

Πιτνεῖν *to fall*, A. 1514. E. 490. with εἰς C. 1052. with ἐν A. 1099. C. 36.—κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει, τὸ μὲν πιτνόν, ἄλλο δ' αἶρει τρίχαλον S. c. T. 740. (759. D.) There is an anacoluthon here, owing to the proximity of the verbs ἄγει and αἶρει.

The regular construction would be *θάλασσα κῦμ' ἄγει, καὶ τοῦ μὲν πιτνόντος, ἄλλο αἰρεί.* τὸ μὲν πιτνόν thus becomes a kind of accus. abs. — With respect to the forms *πίτνω* *πιτνῶ*, see Elmsley on Eur. Heracl. 77. and Hermann's review of the same in Class. Journ. xxxviii. 284. Elmsley considers *πίτνω* to be the true form, which is related to *πίπτω* (more properly to *πέτω*, as Hermann observes) as *μίμνω* is to *μένω*. He therefore considers *πίτνω* as a present, and *ἐπιτνον* as its imperfect, as in Soph. Œd. C. 1754. So *πιτνόντων* in Eur. Supp. 691. he regards as a present participle. Hermann endeavours to shew, that in both cases they are aorists, and considers *πιτνέω* *πιτνῶ* as the present form, of which *ἐπιτνον* is the aorist. Dindorf always writes *πίτνω*. Cf. not. ad Eum. 476. ed. Linw.

Πίτυλος any constant noise, as of the beating of the hands, S.c.T. 838. the quivering of the limbs, P. 937.

Πιφαύσκειν to display, P. 652. A. 22. — to announce, C. 277. (See *δύσφρων*, and on the expression *πιφαύσκων* εἶπε, see Lobeck on Soph. Aj. v. 757.) — to order, E. 590.

Πίων [i] rich, A. 794.

Πλαγκτός wandering, restless, P. 268. (see *δίπλαξ* and *θαλασσόπληκτος*) — deceived, A. 578.

Πλάζειν to cause to wander. pass. *πλάζεσθαι* to wander or lose one's way. Hence Met. *κρεισσοτέκνων δ' ἀπ' ὀμμάτων ἐπλάγγθη* S.c.T. 766. (784. D.) he lost (i. e. deprived himself of) his eyes, dearer than his children. So Casaub. Steph. and Butler, who well explains the passage, "Vult enim Chorus Œdipum insana mente duo mala perpetrasset, alterum quod se oculis privavit, qui vita vel liberis cariores sunt, alterum quod filiis diras imprecatus est." For the constr. *πλάζεσθαι ἀπό τινος* to lose anything, Blomfield compares Eur. Troad. 635. *ψυχὴν ἀλᾶται τῆς πάροιθ' εὐπραξίας.* Pind. Ol. i. 94. *εὐφροσύνας ἀλᾶται.* In the present passage one MS.

omits *ἀπ'.* So Brunck. Schütz. *ἀπὸ* is retained in M. Ald. Turn.

Πλάθεσθαι to approach, aor. 1. *πλασθείην* P.V. 899. So vulg. But *πλαθείην* M. Barocc.

Πλανᾶν to cause to wander, P.V. 573. — mid. v. *πλανᾶσθαι* to wander, P.V. 275. perf. *πεπλάνημαι* P.V. 564. — to wander in mind, P.V. 471.

Πλάνη wandering, P.V. 577. 588. 625. 740. 786. 790. 822. Cf. not. ad Soph. Œd. T. 67. ed. Linw.

Πλάνημα id. P.V. 830.

Πλανοστιβής traversed in wandering, E. 76.

Πλάξ a tract of land, P. 704. E. 285. Butler on P. 296. quotes Soph. Aj. 1202. Eur. Hec. 8. — for *πλάξ* in the sense of a shore, cf. *δίπλαξ*. — On P. 915. see *νύχιος*.

Πλάσσειν to feign. pass. *πεπλασμένος* P.V. 1032.

Πλάστιγξ a scourge, C. 287.

Πλαστός that may be approached. *οὐ πλαστοῖσι* E. 53. Dind. wishes to restore the form *πλατοῖσι* with Elmsl. on Med. 149. Cf. *πρόσπλαστος*. Some, less appropriately, consider *οὐ πλαστοῖσι* here to mean *unfeigned*.

Πλάτη an oar, S. 127. — by synecdoche, a boat, A. 679. Dind. with Heath writes *πλατᾶν* unnecessarily, the acc. being governed by *κελσάντων*.

Πλατύρρους wide-flowing, P.V. 854.

Πλατύς broad, P. 854. (875. D.) Wood, in his description of the Troad, rightly observes, that Homer and Herodotus speak of the Hellespont as a river, in which sense the epithet of *broad* is perfectly applicable. Cf. Il. ἦ. 86. *ἐπὶ πλατεῖ Ἑλλησπόντῳ*. The meaning *brackish*, which *πλατυτέροισι* in Herod. ii. 109. bears, has nothing to do with the present passage.

Πλειάδες the Pleiades, A. 800.

Πλεῖν to sail, P. 373. A. 815. *ἐπλευσε* A. 676. *ἐπλευσαν* S. 725.

Πλεισθένης proper name, A. 1584.

Πλεισθενίδης a descendant of *Plis-thenes*, A. 1550.

Πλειστήρης *full, complete*. εἰς ἅπαν-
τα πλειστήρη χρόνον E. 733.

Πλειστηρίζομαι *to account as chief*,
(as a cause, etc.) C. 1025.

Πλειστός name of a river. Πλεισ-
τοῦ τε πηγὰς E. 27. Dind. correctly
accents this word as an oxyton,
referring to Etym. M. 676. 5.

Πλεῖστος *very much*. ὃ πλεῖστον
ἔχθος P. 276. Cf. ib. 319. — pl. *very
many*, S.c.T. 526. P. 482. ὡς πλεῖστοι
P.V. 346. *as many as possible*. — ὁ
πλεῖστος *the most or chief*, P.V. 829. τὰ
πλεῖστα *most things, things in general*,
S.c.T. 781. On E. 602. (where pro-
bably τὰ πλεῖστ' is corrupt), see
ἀμείνων.

Πλέκειν *to weave, met. to design*,
C. 218. — περὶ βρέτη πλεχθεῖς E. 248.
entwined about.

Πλεκτανᾶν *to encircle with folds*.
pass. πεπλεκτανημέναι C. 1045.

Πλεκτάνη *a serpent's coil*, S.c.T.
478.

Πλεκτός *woven, platted*, P.V. 711.
P. 610. C. 246.

Πλέος *full*, P.V. 689. P. 595.

Πλεύμονες *the lungs*, C. 832. But
here Rob. correctly has πνευμόνων.
Cf. πνεύμονες.

Πλευρά *the side*, pl. P.V. 71. E. 806.

Πλεύρωμα *id.* S.c.T. 872. *a side of
a vessel*, C. 675.

Πλέων or Πλείων *more, greater*,
P.V. 820. 845. S.c.T. 172. P. 777. 989.
A. 292. 519. 544. 998. C. 58. — πλέων
neut. adv. P.V. 41. 474. A. 859. 1161.
1178. C. 889. E. 157. 217. (226. D.) (in
loc. dub. Here πλέω should be read
with Bigot. Aurat.) 591. S. 286. 991.
pl. πλείονα *more*, A. 737. 868. 1038.
πλείω sc. τραύματα A. 842. τὰ πλείω
S.c.T. 23. *for the most part*. In P.
623. (631. D.) εἴ τι κακῶν ἄκος οἶδε
πλέων, Pears. and Pauw conj. ἄχος,
which Schütz, Pors. Blomf. Dind.
follow. Butler and Well. retain the
vulg. The former observes, that
the Chorus is not wishing Darius to
foretell *any remaining misfortunes*,
but to point out a remedy for *the
present*. He also observes, that ἄκος

and πέρας are not tautological:
ἄκος being *the remedy*, πέρας *the end*
brought about by that remedy. He
refers πλέων to the remedies already
devised by Atossa v. 514. seqq. Well.
is probably right in thinking that
πλέων here is put indefinitely with-
out being referred to anything ex-
pressed, *if he knows of any further
remedy for our ills*, sc. than we see
at present. So in A. 1272. (1299. D.)
οὐκ ἔστ' ἄλυξις, οὐ, ξένοι, χρόνῳ πλέω,
*there is no escaping any the more by
delaying*, where πλέω is corrupt.
Pauw reads πλέον. *Schütz, Blomf.
χρόνου πλέων, h.e. "non magis est
auxilii ac salutis quam temporis ad
elabendum copia." Dind. prefers
χρόνῳ πλέων with Pearson. On the
phrase οὐδὲν πλεῖόν ἐστι and the like,
which are nearly similar to the pre-
sent cases, see Valck. Diatrib. p. 150.

Πλέως *full*, P.V. 42. 955.

Πληγή *a blow or wound*, S.c.T.
778. 876. P. 247. 296. 872. 1010. A. 358.
(see ἔχειν) 1265. 1316. 1317. C. 310. E.
103. — *a plague or infliction*. ἄτης
πλαγά C. 461. πληγαὶ βιότου E. 893.
— *a stroke* (as of the σπάθη in weav-
ing), C. 230.

Πλήθειν *to be full*. with gen. P.
264. 412. A. 1293. Dor. πλάθουσι C.
582.

Πληθος *number, multitude*, P. 40.
162. 326. 329. 334. 344. 405. 421. 424. 469.
789. S. 464.

Πληθύνειν [ὑ] *to be numerous, to
swarm*, C. 1053. — mid. v. δήμου
κρατοῦσα χεὶρ ὅποι πληθύεται S. 599.
*on which side the popular vote is in
the majority*.

Πληθύνειν [ὑ] *id.* ὡς ἐπλήθυνον
λόγοι A. 843. Here Pors. Blomf. read
ἐπλήθυνον. — pass. *to be inclined by
many reasons*. ταύτην ἐπαινεῖν πάν-
τοθεν πληθύνομαι A. 1343.

Πλημμῦρις *an inundation*, C. 184.

Πλήν *except*. τί γὰρ πέπρωται
Ζηνὶ πλήν αἰεὶ κρατεῖν; P.V. 517. Cf.
id. 49. 258. E. 122. with subst. govern-
ing gen. πλήν Διός P.V. 50. Cf. ib.
63. 234. 916. A. 160. 539. 619. C. 170. τὸ

ἄρσεν αἰνῶ πάντα πλὴν γάμου τυχεῖν
E. 707. *save in respect of being married.*

Πλήρης *full*, P.V. 145.

Πληροῦν *to fill, crowd*, S.c.T. 32.—
to pay fully. τροφεῖα πληρώσει χθονί
S.c.T. 459.—*pass. to be filled*, E. 540.
with gen. E. 538. with dat. S.c.T. 446.
χειρὸς οὐ πληρουμένῳ A. 791. *not
filled by the hand*. πληρούμενοι A. 304.
fulfilled, performed.

Πλησίον *near*. with gen. P.V. 364.

Πλησίος *neighbouring*, E. 186.

Πλήσσειν *to strike or wound*, aor.
2. *pass.* πληγείσθαι S.c.T. 590. *perf.* πέ-
πληγμαι P. 696. 970. A. 1136. 1366. 1318.
1645. C. 31. 871.—*ἰμέρῳ πεπληγμένος*
A. 530. (544. D.) *smitten with desire*.
Here Schütz, Tyrwhit, conj. πεπληγ-
μένοι, as referring to ἐπήβολοι in v.
528. The meaning of the vulg. as
given by Heath, is *intellexeris nimirum,
si eorum desiderio captus fueris,
qui te vicissim desiderabant*. The in-
terrogation must be placed after
λόγου, not after πῶς δὴ, with Schütz
and Blomf., if the original reading
πεπληγμένος is retained.—*to forge a
stamp*. χαρακτήρ πέπληκται S. 280.—
πῶς δ' οὐ; στρατὸν μὲν τοσοῦτον
τάλας πέπληγμαι P. 975. *I have been
smitten (in respect of) so large an
army*, h.e. as Heath translates it,
tanto exercitu orbatu sum.

Πλινθυφής *formed of brick*, P.V.
448.

Πλοῖον *a ship*, S.c.T. 583. A. 611.
S. 695. 702.

Πλόκαμος *a curl of hair*, P. 310.
C. 8. 185. S. 861.

Πλόκος *id.* C. 195.

Πλουτίζειν *to enrich*. Met. *to make
happy*, A. 572. Ironically in A. 1241.
(1268. D.) ἄλλην τιν' ἄτην ἀντ' ἐμοῦ
πλουτίζετε. Here ἄτην is unintelli-
gible, though Naeke considers it to
refer to Cassandra as being, like
other prophets, the author of mis-
chief. This is very harsh. Pors.
reads ἄτης. Schütz and Blom. ἄταις.
Butler approves a marginal reading
[Voss's] which he suspects to be that

of Grotius, sc. ἄλλην τιν', ἄλλην.
Possibly ἄλλην τιν', εἴ τιν', may be
suggested as an emendation.

Πλουτογαθής Dor. *rejoicing in
wealth, wealthy*, C. 790.

Πλοῦτος *wealth, riches*, P.V. 893.
P. 159. 161. 164. 233. 246. 737. 741. 828. A.
372. 721. 755. C. 806. E. 950.—*rich or
luxurious goods or things*. πλούτας
πλούτου πνοάς A. 794. ποσὶν φθείρον-
τα πλοῦτον εἵματος ib. 928. *a rich
garment*. γᾶς πλοῦτος S.c.T. 931. *the
riches of the earth*. Abresch, on P.
159. remarks upon the difference be-
tween ὀλβος and πλοῦτος.

Πλουτόχθων *having the riches of
the earth*, E. 907.

Πλούτων *Pluto*, P.V. 802.

Πνεῖν *to blow*, (as wind). πνέων
A. 1154. πνέοντα E. 866. πνεύσας C.
1063. πνέοι E. 898.—*to breathe*, C. 612.
to pant, S.c.T. 53.—with acc. πνέων
κότον C. 940. *breathing anger*. Cf. C.
34. E. 11. 804. 835. Ἄρη πνεόντων A.
366. *breathing war*. Cf. ib. 1209.
πνέων χάριν A. 1179. *breathing love*.
Met. φρενὸς πνέων δυσσεβῇ τροπαίαν
A. 212. *showing a change of pur-
pose*.

Πνεῦμα *breath*, S.c.T. 446. E. 132.
538.—*a blast (of wind)*, P.V. 1049.
1088. P. 110. S. 158. 172. Met. λύσσης
πνεύματι P.V. 886. α' *paroxysm of
madness*. δαίμων ἂν ἔλθοι θαλερωτέρῳ
πνεύματι S.c.T. 690. *with milder in-
fluence*. δέξαιθ' ἱκέτην αἰδοίῳ πνεύ-
ματι χώρας S. 29. *with a respectful
feeling on the part of the country*.
πνεῦμα βίου-P. 499. *the breath of life*.
Without βίου in the same sense,
S.c.T. 966.

Πνεύμονες *the lungs*, S.c.T. 61.
Brunck here reads πλευμόνων, ac-
cording to the rule of the Atticists.
On Soph. Trach. 567., however, he
admits that this form belongs to the
later, not the earlier Attic. See Pors.
on Eur. Or. 271.

Πνοή *breath*. ἔξει πνοάς P.V. 802.
will live.—*a breeze or blast*, P.V.
88. A. 185. 640. S. 129. Met. πνοάς
Ἄρειος S.c.T. 63. 109. *the breath of*

war.—smoke. *πίονας πλούτου πνοάς* A.794. *the smoke from the burning treasures.*

Ποδαπός of what country, C. 568. 646. S. 231.

Ποδένδυτος drawn over the feet, C. 992.

Ποδήρης pertaining to the feet. *τὰ ποδήρη* A. 1576. *the lower extremities.*—reaching from the top to the bottom. *στύλον ποδήρη* A. 872.

Ποδιστήρ entangling the feet, C. 990.

Ποδόψηστρον a mat for the feet, A. 900.

Ποδώκης swift of foot, hence, Met. quick, S.c.T. 605. C. 569.

Ποδώκία swiftness, E. 37.

Ποθεῖν to regret, feel the loss of, P. 504. 534. 945. A. 531.—to want or desire, P.V. 787. A. 334. But in this last passage Dind. adopts *πορθεῖν* from two MSS.

Πόθεν whence? (of place), A. 1121. 1125. C. 254. 646. 842. S. 773.—from what cause? by what way? how? P.V. 594. A. 533. C. 508.

Ποθέν from somewhere, P. 346. C. 1069.

Πόθος longing, regret. P. 63. 130. 133. A. 403.—lust, P.V. 657.

Πόθος, personified, *Desire*, S. 1022.

Ποῖ whither? (with verbs signifying motion), P.V. 577. A. 1057. 1109. C. 721. S. 120. with gen. *ποῖ φύγωμεν Ἀπίας χθονός*; S. 120. *to what part of the Apian land?*—with verbs implying motion. *ποῖ ἔτι τέλος ἐπάγει θεός*; S.c.T. 142. *ποῖ τελευτᾶν*; P. 721. *ποῖ καταστρέφεις λόγων τελευτήν*; 773. *ποῖ τελευτᾶ λόγος*; C. 521. *ποῖ κρανεῖ μένος ἄτης*; 1071. *ποῖ κεκύρωται τέλος*; S. 598. In all these the notion of proceeding to a certain point, and then stopping, is implied. Elliptically in C. 399. *ποῖ νεπτέρων τυραννίδες*; ib. 869. *ποῖ Κλυταιμνήστρα*; *whither are they, whither is she (gone)?* Dind. reads *ποι* for *που* in P.V. 1062.

Ποιεῖν to do or act, P.V. 937. C. 546. S. 889. *ποιεῖν εὖ* to benefit, E. 87. *to provide, ordain*, E. 619.

Ποικιλείμων clothed in varied robes, P.V. 24.

Ποίκιλμα a curiously coloured robe, C. 1008.

Ποικίλος variously coloured, P.V. 493. P. 822. A. 897.—*τὰ ποικίλα* various-coloured carpets, A. 910.—Met. crafty, P.V. 308. E. 438.

Ποιμαίνειν to tend (as a shepherd his flock), E. 91.—to traverse, pass. E. 240.

Ποιμανόριον a herd or multitude, P. 75.

Ποιμάνωρ [ā] a shepherd. Met. a commander, P. 237.

Ποιμήν a shepherd. Met. a commander. *ναῶν ποιμένες* S. 748.—*ποιμένος κακοῦ* A. 643. (657. D.) an epithet of the storm, which disables ships by its evil influence. Some, as Boissonade, less correctly understand it of the steersman: but this, were it not otherwise objectionable, does not consist with the epithet *κακοῦ*. Stanl. conj. *ποιμένος κακῷ στρόβω*.

Ποῖμνη a flock or group, E. 188. S. 632.

Ποινάτωρ [ā] an avenger, A. 1254.

Ποινή punishment for crimes, vengeance. *ποινὰς ἀμπλακημάτων* P.V. 112. *the punishment of my offences.* Cf. P.V. 176. 194. 223. 268. 563. 623. A. 1196. 1313. C. 935. E. 236. 614. *ποιναῖσι φιλτάτου πατρός* E. 442. *punishment for the murder of my father.*—a requital. *εὐχὰς ἀγαθὰς ἀγαθῶν ποινὰς* E. 621.

Ποιονόμος feeding on grass, A. 1142.

Ποιόνομος affording pasturage of grass, S. 49.

Ποῖος what, of what sort? in direct interrogation, P.V. 623. 765. 781. S.c.T. 286. P. 438. A. 1057. 1090. C. 12. 173. E. 625. 636. S. 300. 889. (*ἐκ τίνος* conj. Blomf.) 987. *ποίου χρόνου*; A. 269. *since what time?* *ποῖω τρόπῳ*; P. 765. *in what manner?* *τὸ ποῖον* ib. 249. in indirect interrogation, P.V. 194. S. 514.

Ποίφνγμα a sob, S.c.T. 262.

Πολεῖν to occupy or frequent, P. 299. mid. v. *πολεῖσθαι* P.V. 648. *to*

come frequently, to resort. Here the vulg. πολεύμεναι is probably an error of the copyists for πολούμεναι, which appears in one MS. Dindorf suspects, with much probability, that the mistake arose from the Homeric πωλεύμην.

Πολέμαρχος *a leader in war*, S.c.T. 810. C. 1068.

Πολέμιος *hostile*, P. 239. S.c.T. 492. A. 594.—*belonging to an enemy*, S.c.T. 198. 398. 541. 570. πολέμιον φόβον S.c.T. 252. (270.C.) *dread of the enemy*. Here, however, πολεμίων should be restored from Schol. B.—πολέμιοι *the enemy*. πολεμίων ἐσθήματα S.c.T. 259.

Πολεμιστρία (?) *a female warrior*. ἔκοψε κομμόν Ἀρειον, εἶτε Κισσίας | νόμοισι πολεμιστρίας C. 417. seqq. (423. D. seqq.) This is the vulg. reading here, from Turn. Steph., and ἔκοψε is usually referred to the stroke dealt by Clytæmnestra in murdering Agamemnon. An objection to this is, that we hear nothing from antiquity, as Blomf. observes, concerning *female Cissian warriors*. Moreover the word κομμός refers more appropriately to the smiting of the breast in grief than to a blow given in an assault. It is better to adopt the reading of Ald. and M. ἔκοψα, and refer it to Electra. If this be so, we can no longer translate Ἀρειον *warlike*, but must have recourse to the Scholiast's interpretation Ἀρειον. Περσικόν. This interpretation is confirmed by the subsequent mention of the *Cissians*, who are alluded to by Herodotus along with the *Arians*, being both Persian races, and (at least the Cissians) noted for their lamentations. Cf. Pers. 120. But if Ἀρειον and Κισσίας refer in this sense to ἔκοψα κομμόν, πολεμιστρίας is wholly unintelligible: and here we conceive no one can refuse to admit Ahrens' conj. ἡλεμιστρίας, who quotes from Hesych. Ἰηλεμιστρίας. θρηνητρίας, the word being derived from ἡλεμος *a lament*. This correction is con-

firmed by the metre, which is restored by it, whereas it is violated by the vulg. It would seem as if H had been written incorrectly Π, and the O inserted to make up the word. For εἶτε, which is hardly admissible, Bothe and Herm. prefer ἐν τε, which is very probable. Blomf. Tyrwh. εἶτα. As regards the time of ἔκοψα, we must refer it to the period of Agamemnon's death, her grief on which occasion Electra now describes. The reading and meaning will therefore stand thus, ἔκοψα κομμόν Ἀρειον, ἐν τε Κισσίας | νόμοις ἡλεμιστρίας h.e. *I smote myself with the Arian (or Persian) stroke, and after the manner of a Cissian mourner*. Pors. præf. ad Hec. wishes to transpose the former verse, thus, ἔκοψ' Ἀρειον κομμόν, or κομμόν δ' ἔκοψ' Ἀρειον, to avoid the anapæst in the third place; but this, in a lyrical passage, is unnecessary. Cf. διαίνειν, ἐπιβοᾶν.

Πολεμόκραντος *deciding war*, S.c.T. 147.

Πόλεμος *war*, P.V. 906. S.c.T. 23. P. 20. 105. 846. 871. A. 218. E. 826. S. 337. 434. 928. 1028.

Πολεμοφθόρος *destroying by war*, P. 644.

Πολιαίνεσθαι *to grow white*, P. 109.

Πολιήτης *a citizen*, P. 547.

Πολιός *hoary, antient*, S. 658.

Πολιοῦχος *guarding the city*, S.c.T. 294. 804. S. 998.

Πολίπορθος *the destroyer of a city*. Τροίας πολίπορθε A. 757. *destroyer of Troy*. Here Blomf. πτολίπορθ'.

Πόλις *a city*, e.g. ἔστιν πόλις Κάνωβος ἐσχάτη χθονός P.V. 848. Cf. S.c.T. 2. 9. 14. 29. 46. 57. 71. 74. 77. 89. 102. 126. 136. 141. 148. 153. 158. 162. 165. 172. 197. 200. 203. 215. 236. 256. 284. 300. 303. 312. 400. 409. 416. 434. 453. 521. 554. 564. 595. 609. 614. 629. 634. 731. 743. 747. 756. 775. 777. 785. 786. (in loc. interp.) 797. 802. (820. D.) (Butler considers vv. 802. 803. as spurious: so Dindorf, who further suspects the whole passage from ἔξουσι. The verse com-

monly read as 786 is clearly out of place.) 808. 882. 980. 997. 1000. 1010. 1021. 1033. 1037. 1058. 1062. 1064. 1667. P. 117. 209. 215. 229. 339. 340. 503. 668. 701. 767. 908. A. 29. 126. 258. 269. 312. 322. 384. 463. 487. 518. 566. 591. 624. 626. 633. 693. 719. 783. 786. 792. 798. 818. 1035. 1077. 1140. 1144. 1173. 1260. 1261. 1308. 1328. 1386. 1568. C. 287. 210. 1042. E. 435. 453. 498. 542. 587. 657. 668. 671. 703. 742. 848. 875. 877. 909. 933. 938. 948. 963. 971. S. 7. 23. 245. 270. 340. 352. 353. 361. 365. 383. 396. 405. 613. 614. 627. 646. 655. 664. 756. 833. 881. 891. 920. 933. 988. 1002. pl. P. 107. 848. 863. E. 77.

Πόλις *a city*, P.V. 119. S.c.T. 63. 113. 229. 324. 460. P. 119. 245. 481.

Πολισσονόμος *dwelling in a city*, P. 839. — *governing a state*, C. 851.

Πολισσοῦχος(?) *protecting a city*. So Ald. Guelph S.c.T. 804. Here πολιοῦχοι is usually read for the corrupt vulg. πολισσοῦχοι.

Πολισσοῦχος *protecting the city*, S.c.T. 69. 104. 167. 253. A. 329. S. 488. — *living in the city*, E. 745. 843. 964.

Πολίτης [i] *a citizen*, S.c.T. 1. 173. 214. 281. 299. 906. 1053. A. 697. 783. 829. 1183. 1623. C. 300. 425. E. 663. 758. 785. 816. 887. 932. 946. 967. S. 479. θεοὶ πολῖται S.c.T. 235. *guardians of the city*.

Πολλάκις *often*, P. 743. A. 234. πολλάκι S.c.T. 209. S. 113. *id.*

Πολλαχῇ *in many ways*, S. 463.

Πόλος *the pole of the sky*. by synecd. *the heavens*, P.V. 427.

Πολυαίμων *bloody*, S. 820.

Πολύανδρος *populous*, P. 73. 867. — *numerous*, A. 678. P. 526.

Πολυάνωρ [ā] *having many husbands*, A. 62. Epithet of Helen, who was married to Menelaus, Paris, and Deiphobus. The Schol. explains it, *having many suitors*.

Πολυβαφής *dipped often in the sea*, P. 267.

Πολύβοτος. See πούλύβοτος.

Πολύγομφος *fastened with many nails*, P. 71.

Πολύγονος *having much offspring*, S. 673.

Πολύδακρυς *tearful*, P. 902. C. 442.

Πολυδάκρυτος *much wept for*, S.c.T. 952. C. 330.

Πολύδονος *very circuitous*, P.V. 790.

Πολύδρομος *very hurried*, S. 718.

Πολυεπής *very loquacious*, A. 1105.

Πολύευκτος *much prayed for*, E. 509.

Πολύθεος *occupied by many gods*, S. 419.

Πολυθρέμων *nourishing many creatures*, P. 33.

Πολύθρηνος *very mournful*, A. 694. 696.

Πολύθροος *very clamorous*, S. 800.

Πολυκανής *slaying many*, A. 1142.

Πολύκλαυτος *much mourned*, P. 658. πολύκλαυτην A. 1508. So Pors. for the vulg. πολύκλαυτον τ'.

Πολυκρατής *very powerful*, C. 400.

Πολυκτόνος *slaying many*, murderous, A. 448. 716.

Πολύμιτος *formed of many threads*, S. 427.

Πολύμνηστος *very mindful*, grateful, A. 795. — *much to be remembered*, A. 1438. See under ἐπανθίζειν.

Πολυμνήστωρ *mindful*, S. 530.

Πολυναύτης *having many sailors*, P. 83.

Πολυνείκης *Polynices*, S.c.T. 559. 623. 640. 1004. 1059.

Πολυνεικής *much quarrelling*, S.c.T. 812. (830. D.) an allusion to the name Πολυνείκης as compounded of πολὺ and νεῖκος. Dind. considers the words καὶ πολυνεικεῖς a gloss upon κατ' ἐπωνυμίαν.

Πολύξενος *hospitable*, receiving many, S. 148.

Πολυπενθής *very mournful*, P. 539.

Πολύπλαγκτος *much wandering*, S. 567.

Πολυπλάνητος *aiming in many directions*, C. 419.

Πολύπλανος *much wandering*, P.V. 587.

Πολύπονος *very wretched*, S.c.T. 991. S. 377. — *very active*, P. 312.

Πολύπῦρος *producing much wheat*, S. 548.

Πολύρροθος *noisy*, S.c.T. 7.

Πολύρρυτος *much flowing*, S. 823.

Πολύς *much*, large, many, S.c.T. 80.

P. 246. 247. 737. E. 274. S. 984. πολλή A. 536. 922. 1013. E. 616. S. 290. Dor. πολλά S.c.T. 342. A. 986. πολλοῦ P.V. 963. πολλῆς P. 25. A. 933. E. 798. with art. Dor. τὰς πολλὰς ὑγείας A. 974. πολλῶ P. 501. 734. 766. A. 507. 537. πολεῖ S. 726. (see below) πολλᾶ S. 843. πολύν A. 607. C. 957. E. 180. πολλήν P. 394. 734. πολλοί S.c.T. 471. P. 502. 889. A. 762. 845. C. 297. 529. πολλαί P. 529. E. 555. (585.D.) Here the Schol. observes, τοῦτο οὐ πρὸς τὰς τρεῖς, ἀλλὰ πρὸς τὸν χορόν, ἰὲ γὰρ ἦσαν. πολλῶν P.V. 210. S.c.T. 1054. P. 322. 720. 786. 982. A. 24. 341. 491. 627. 928. 937. 1007. 1345. 1444. C. 920. E. 942. S. 450. 485. 1035. πολλοῖς S.c.T. 932. P. 46. 172. E. 239. S. 446. 970. πολλαῖσι S.c.T. 778. πολλοῦς P.V. 33. 482. A. 627. C. 998. E. 267. S. 727. 887. πολλάς P.V. 254. P. 280. A. 837. 849. 1431. C. 1008. πολλά S.c.T. 906. P. 232. 261. 505. 693. 766. 829. 831. A. 878. 1061. 1428. C. 269. 275. 578. 682. 802. E. 106. 473. 524. S. 241. 446. 538. 893. 914. — it is followed by καί, e. g. πολλὰ δυστυχῇ τε πράσσει S.c.T. 320. Cf. P.V. 1009. P. 240. A. 63. E. 139. C. 741. — πολὺ adverbially, *much*, A. 396. C. 1048. with comparatives, πολὺ, πολλῶ *much*, etc. P.V. 335. P. 180. A. 1155. 1303. C. 138. — πολλά adv. *much*, *frequently*, *long*, P.V. 45. S.c.T. 553. P. 451. 492. A. 421. 532. 558. 1268. 1640. C. 215. 747. 884. πολέα *id.* A. 705. with this unusual form of πολλὰ Dind. compares πολέων for πολλῶν in Eur. Hel. 1332. Cf. also πολεῖ S. 726. where Well. cf. πολέσι Iph. T. 1230. Ἐτεοκλέης ἂν πολὺς ὑμνοῖτο S.c.T. 6. *would be much descanted upon.*

Πολύσινος *very mischievous*. μυχοῦ ἄφερκτος, πολυσίνου κυνὸς δίκην C. 440. (447.D.) Blomf. with Pors. and Dind. read πολυσινοῦς from πολυσινής. Well. and Klaus. (who refers to Lobeck on Phryn. p. 184.) retain the form in ος. the meaning is, *driven from the interior of the house like a mischievous cur*. Klaus. considers that μυχοῦ and πολυσίνου are to be joined, as referring to the bathing vessel in which Agamemnon was murdered, and

which was placed in the interior of the house, from which, in order to conceal her purpose, Clytæmnestra on that occasion drove away all her domestics. This seems very forced and unnatural, as also does Schütz's interpretation of μυχοῦ to mean *cella penuaria*. See Butler's note, who remarks, "Queritur scil. Electra se non a *cella penuaria*, sed a penetralibus domesticis, laribus, sacrificiis, omnique adeo paternæ domus societate et solatio, tamquam canem, seu noxium et contemptum animal, exclusam esse."

Πολυστεφής *adorned with many wreaths*, E. 39.

Πολυστομεῖν *to talk much*, S. 497.

Πολύστονος *causing many groans*, S.c.T. 827. E. 358.

Πολύτεκνος *having many children*, P.V. 137. — *prolific*, S. 1008.

Πολυφθόρος *very destructive*, P.V. 636. 822. — *pass. destroyed in numbers*, S.c.T. 908.

Πολυφόντης *prop. name*, S.c.T. 430.

Πολύχειρ *with a large force of soldiers*, P. 82.

Πολύχρῦσος *abounding with gold*, P. 3. 9. 45. 53.

Πολύχωστος *piled up on high*, C. 346.

Πολυψάμαθος *sandy*, S. 849.

Πομπάιος *having the office of conductor*, E. 91. an epithet of Mercury.

Πομπή *a sending*. πομπᾶ Διός A. 728. — *a conducting or accompanying*. ὑπ' εὐθύφρονι πομπᾶ E. 987. Cf. P. 58. where Abresch rightly reads ὑπὸ πομπαῖς. — *a journey*. τείνουσι πομπήν S.c.T. 595. *making a journey*. See μακρός.

Πόμπιμος *conducting, carrying on*, S.c.T. 353. 837.

Πομπός *one who conducts or conveys*. πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω C. 145. *send us up what is good*. φθιμένων πομπούς P. 618. *sending up the dead*. — πομποὺς ἀρχάς A. 123. *leaders of the expedition*. προστροπῆς πομποί C. 84. *attending the procession*

to the tomb. πομποῦ πυρός A. 290. messenger fire.

Πονεῖν to labour or exert oneself, P.V. 44. 342. C. 906. τίς αἶνος πονήσει; A. 1529. (1547. D.) what praise will exert itself in his honour? Here Voss leg. αἶνον. — to suffer. δίψει πονοῦντες P. 476. — τίνα πονεῖ πόνον; P. 668.

Πονηρός evil, C. 1041.

Πόνος labour, pain, exertion, suffering, P.V. 66. 75. 84. 118. 183. 267. 282. 298. 326. 339. 423. 618. 687. 751. 778. 782. 874. 902. 933. 1029. S.c.T. 772. 834. 933. 984. P. 319. 501. 668. A. 1. 20. 173. 321. 345. 553. 780. 1139. 1188. C. 135. 365. 459. 615. 659. E. 59. 79. 83. 123. 127. 128. 217. 526. 741. S. 51. 114. 324. 501. 557. 810. 984. — ἀλατείαις πόνων P.V. 902. toilsome wanderings. Here one MS. and Turn. omit πόνων. πόνον ὀρταλίχων A. 54. their young for whom they had suffered such toil. πλούτου πόνος P. 737. wealth laboriously acquired. So Schütz, Blomf. and Well. from M. Rob. Steph. Cf. πόρος.

Ποντίζειν to sink in the sea, A. 985.

Πόντιος belonging to the sea, met with upon the sea. πόντιος μυχός P.V. 841. Cf. ib. 89. 429. 584. S.c.T. 192. P. 444. 545. 872. 994. C. 580. E. 864. — ὁ πόντιος ξεῖνος S.c.T. 924. an epithet of foreign iron. πόντιον ἄλσος P. 111. the expanse of the sea. ᾗδην πόντιον A. 653. a watery grave.

Ποντομέδων ruling the sea, S.c.T. 122.

Πόντος the sea, P.V. 728. 794. 1050. 1090. P. 72. 277. A. 551. 1173. E. 77. 241. S. 985. — πόντονδε S. 33. out to sea.

Πόπαξ an exclamation of indignation, E. 138.

Πόποι (al. ποποῖ) an exclamation of grief, P. 542. 552. 717. 838. A. 1042. 1046. 1071. E. 140.

Πορεία a journey, P.V. 735. 825. 843.

Πορεῖν (2 aor. from pres. inus.) to present, give, or furnish. πόρε P.V. 634. πόροις ib. 618. πόροι P.V. 936. S.c.T. 720. πορών P.V. 108. πορόντα ib. 947.

Πορεύεσθαι to go, P.V. 569.

Πόρευμα a going. πορεύμασι βροτῶν E. 230. (239. D.) goings in search of persons. "De variis hic illic ad diversos populos erroribus dicit, dum aliquem convenire voluit a quo lustrari posset." Butler. Others translate, in the paths or haunts of men.

Πορευτός travelling, A. 277.

Πορθεῖν to lay waste, to destroy or overthrow, S.c.T. 565. — pass. ib. 176. A. 269. 576. C. 680. S. 438.

Πορθήτωρ a destroyer or ravager, A. 881. (where Valck. on Phœn. 1548. conj. πορθήτορος, unnecessarily) C. 968.

Πορθμεύειν to convey, C. 674.

Πόρθμευμα a passage. πόρθμευμ' Ἀχέων A. 1539. an epithet of the river Acheron.

Πορθμός a strait of the sea, signifying the Hellespont, P. 69. 708. 785. — Σαρωνικοῦ πορθμοῦ A. 298. the sinus Saronicus or gulf of Egina.

Πόριμος passing through, overcoming obstacles. πόλεμος ἄπορα πόριμος P.V. 906. (905. D.) i.e. as Butler translates it, per omnia ibit vel difficillima ut mihi omnino cedendum sit. Others translate it, and probably more correctly, supplying, causing, qu. d. πορίζων. The accusative is governed by the adj. πόριμος, as τλήμονες εὐνάν S.c.T. 346. (but in loc. dub.) πολλά ξυνίστορα αὐτόφωνα κακά A. 1061. τὸ πᾶν μῆχαρ οὐρίος Ζεύς S. 589. Cf. οἶκουρος A. 1608. (but see Lex.) πρόπομπος C. 21. Also Brunck and Erfurdt on Soph. Ant. 783. Matth. Gr. Gr. 346. Obs. 3.

Πόρος a passage or channel by sea, etc. ὥστ' ἔχειν πόρον P. 708. Cf. P. 359. 445. 493. 497. 733. 834. S. 541. 824. Ὠκεανοῖο πόρον P.V. 530. of a river, P.V. 808. S.c.T. 360. P. 485. 848. C. 70. 361. E. 283. 430. — a passage or road by land, S.c.T. 528. A. 895. E. 740. Met. αἰθέρα πόρον οἰωνῶν P.V. 281. δαυλοὶ πραπίδων πόροι S. 88. the designs of the divine mind. — a way of getting free from anything, a means of extrication. ἐξ ἀμηχάνων πόρους P.V. 59. — means for the ac-

complishment of an object, P.V. 111. 475. S. 787. — *a provision or store*. πολὺς πλούτου πόρος οὐμός P. 737. *my large store of wealth*. Here πόνος is read by M. Rob. Steph. Schol. and is certainly a more elegant reading, and adopted by Schütz, Blomf. Well. but nevertheless there does not seem sufficient reason to reject the vulg. See πόνος.

Πορπᾶν *to fasten*, P.V. 61.

Πορσύνειν [ῡ] *to provide, prepare, or cause*, C. 898. A. 1347. S. 517. mid. v. P. 367. pass. ἄχος πορσύνεται A. 1224. *is brought about*. ἐπορσύνθη P. 259. 1037.

Πόρτις *a calf*, S. 42. 309. an epithet of Eraphus born of Io when in the form of a cow.

Πορφύρα *purple dye*, A. 931. — *a purple carpet*, A. 933.

Πορφύρεος *purple, red*. πορφυρέα βαφή P. 306. Pors. writes πορφυρᾷ. So Blomf. but Wellauer rightly observes that it should be pronounced, not however necessarily written thus.

Πορφυροειδής *purple, dark-coloured*, S. 524.

Πορφυρόστρωτος *spread with purple*, A. 884.

Ποσειδῶν *Neptune*, P.V. 927. S.c.T. 123. 291. P. 736. E. 27.

Πόσις *a husband*, S.c.T. 912. P. 217. A. 586. 590. 1079. 1378.

Πόσις *a draught*, C. 572

Πόσος *how large?* P. 326. where πόσον τι Turn. correctly. πόσον δὲ vulg.

Ποταίνιος *new, unforeseen*, P.V. 102. S.c.T. 221. — *fresh, recent*, C. 1051. E. 272.

Ποτάμιος *of a river*, S.c.T. 374.

Ποταμός *a river*, P.V. 89. 368. 432. 719. 722. 811. 848. S. 61. 464. 548. 1006.

Ποτᾶνός *winged*, A. 383.

Ποτᾶσθαι *to fly*. met. *to hasten on*, S.c.T. 84. A. 562. — *to hover or rest*, (e.g. upon the mind) A. 951. C. 385. — *to issue or proceed from*, S. 644. — with ἐπί, *to alight or rest upon*, P. 656. E. 356.

Πότε *when?* S.c.T. 98. C. 388. 709.

Ποτέ encl. *sometime, ever*, P.V. 68. and passim. — With interrogatives, answering to the Latin *tandem*, e.g. *whoever, whatever?* etc. P.V. 99. 124. 183. 578. P. 546. A. 667. 1057. 1071. 1470. 1496. C. 10. 167. E. 386. S. 1030. with ὅστις, *whosoever*, A. 155. — οὐδέν ποτ' ἄλλο C. 16 *nothing else at all*. Cf. A. 1100.

Πότερα *whether*, followed by ἤ, A. 616. C. 13. 118. S. 331. — as a simple interrogative without ἤ, S.c.T. 91. P. 235. A. 265. C. 87.

Πότερον *whether*, followed by ἤ, S.c.T. 807. P. 143. 343. A. 612. S. 244.

Ποτί for πρὸς S.c.T. 277. 328. A. 707. E. 79.

Ποτινίσσεσθαι for προσνίσσεσθαι *to approach*. θεοὺς θοίναϊς ποτινισσόμενα P.V. 528. *worshipping the gods with sacrifices*. Cf. Pind. Ol. iii. 40. ξεινίαις αὐτοὺς ἐποίχονται τραπέζαις. Pyth. v. 8. θυσίαισιν οἰχνέοντές σφε.

Ποτιπίπτειν for προσπίπτειν *to fall down at*. with acc. ποτιπέσω S.c.T. 91.

Ποτιτρόπαιος *a suppliant*, for προστρόπαϊος qu. v. S. 357. — *one stained with guilt*, E. 168.

Πότμος *fate, destiny*. S.c.T. 881. P. 695. A. 740. 978.

Πότνια *dread, venerable*, S.c.T. 137. 868. 964. C. 711. E. 911.

Ποτόν *drink*, P. 607. E. 665. — *a stream*, P. 479. A. 1129.

Ποτός *that may be drunk*, A. 1381.

Ποῦ *where?* ποῦ τάσδ' ἔλειπες; P. 471. — with gen. ποῦ σφε θήσομεν χθονός; S.c.T. 993. Cf. P. 227. The verb substantive is often omitted, e.g. ποῦ τις ἀλκά; P.V. 545. Cf. P. 917. 928. 930. C. 887. 903. E. 400. 405. — ποῦ θράσος νέμεις ἐμοί; S. 500. See νέμειν.

Πού encl. *somewhere*, S. 795. E. 243. — *somewhither*, P.V. 1062. but here Dind. ποι. — *ever*, with εἰ, εἶπον A. 566. S. 395. — *perhaps, methinks, I ween*, P.V. 824. S.c.T. 496. P. 710. 726. A. 694. δὴ πον *surely*, P.V. 1066. ἦ πον 519. *id.* — in questions, *perchance, possibly*, P.V. 247. A. 1360.

Πουλύβοτος (Ion. for πολύβοτος) *cherishing many, prolific*, S. c. T. 756.

Ποῦς *the foot*, P. V. 279. S. c. T. 353. 356. P. 95. (see ἀνάσσειν) 159. 508. 651. A. 881. 919. 922. C. 180. 204. 205. 665. 976. E. 234. 254. 348. 381. 513. S. 31. 817. — *πημάτων ἔξω πόδα ἔχειν* P. V. 263. Cf. *ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα* C. 686. *proverbial expressions, denoting a secure position.* — *φονολιβῆ θρόμβον περὶ κάρα περὶ πόδα* E. 159. h. e. *from top to bottom*. Cf. κάρα.

Πράγμα *a thing, matter, or affair*, S. c. T. 671. A. 1374. 1517. C. 694. 859. E. 122. 286. 448. 455. 460. 466. 545. 554. 600. S. 86. 351. 706. pl. P. V. 973. S. c. T. 41. A. 632. 1300. C. 244. 690. E. 685. S. 339. 463. So vulg. in S. c. T. 785. But here Brunck reads *πράγος* from MSS. — *τὰ Περσῶν πράγματα* P. 711. *the fortunes of the Persians*.

Πράγος *id.* S. c. T. 843. P. 245. S. 230. *φυλάσσει πράγος* S. c. T. 2. *has charge of affairs*. So v. l. in S. c. T. 785. see prec.

Πρακτήριος *efficacious. τύχη πρακτήριος* S. 518. *success in action*.

Πράκτωρ *avenging, an avenger*, A. 111. E. 309. *πράκτορα σκοπόν* S. 636. Here Bamberger de Carm. Æsch. p. 14. conj. *πράκτορ' ἄτης κότον*.

Πράξις *an action*, C. 801. — *accomplishment*, P. 725. — *state or condition*, P. V. 697.

Πραπίδες *the mind. εὖ πραπίδων λαχόντα* A. 370. *endued with good understanding*. Cf. A. 776. S. 87.

Πράσσειν *to do, act or perform*. e. g. *ἄτερ γνώμης τὸ πᾶν ἐπρασσον* P. V. 455. *πράσσε τὰ πεσταλμένα* C. 768. Cf. A. 354. 360. (see *κράνειν*) 1328. 1353. 1643. 1654. C. 661. 663. 675. 704. 768. 1027. 1040. E. 191. 214. 408. 888. S. 226. 314. 394. 570. pass. P. V. 75. 680. P. 519. 787. 792. A. 537. E. 122. S. 961. mid. v. A. 797. — *to cause or produce*, A. 1446. S. 987. — *to get or procure*, S. 266. 755. 1030. followed by ὥς. *πράξομεν ὥς αὐτοῖσι μεταμέλῃ πόνος* E. 739. by ὥστε. *πράξεις ὥστε με σθένειν τόσον*; ib. 856. — *to destroy*. *ἐπρασσε δ' ἄπέρ*

νιν C. 434. and so Well. explains the vulg. *πεπραγμένοι* in C. 130. See *πῖ-πράσκειν*. — *to exact a punishment or debt. ἀντίποινα πράξειν* P. 468. *τοῦ-φειλόμενον πρᾶσσουσα* C. 309. — *τὸν πατὸς φόνον πρᾶξαντα* E. 594. *avenging his father's murder*. mid. v. with doubl. accus. *τραπέζας ἀτίμωσιν πρασσομένα τὸ νυμφότιμον μέλος ἐκφάτως τίοντας* A. 688. *demanding vengeance from them for the violation of the table* (but see *ἐκφάτως* and *τίειν*). Cf. A. 786. *δικαίων ὧν ἐπραξάμην πόλιν*. — with the adverbs *εὖ, κακῶς*, etc., *to fare well or ill. κακῶς πρᾶσσειν* P. V. 265. P. 209. *καλῶς πρᾶσσειν* P. V. 981. E. 795. *εὖ πρᾶσσειν* S. c. T. 4. 77. 797. P. 208. 847. A. 1178. 1304. with superl. *πῶς ἂν πρᾶσσοιμεν ὡς ἄριστα*; P. 775. *πράξας ἐν σοὶ πανταχῇ* E. 447. *in whatever way I come off by your means. πῶς ἄρα πρᾶσσει*; P. 140. *how does he fare? εἰ πάντα ὥς πρᾶσσοιμ' ἂν* A. 904. *if in all things I shall fare as well as in this* (see ἂν, εἰ). *εἰκὸς πράξειν ὧδε* S. c. T. 499. *πράξασαν ὥς ἐπραξε* A. 1261. *far- ing as it did fare*. with comp. *βέλτε-ρα τῶνδε πρᾶσσειν* S. c. T. 319. *fare better than this. πολλὰ δυστυχῇ τε πρᾶσσει* ib. 321. *undergoes many sufferings. τί δὴ πράξασιν αὐτοῖς ἐπιστεν-άζετε*; P. 713. *how having fared? ἄτιμα οὐκ ἐπράξατην* A. 1418. *they did not come off without punishment. ἰοῦσα πράξω, τλήσομαι τὸ κατθανεῖν* A. 1263. (1289. D.) Here *πράξω* is generally explained as equivalent to *πείσομαι*, h. e. *I will suffer*. This is incorrect. It is put (if the reading be correct) *generally*, as in v. 1261. to which this refers, sc. *πράξασαν ὥς ἐπραξε*, and the meaning is, *I will go and meet my fortune*, i. e. *be it what it may*. It seems, however, most probable that *πράξω* is corrupt. *κάγῳ* conj. Heath. — *ἅπαντ' ἐπράχθη πλὴν θεοῖσι κοιρανεῖν* P. V. 49. Schütz joins *ἐπράχθη* with *θεοῖσι*, h. e. *omnia sunt Diis acquisita præterquam imperare*. This is very harsh. It is better to join *θεοῖσι* with *κοιρανεῖν*, which

governs a dative, as ἄρχειν in v. 942. δαρὸν γὰρ οὐκ ἄρξει θεοῖς. The meaning is correctly given by Grotius, *cuncta assequaris præter imperium in Deos*, h. e. *everything has been attained by you except to govern the gods*. In C. 1040. the vulg. εὔτε πράξας is altered by Glasg. into εὔγε πράξας. Tyrwhitt conj. εὔ γ' ἔπραξας, which Well. and Dind. adopt.

Πραῦνεν [v] to soothe, P. 186. 833.

Πρέμνοθεν. See πρυμνόθεν.

Πρέπειν to be conspicuous or apparent. Buttm. (Lexil. s. v. θεοπρόπος) observes that this word is used by Æschylus to signify anything which forces itself forward, or is evident to any sense, as the sight, hearing, smell. πρέπουσα ὡς ἐν γραφαῖς A. 238. Cf. S.c.T. 372. P. 235. A. 378. 420. οἶμαι βοήν πρέπειν A. 312. ἀτμός πρέπει ib. 1284. there is a strong smell.—joined with participles. πρέπουσ' ἔχοντες A. 1195. ἀγγέλλων πρέπει ib. 30. πόλιν πρέψετε διάγοντες E. 949.—with infin. as an explanation, δράμημα πρέπει μαθεῖν P. 243. is clear to our understanding, sc. that he is a bearer of tidings. πρέπουσι μελαγχίμοις γυίοισιν ἰδεῖν S. 700. are plain to be seen.—with dat. of the thing by which one is distinguished. πρέποντες σαγαῖς S.c.T. 117. φάρεσιν πρέπουσα C. 12. πένθει πρέπουσαν ib. 18. πρέπει παρηῖς ἀμυγμοῖς ib. 24. to resemble, with dat. πρέποντα ταύρῳ δέμας S. 297.—πρέπει impers. it is befitting, S.c.T. 638. A. 510. 622. 631. C. 448. E. 176.—with dat. γυναικὸς αἰχμᾷ πρέπει A. 470. τοῖς ὀλβίοις νικᾶσθαι πρέπει A. 915. πρέποντ' ἀρχαῖς βίου C. 77. See ἀρχή.—with acc. ὡς ἐπήλυδας πρέπει S. 192.—with acc. and infin. θρασυστομεῖν οὐ πρέπει τοῦς ἡσσονας S. 200. Cf. id. 909. In A. 1368. (1395. D). εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῷ, τὰδ' ἂν δικαίως ἦν, the gen. πρεπόντων is supposed by some to be equivalent to ἐν τῶν πρεπόντων, h. e. πρέπον. In this well-known construction, however, the article is indispensable. (On the pas-

sage C. 355. see *πιμπλάναι*.) For πρεπόντων Voss. and Stanl. conj. πρέποντως. This is probably correct, ὥστε being used before the infin. after ἦν, as in Soph. Phil. 656. Cf. Matth. Gr. Gr. 531. obs. 2.

Πρεπόντως aptly, consistently, A. 673.

Πρεπτός distinguished, E. 874.

Πρεσβεία seniority. κατὰ πρεσβείαν P. 4. by right of seniority. Stanl. with Hesych. and the Schol. translates it, on account of their dignity.

Πρεσβεύειν to honour pre-eminently, C. 481. E. 1. pass. πρεσβεύεσθαι to be chiefly honoured, to have the chief place, E. 21. κακῶν πρεσβεύεται τὸ Λήμνιον C. 622. is most notorious. ὁ ὕστατος τοῦ χρόνου πρεσβεύεται A. 1273. has the advantage in respect of the time.

Πρέσβιστος most august, S.c.T. 372.

Πρέσβος an object of veneration, P. 615.—an assembly of venerable men, A. 829. 1366.

Πρέσβυς a chief or honoured person, P. 826. A. 516. S. 597.—In A. 177. 198. it means the elder of the two.—an ambassador, S. 708.

Πρεσβύτης [v] an old man, E. 611.

Πρεσβῦτις an old woman, E. 701. 981.

Πρεσβυτοδόκος received or attended by old men, S. 654.

Πρευμανής favourable, A. 814. 1631. S. 132. 207.—affectionate, friendly. πρευμενεῖς χοάς P. 601. 671.

Πρευμενῶς kindly, affectionately, P. 220. A. 924. E. 227. 883. In P. 216. (220. D.) πρευμενῇ is read for πρευμενῶς by Barocc. Turn. and as a var. lect. in A. B. Porson marks πρευμενῶς as spurious. So Dind. It seems, however, put in the same manner as πρευμενεῖς χοάς in P. 601. 671.

Πριαμίδης a son of Priam, A. 523. 727. C. 923.

Πρίαμος proper name, A. 41. 125. 258. 693. 787. 909. 1309.

Πρίν before, P. V. 966. S. 393. πρίν

ὤν A. 164. *having been aforetime*, h. e. *being now gone by*.—as an attrib. with article and nouns, e. g. τὰ πρὶν πελώρια P.V. 151. Cf. ib. 702. A. 878. E. 30. 533. —τὸ πρὶν *aforetime*, P.V. 441. P. 490. A. 636. C. 53. 552. S. 326. —*until, before that*, with indic. aor. P.V. 479. with infin. pres. A. 1037. S. 683. with inf. aor. P.V. 827. S.c.T. 63. 267. 436. 1039. P. 494. 698. A. 1458. 1520. 1643. C. 568. S. 31. 37. 753. 770. 779. —with ἄν and subj. after a negative, P.V. 165. 175. 721. 758. 993. 1029.—The quantity of πρὶν appears as long in P.V. 479. 772. (770. D.) but this is disputed. In the former passage from M. Rob. etc. Blomf. and Dind. prefer πρίν γ'. In the latter Dind. adopts πλὴν with Elmsl. from M. and four other MSS. reading οὐ δῆτα, πλὴν εἰάν ἐγὼ 'κ δεσμῶν λυθῶ, which is less probable than Elmsley's conj. πλὴν ἔγωγ' ὅταν δεσμῶν λυθῶ. Blomfield reads οὐ δῆτα, πρίν γ' ἔγωγ' ἄν ἐκ δεσμῶν λυθῶ.

Πρό with gen. *before, in front of*, S.c.T. 148. A. 356. 804. S. 470. 614. 855. —denoting superiority, C. 779. —*in behalf of*. τὸ μὲν πρὸ χρημάτων κτησίῳ ὅκνος βαλῶν A. 980. (1008. D.) h. e. *to save the rest of the property*. Here ὅκνος βαλῶν is the nom. absol. Cf. E. 799. —*before, denoting time*, A. 135. 1239. S. 785. πρὸ καιροῦ A. 356. *too soon, before the right place*. πρὸ τοῦ φανέντος A. 471. *before direct evidence*. πρὸ τοῦ *aforetime*. A. 1177. τὸν πρὸ τοῦ χρόνον E. 440. —*before, h. e. more than, beyond*, S.c.T. 910. 987. —γῆν πρὸ γῆς P.V. 685. (682. D.) *from land to land*. literally, *to land in front of land*, denoting the transition to another region lying *beyond*, and therefore *in front of* the land already passed. Matth. (Gr. Gr. 575.) however considers the phrase equivalent to εἰς γῆν ἐκ γῆς πόρρω.

Προβαίνειν *to proceed*, P.V. 274. A. 1492. See παρέχειν.

Προβάλλειν *to cast out*, read according to some by tmesis in A. 980. but see πρό.

Προβατογνῶμων *a judge of sheep*. Met. *one who can judge of men's characters*, A. 769.

Πρόβλημα *a defence placed before anything*, S.c.T. 522. πετρῶν προβλήματα ib. 658. *defences against the stones*.

Προβουλόπαις *a fore-counselling child*. πειθῶ προβουλόπαις ἄφερτος ἄτας A. 376. This word is well explained by Klausen, "Noxa quæ mentem læsit, progignit persuasione nem suppeditantem argumenta quibus ad exsequenda noxæ consilia commovetur aliquis."

Πρόβουλος *a councillor*, S.c.T. 997.

Πρόγονος *an ancestor*, S. 43. 528.—πρόγονοι *ancestors*, P. 397.

Προδεικνύναι *to signify*. πρόδειξον P.V. 781.

Προδέρκεσθαι *to foresee*, P.V. 248.

Προδιδόναι *to betray, give up*. fut. προδώσω S.c.T. 100. P. 837. C. 267. E. 64. προῦδωκε P.V. 38. προδῶ E. 225. προδῶς S.c.T. 233. C. 882. S. 415. προδῶτε S.c.T. 153.

Πρόδικος *avenging, asserting just rights*, A. 439.

Προδότης *a traitor*, P.V. 1070.

Πρόδουλος *doing service*, A. 919. See ἔμβασις.

Πρόδρομος *running onward*, S.c.T. 80. 193.

Προεννέπειν see προυννέπειν.

Προεξεπίστασθαι see προυξεπίστασθαι.

Προθεσπίζειν *to predict*. προυτεθεσπίζει P.V. 211.

Προθυμείσθαι *to be anxious*, P.V. 381. 633. 788.

Προθυμία *eagerness*, P.V. 341.

Προθύμως [ῡ] *eagerly*, A. 1573.

Πρόθυρον *the vestibule of a house*, pl. C. 960.

Προϊάπτειν *to send or hurl*. προΐάψαι S.c.T. 305.

Προϊτίδες *a gate at Thebes*, S.c.T. 359. From seq.

Προΐτος *proper name*, S.c.T. 377.

Προκακοπαθεῖν †. The word occurs in a corrupt passage in S. 844. Schütz conj. πρὶν κακοπαθεῖν.

Πρόκακος *very bad*, P.948.951.

Προκάλυμμα *a veil or curtain*, A. 675. “προκαλύμματα h. l. eadem sunt quæ alias παρακαλύμματα, vela quibus januæ thalamorum aut cubiculorum obtendebantur. Itaque ἐκ προκαλυμμάτων est i. q. ἐκ θαλάμων.” Butler.

Προκάμνειν *to faint before the time*, E. 78.

Προκεῖσθαι *to lie prostrate*, S.c.T. 948.—*to be appointed*, P.V.257.757. P.263.

Προκήδεσθαι *to care for*, P.V. 632.

Προκλύειν *to listen for a thing beforehand*, A. 243. The passage is probably interpolated. See ἡλυσις.

Πρόκωπος *drawn, grasped by the hilt*, A. 1636.—*holding a drawn sword*, A. 1637.

Προλέγειν *to declare*, S.c.T.319.—*to foretell*, P.V.1073.

Προλείπειν *to leave*, S.728. aor.2. P.V.280. P.18.

Πρόλεσχος *garrulous*, S.197.

Πρόμαντις *predicting*, C.747.

Προμάτωρ [ā] Dor. *an ancestress*, S.c.T.127. (140.D.) “γένους προμάτωρ Venus dicitur quia Harmoniam Cadmi uxorem Marti pepererat.” Dind.

Πρόμαχος *a champion*, S.c.T.401. 464.

Προμήθεια *caution, prudence*, S.175. See λαμβάνειν.

Προμηθεῖσθαι v.l. in P.V.381. Cf. προθυμεῖσθαι.

Προμηθεύς adj. *providing for, fore-counselling*. Dor. προμαθεύς εὐκοινόμητις ἀρχά S.681.

Προμηθεύς proper name, P.V.66. 85.144.243.278.285.307.319.377.391.398.503.543.615.617.953. In v. 85. ψευδωνύμως σε δαίμονες Προμηθεά καλοῦσιν· αὐτὸν γάρ σε δεῖ Προμηθέως ὅτῳ τρόπῳ τῇσδ' ἐκκυλισθήσει τέχνης, the words ὅτῳ τρόπῳ κ.τ.λ. are governed by Προμηθέως, which is here equivalent to a participle, sc. τοῦ προμηθησομένου h. e. *you have need of one who may contrive by what means, etc.* For similar allusions

see Elmsley on Eur. Bacch. 508. Cf. also under μῆτις.

Πρόμνος † *a prince*, S. 882. but here Stanl. πρόμοι, correctly.

Πρόμος *a chief*, A.193.398. E.377. Cf. prec.

Προναία *dwelling before the temple*. an epithet of Minerva, E.21. This is the vulg. reading: but Lennep on Phalaris, p.143. in a most learned dissertation, to which the reader is particularly referred, shews that the word should be written πρόνοια, an epithet sc. of Minerva the goddess of providence.

Πρόναος *before the temple*, S.488.

Πρόνοια *foresight*, A.669.—*device, forethought*. πυρδαῖ τινα πρόνοιαν C. 598. (607 D.) said of the resolution of Althæa by which she destroyed the life of her son.

Πρόνομος *grazing, feeding with the head downwards*, S.672.

Πρόνοος *providing, counselling*, S. 947.

Προνωπής *falling forwards*, A.226.

Πρόξενος *a protector, one who entertains strangers in the name of the city*, S.414.486.897.—Met. *providing*, h. e. *causing, leading to*. φροῖμια πρόξενα πόνων S.810.

Προοίμιον *the commencement of a song or a tale*, P.V.743.

Προομνύναι *to swear before-hand*. προῦμόσας A.1169.

Πρόπαρ *before*, S.772.

Προπάροιθε *before*. νομίμων προπάροιθεν S.c.T.316. *before the marriage rites*.—*aforetime*, A.992.

Πρόπας *all, the whole*, P.V.405. P.426.540. A.983. E.858.

Προπέμπειν *to cast forth*. γαπότους τιμὰς προπέμψω P.614. *I will pour out libations*. σποδὸς προπέμπει πνοάς A.794.—*to accompany or conduct*, S.c.T.1051. P.522. On S.c.T.899. see under ἡχή.

Προπιτνεῖν *to fall prostrate*, P.580. On the forms πίτνω and πιτνῶ see πιτνεῖν.

Πρόπολος *a minister or attendant*, C.353.

Πρόπομπος *an attendant*, S.c.T. 1061. P.993. E.197.959. — governing an acc. χοὰς πρόπομπος C.23. *conveying libations*. See πόριμος. Here, however, Casaubon conj. χοᾶν.

Προποντίς *the Propontis*, P.854.

Προπράσσειν *to exact in behalf of*, C.821. See λυπρός.

Πρόπρυμνα *from the poop*. Met. πρόπρυμνα ἐκβολὰν φέρει S.c.T.751. *is cast out from the poop*. “ Scilicet opes e puppi ejiciebantur.” Blomf.

Πρόπυργος *in behalf of the towers*, i.e. of the city, A.1141.

Πρόρριζος *from the very foundations*, P.798.

Πρὸς with gen. signifying *that from which anything proceeds as its author or cause*, e.g. τάδ' ἔσται πρὸς θεῶν S.c.T.199. Cf. C.832. E.427. S.992. τὸ πρὸς γυναικῶν γένος S.526. *derived from a woman*. τέρψιν πρὸς ἀνδρός A.598. *pleasure from a man*. — *that by which anything is done*, with passive verbs, as πρὸς φίλου ἔφθισο S.c.T.934. *thou wast slain by a friend*. So passim. — with verbs signifying passively, e.g. πρὸς θεῶν πάσχω P.V.92. *I suffer from or at the hands of the gods*. Cf. C.413. etc. — ἐκπίπτειν πρὸς τινος *to be expelled by*, P.V.950.998. θνήσκειν πρὸς τινος *to be slain by*, A.1192. E.597. ὤλετο πρὸς χειρὸς ἔθεν S.64. πρὸς ἡμῶν κάππεσε, κάτθανε A.1531. πρὸς γυναικὸς ἀπέφθισεν βίον A.1429. πρὸς νεωτέρας ἄτιμος ἔρρειν E.842. — denoting *towards or on the side of*. πρὸς δύνοντος ἡλίου S.252. *towards the setting sun*. πρὸς τῶν κρατούντων ἐσμέν, οἱ δ' ἡσσωμένων S.c.T.498. *on the side of the victorious*. — *like, consistent with*. πρὸς γυναικὸς αἵρεσθαι κέαρ A.578. *it is like a woman to be excited*. Cf. A.1619. πρὸς δυσσεβείας ἦν ἐμοί C.693. *it was regarded by me as an impiety*. — *in the sight of*. πρὸς ὑμῶν τῶς τιθεῖς ἄμοσφος ὦ; E.648. *blameless in your sight*. σέβας τὸ πρὸς θεῶν S.391. *that which is pious in the sight of the gods*. — with dat. signifying *at or close to a place or*

person, e.g. πρὸς Ἥλιου πηγαῖς P.V.810. etc. πρὸς πέτραις ὀχμάσαι P.V.4. *to bind to the rocks*. παίουσι πρὸς κύμασι ib.888. *beat upon the waves*. νεὼς καμούσης πρὸς κύματι S.c.T.192. *labouring against the waves*. ἔργον ὤπασεν πρὸς ἀσπίδι ib.474. *wrought it upon the shield*. τάσσει πρὸς ἀρίστοισι. A.322. *arranges them at meals*. ναῦς πρὸς ἀλλήλαισι Θρήκiai πνοαὶ ἤρεικον ib.640. *dashed them against each other*. πρὸς ἐνδίοις φρεσὶ κυκλούμενον κέαρ ib.968. *whirled round against my breast*. πρὸς πύλαις πεπτωκέναι S.c.T.482. *to rush upon the gates*. πταίσας πρὸς κακῷ P.V.928. *falling into a disaster*. — denoting *in*. πρὸς γῇ Πλαταιῶν P.803. πρὸς ἄλλοις οἴκοις E.229. (238. D.) 429. In the former passage Well. wrongly considers πρὸς to be used adverbially. It is placed in the end of the verse as ἐν in Œd. Col. 495. quoted by Dind. Cf. also (if the reading be correct) A.1244. — πρὸς δόμοις Ἐρεχθέως ib.817. οὐδ' ἔχει μύσος πρὸς χειρὶ τῇ ᾗ E.424. *no stain attaches to my hand*. — *in addition to*, e.g. πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις P.V.321. Cf. P.V.776. etc. — With accus. denoting *towards*. ἡλίου πρὸς ἀντολάς A.1153.1155. Cf. P.V.348.709.793. πρὸς πρᾶγμ' ὀρώσας S.706. *looking at the thing*. — *to*, with verbs of motion, e.g. ἐπεὶ ἤλθες πρὸς Μολοσσὰ δάπεδα P.V.831. etc. — with verbs or words implying motion. μνημεῖα πρὸς ἄρμα ἔστεφον S.c.T.50. *placed them around the chariot*. μὴ πρὸς ἀγνὰν σπείρας ἄρουραν S.c.T.735. *sowing in an unholy soil*. θιγγάνει πρὸς ἥπαρ A.421. *it touches to the heart*. ἀντιάσασα πρὸς πόρθμευμα A.1538. *having come to meet him at the river*. perhaps in πρὸς ἔρυμα τόδε C.152. but see ἀποτρόπος. πρὸς δέρην τεμών E.562. *cutting in the neck*. πρὸς ἡμᾶς ὀπτήρες S.181. *spies coming to us*. πρὸς ὃν γίγνεται χιών S.774. *on which snow falls*. πρὸς αὐτὸν τόνδε σὲ σφάζαι C.819. *to slay you beside*

him. θρηνεῖν πρὸς τύμβον C. 913. *to complain to one deaf as the grave.*—*against.* πρὸς κέντρα κῶλον ἐκτενεῖς P.V. 323, etc. — *in the sense of in reply to.* ἔπος πρὸς ἔπος E. 556, *word for word.* τί πρὸς τὰδ' εἰπεῖν θέλεις; E. 414. *in the sense of hostility or opposition,* e.g. ξὺν δὲ γενοῦ πρὸς ἐχθροῦς C. 453, etc. On C. 152. see above, and under ἀποτρόπος. — *towards,* e.g. πρὸς ἀλλήλους ἔχθραι P.V. 489. πρὸς ὑμᾶς εὐσεβής S. 335. — *concerning.* τὰ ἄλλα πρὸς πόλιν τε καὶ θεοὺς βουλευσόμεσθα A. 818. — *to,* *in the sense of speaking to, reporting to, etc.* e.g. πρὸς εἰδότας λέγω A. 1375, etc. — *before, h.e. in presence of.* πρὸς οἰκέτας θέτο σκυθρωπὸν ἐντὸς ὀμμάτων γέλων C. 726. Cf. P.V. 614. — *denoting a purpose or object.* ἔστηκε μῆλα πρὸς σφαγὰς πυρρός A. 1027. *stand ready for the sacrifice.* ὅπως γένοισθε πρὸς χρέος τόδε S.c.T. 20. *devote yourselves to this matter.* ἦρθην πρὸς μακάρων λιτάς S.c.T. 196. *to go and pray to the gods.* — *in accordance with, by,* denoting the manner. πρὸς οὐδὲν ἐν μέρει τεκμήριον A. 323. *according to no regular adjustment.* πρὸς αἷμα ἐκμαστεύομεν E. 238. *trace it out by the blood.* πρὸς λόγον τοῦ σήματος S.c.T. 501. *according to the device.* πρὸς τί τυγχάνω κατευγμάτων; C. 216. *in what sense or manner do I attain my wishes?* πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν P.V. 1002. *learn wisdom by misfortunes.* πρὸς φῶς ἱερὸν τῶνδε προπόμπων E. 959. *by the light of.* πρὸς ὕστατον φῶς A. 1297. *by the last light, i.e. in my last moments.* πρὸς ἡδονήν agreeably, *in an agreeable manner.* πορευτοῦ λαμπάδος πρὸς ἡδονήν A. 492. (see ὑπερτελής) χροῖαν τίνα ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν P.V. 492 — πρὸς ταῦτα, πρὸς τὰδε, *on account of these things, therefore.* πρὸς ταῦτα βούλενε P.V. 1032. τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διός; S. 298. *what does she in consequence of these things?* πρὸς τὰδε αἰδόμενός τις ἔστω E. 516.

πρὸς ἔπος C. 408. *in consequence of what is said.*—πρὸς βίαν P.V. 208. etc. πρὸς τὸ βίαιον A. 129. πρὸς τὸ καρτερόν P.V. 212. *violently, by force.* πρὸς ἀνάγκην P. 561. *by necessity.* πρὸς κόρον A. 372. *insolently.* πρὸς δίκην C. 871. *justly.* πρὸς ἀλκὴν S.c.T. 480. *with violence, with all his might.* — *with anastr.* βρέτη πεσούσας πρὸς, for πρὸς βρέτη S.c.T. 167. — placed by itself adverbially it signifies *besides, moreover,* e.g. P.V. 73. ἦ μὴν κελεύσω κάπιθωύξω γε πρὸς. Cf. P.V. 831. C. 299.

Προσάγειν *to fasten down.* pass. προσηγμένον S. 436.

Προσαγορεύειν *to call,* C. 938. pass. P.V. 836.

Προσαΐσσειν *to come suddenly upon.* προσῆξε P.V. 145.

Προσαιτεῖν *to demand in addition,* C. 395.

Προσάμβασις *a step,* S.c.T. 448. So Canter. Here the vulg. is πρὸς ἀμβάσεις, incorrectly.

Προσάπτειν *to join to.* κεκόλληται γένος προσάψαι A. 1547. (1566. D.) This is probably corrupt. — Schütz conj. γένους προσάψει h.e. *agglutinat* enim *communi generis vel sanguinis vinculo.* Blomf. conj πρὸς ἄτα h.e. *the race is joined to woe.* So Dind. Klausen suggests that γένος is the accus. governed by προσάψαι, and γονὴ ἀραῖος the nom. to κεκόλληται, s.c. *adhæret ita, ut etiam sobolem sum adjungat ædibus.* But this is very forced and improbable.

Προσαναίνεσθαι mid. v. *to wither upon,* P.V. 147.

Προσανυδᾶν *to salute or address,* P. 150. A. 500. C. 237. προσηύδων P.V. 986.

Προσβαίνειν *to approach or visit.* Dor. προσέβα P.V. 130. A. 754.

Προσβάλλειν *to impose or inflict upon,* P.V. 953. P. 767. — *to bring up to,* S.c.T. 442. — *intrans. to assail.* δοκῶ σφε μὴδὲ προσβαλεῖν πύλαις S.c.T. 597. — *to run aground, sc. as a vessel.* τὸν ὄλβον ἔρματι προσβαλὼν Δίκας E. 534.

Προσβλέπειν *to look upon*, P.V. 214.

Προσβολή *an attack or assault*, C. 281. E. 570.—*abstr. for concr. an assailing party*, S.c.T. 28. it is better to translate it thus, because *νυκτηγορεύεισθαι* and *ἐπιβουλεύειν* refer rather to persons conducting an assault, than to the assault itself.—*attrition or collision*, as in the trial of metals one by another. *προσβολαῖς δικαιωθείς* A. 380.

Προσγελᾶν *to smile upon*, E. 243.

Προσδέρκειν (*inus. in pr.*) *to behold*. aor. 2. *προσδρακεῖν* E. 160. mid. v. *προσδέρκεσθαι* P.V. 798. 905. A. 926. pass. in mid. sense, *προσδερχθῆναι* P.V. 53.

Προσδέχεσθαι *to receive or admit*, E. 626.

Προσδοκᾶν *to expect*, P.V. 932. 990. 1027. A. 661.

Προσδοκητός *to be expected*, P.V. 937.

Προσεδαφίζω *to pave or make solid*. Met. pass. *προσηδάφισται* S.c.T. 478.

Προσείδεσθαι *to resemble*. *ἐκείνου βοστρύχοις προσείδεται* C. 176.

Προσεικάζω *to liken*. *προσήκασε* (*προσείκασε* vulg.) S.c.T. 413. Cf. A. 1102. C. 12.—*to conjecture*, A. 158. Cf. *εικάζειν*.

Πρόσειλος *sunny*, P.V. 449. On the etymology of this word cf. Blomf. Gloss. in loc.

Προσεῖναι *to attach to*. τὰ δ' αὖτε χέρσῳ καὶ προσῆν A. 544. *there were also further annoyances experienced on shore*.

Προσειπεῖν aor. 2. *to salute or address*, S.c.T. 649. A. 344. 759. 785.—*to call*. τί νιν προσείπω; C. 991.

Προσεννέπειν *to speak to or address*, A. 233. 314. 1264. C. 222.—*to speak of to another, to name*. τίνας τῶν φίλων προσεννέπω; C. 108. *which of my friends must I mention to him?*—*to call*, A. 157.

Προσέρπειν *to approach*, P.V. 127. 272.

Προσέρχεσθαι *to approach*. *προσῆλθον* E. 275. 452.

Προσεύχεσθαι *to adore*, P.V. 939. with dat. A. 308.

Προσέχειν *to present*. *προσέσχε* C. 524.

Προσῆγορος *speaking*, P.V. 834.

Προσῆκειν *to be come*. *χρεία προσῆκει* P. 139.—*προσῆκει it becomes, it is a duty*. with dat. C. 171. with acc. and inf. A. 1530.—*οὐδὲν προσήκοντ' ἐν γόοις παραστατεῖν* A. 1049. *although it is not his office, etc.* So τοῖς κυρίοις καὶ προσήκουσι C. 678. *persons properly qualified*, or it may here mean *relatives*.

Προσῆσθαι *to sit near or by*. with dat. A. 1164. 1600. S. 378.—*to be adjacent*, P. 857.—with acc. A. 808. On this constr. see Lobeck on Aj. v. 191.

Πρόσθε πρόσθεν *before*.—denoting time, P.V. 423. 497. P. 467. A. 128. C. 1000. *φόνῳ τῷ πρόσθεν* C. 830. *the former murder*. τῶν πρόσθε πόνων S. 51. ἵχνος τὸ πρόσθεν φρενός ib. 995.—τὸ πρόσθεν A. 1409. τὰ πρόσθε ib. 19. *aforetime*.—with gen. *ἐμοῦ πρόσθεν* P. 521. *before me*.—denoting place, *in front*, S. 697. with gen. S.c.T. 507. P. 439. E. 46.

Προσθήκη *an addition, accession*, A. 486.

Προσθιγγάνειν *to touch*. with gen. aor. 2. *προσθιγών* C. 1055.

Προσθόδομος *a champion of a house*, C. 319.

Προσθροεῖν *to speak to*, P.V. 598.

Προσιδεῖν aor. 2. *to behold*. *προσιδοῦσα* P.V. 553. mid. v. *προσιδέσθαι* P. 48. 680. *id.*

Προσιέναι *to approach*. in fut. sense, *πρόσειμι* E. 233. See *ιέναι*. *προσῆι* A. 792.

Προσιζάνειν *to rest upon, cling to*, P.V. 277. S.c.T. 678.

Προσίζειν *to sit down on*, S. 186.

Προσικνεῖσθαι *to penetrate*, A. 766.—*to attain*. τόξῳ οὐτις πημάτων προσίξεται C. 1029. *by conjecture no one will reach the misfortunes I allude to*.—*to approach as a suppliant*, C. 1031.

Προσίκτωρ *a suppliant*, E. 419. On the passage E. 118. (119. D.) Müller (Dissert. on Eumen.) rightly

observes, "as προστρόπαιος denotes both him who προστρέπεται, and him to whom a person προστρέπεται, the words formed from ἴκω have the same twofold signification. Not only the suppliants are ἰκέται, ἰκτορες, ἀφίκτορες, but Jupiter also is ἰκτωρ, or ἰκτήρ, ἀφίκτωρ. Æsch. Supp. 1. 474." Hence he explains E. 118. *my enemies have found* προσίκτορας, i. e. gods who protect them as προσίκτορας. See under ἐμός, and also under φίλος.

Προσίπτασθαι (inus. in pr.) *to fly to, to approach*. aor. 2. Dor. προσέπτα P. V. 115. 554. προσέπτατο 647. *came upon me*.

Προσίστασθαι *to stand by*, S. c. T. 519. with dat. S. c. T. 119. κάμοι προσέστη καρδίας κλυδώνιον χολῆς C. 181. *has come upon me*. — with acc. βωμόν προσέστην P. 199. *I have approached the altar*. Cf. the constr. of προσῆσθαι with acc.

Πρόσκοπος† E. 105. but here ἀπρόσκοπος (q. v.) must be read with M. Ald.

Προσκυνεῖν *to adore*, P. V. 938. P. 491.

Προσκυρεῖν *to happen*, C. 13.

Προσλαμβάνειν *to take with one*, P. V. 218. Here four MSS. have προσλαβόντα for προσλαβόντι. So Pors. Schütz. Blomf. Dind. On this constr. see Matth. Gr. Gr. 536. Obs. — *to take in addition*, P. V. 321.

Προσμανθάνειν *to learn in addition*, P. V. 699.

Προσμένειν *to await*. with dat. E. 474.

Προσμηχανᾶν *to fasten by an instrument*. pass. S. c. T. 523. 625.

Πρόσμορον†. In S. c. T. 558. (576. D.) the vulg. is καὶ τὸν σὸν αἰθις πρόσμορον ἀδελφεὸν | ἐξυπτιάζων ὄνομα ... καλεῖ, where πρόσμορον (which MSS. and Edd. give with no important variation) is evidently corrupt. The word ἀδελφεὸς likewise is a form unknown to the tragic senarius, and may very likely (if the supposition about to be stated be correct) have been introduced from a marginal

gloss ἀδελφὸς (ἀδελφὸν Rob.) explaining ὁμόςμορον. Two MSS. (A. B.) appear to give πρόσμορον as a various reading, whence Brunck conjectures ὁμόςμορον to be the word lost. This seems to be indicated by the gloss τὸν ἐκ τοῦ αὐτοῦ σπόρου, ἐκ τῆς αὐτῆς σπορᾶς γεννηθέντα. Possibly ὁμόςμορος may have been preceded by some word now lost, which began with πρ from προς, the termination of which being dropped, together with the beginning of ὁμόςμορον, the corrupt πρόσμορον, or πρόσμορον may have arisen, and ἀδελφεὸς been adopted from the margin to complete the verse. Dindorf approves Dobree's conj., καὶ τὸν σὸν αὐτ' ἀδελφὸν ἐς πατρὸς μόρον ἐξυπτιάζων ὄνομα, h. e. *alta voce inclamans nomen ejus de patris morte*; but this seems hardly satisfactory.

Προσνέμειν. (?) τοὺς μὲν καθαρὰς χεῖρας προσνέμοντας E. 303. (313. D.) This is shewn by the metre to be corrupt. Turn. has a various reading ἔχοντας for προσνέμοντας. Herm. conj. τὸν μὲν καθαρὰς χεῖρας προνέμοντ', h. e. *the man who puts not forth his hand to impurity*. Herm. afterwards conj. τοὺς μὲν καθαρῶς καθαρὰς χεῖρας προνέμοντας, which is perhaps better.

Πρόσπαιος new, A. 338.

Προσπασσαλεύειν *to fasten with nails*, P. V. 20.

Προσπιέζειν *to oppress in addition*, C. 299. Dind. with Abresch writes πρὸς πιέζει, *divisim*.

Προσπιτνεῖν *to fall down before, to worship*. βασιλεία δ' ἐμή, προσπιτνῶ P. 148. In this verse, on account of the spondee preceding the catalectic syllable of the paræmiac, where an anapaest usually occurs, Heath conj. τὴν προσπιτνῶ. So Brunck, Schütz. προσπιτνῶμεν Pors. προπίτνειν δ' ἡμᾶς Blomf. who otherwise would strike out the word altogether. Dind. thinks the passage interpolated. προσπίπτωμεν Well. Butler retains the vulgate, referring for

instances of a spondee in this situation to P. 32. S. 7, on which latter passage he cites also other instances. qu. v. Cf. Gaisford. ad Heph. p. 313. ed. Lips. The penult. of προσπιτνῶ is long, as in προπιτνῶ Soph. El. 1372. ed. Herm.—τοξικῆς ἀπὸ θώμιγ-γος ἰοὶ προσπιτνόντες (προσπίπτοντες vulg. προσπίτνοντες Cant. 2. Rob.) ὥλλυσαν P. 453. arrows, striking upon them, destroyed them. Herm. on Eur. Herc. fur. 1371. defends the aorist, but in Class. Journ. xxxviii. p. 286. retracts this opinion, and prefers the present, conjecturing προσπιτνοῦντες. On the forms πίνω or πιτνῶ see πιτνεῖν.

Πρόσπλαστος to be approached, P.V. 718. Dind. prefers with Elmsley the form πρόσπλατος. See πλαστός.

Πρόσπολος a minister, S.c.T. 556. — an attendant, E. 978.

Προσπορπᾶτός fastened to, P.V. 141.

Προσσαίνειν to fawn upon or flatter, A. 1650. — to please. μέλλουσ' ἔσεσθ', εἰ τῶνδε προσσαίνει σέ τι P.V. 837. (835. D.) This is the reading of Turn. Many MSS. with Ald. have ἔσεσθαι τῶνδε, others τῶν δέ. Blomf. follows the latter. The elision of αι is very suspicious. Well. reads τῶν δὲ προσσαίνει σέ τι; interrogatively, which is perhaps the best. Dind. considers the verse spurious. Cf. κόμπος.

Προσσέβειν to honour, S.c.T. 1014.

Προστάσσειν to station at. pass. προσταχθέντα S.c.T. 509. — to impose an office, pass. προστεταγμένον E. 199.

Προστατεῖν to defend. with gen. S.c.T. 378.

Προστατήριος standing in front of. Met. A. 950. — protecting. προστατηρίας Ἀρτέμιδος S.c.T. 431.

Προστάτης a defender, S.c.T. 390. 780. S. 942. — a chief, S.c.T. 1017.

Προστέλλεσθαι to place before oneself as a protection, S.c.T. 397.

Προστενάζειν to groan before the

time, by tmesis, πρό γε στενάζεις P.V. 698.

Προστένειν id. A. 244.

Πρόστερνος worn upon the breast, C. 29.

Προστιθέναι to add to. subj. C. 112.

— to confer upon. προστίθει P.V. 83.

— to inflict upon, C. 475. — to apply, C.

228. S. 607. προστιθεῖς μέτρον C. 785.

imposing a limit. mid. v. ψῆφον προσ-

τίθεσθαι E. 705. to vote in one's favour.

πρὸς κακοῖσι πρόσθεται κακόν P. 523.

bring on himself some new misfortune.

Προστόμιον the mouth of a river, S. 3.

Προστρέπεσθαι to approach as a suppliant, aor. 2. mid. E. 196.

Προστρέφειν to bring up in. pass. δόμοις προσεθρέφθη A. 718.

Προστρίβειν [i] to inflict. pass. P.V. 329. — to wear out. pass. προστετριμμένος E. 229. worn out.

Πρόστριμμα an affliction, A. 384.

Προστρόπαιος a suppliant, one (1.) who turns towards a God or other protector to escape the consequences of guilt committed, as in E. 41. 225. 228. 423. or (2.) to obtain protection under affliction, h. e. an unfortunate, as in A. 1569. C. 285. Cf. προσίκτωρ.

Πρόσφαγμα a previous sacrifice, A. 1221. (1278. D.) referring to the murder of Cassandra, which was to take place before that of Agamemnon.

Πρόσφατος new, recent, C. 793.

Προσφέρειν to bring to, C. 248. — to inflict upon. προσήνεγκαν C. 74.

Προσφερέης resembling, A. 1192. C. 174.

Πρόσφθεγμα an address, A. 877. — an exclamation, C. 863.

Πρόσφθογγος saluting, courteous, P. 149. — πρόσφθογγόν σοι νόστου P. 898. saluting you on your return.

Προσφίλεια friendship, S.c.T. 497.

Προσφιλής pleasing, S.c.T. 562.

Πρόσφορος suitable, fitting, C. 703. E. 198. — with gen. μακρᾶς κελεύθου τὰ πρόσφορα C. 700. what is fitting after a long journey. See ἡμερεύειν.

Προσφύειν *to confirm or assert*, S. 279.

Προσφωνεῖν *to address or call*, C. 1010. S. 233.

Προσχαίνειν *to gape at, to bawl out*. χαμαιπετές βόαμα προσχάνης ἐμοί A. 894.

Προσchrήζειν *to desire*, P.V. 645. 789.

Πρόσχωμα *an accumulation of mud by a river*, P.V. 849.

Πρόσχωρος *adjacent*, P. 265.

Πρόσω (πρόσσω poet. C. 364.) *further*, S.c.T. 988. P. 694. A. 285. 298. S. 269. — *to a distance*, A. 827. — *further on*, i.e. in future, E. 717. — *afar off*, E. 65. 117. with gen. πρόσω δικαίων E. 392. sc. ἐστί. *it is far from what is just*. In the passage C. 364. (370.D.) the constr. is unintelligible. Dind. (who for τέθαιψαι rightly adopts Ahrens' conj. τεθάφθαι) observes that a verb is lost before θανατηφόρον governing the preceding infinitives. So the Schol. correctly, δαμῆναι· λειπεῖ τὸ ὄφελον· πρὸ τοῦ ἀποθανεῖν τὸν πατέρα.

Πρόσσωθεν *from afar*, A. 921. 926. C. 683. E. 287. 375.

Πρόσωπον *the countenance*, A. 625. pl. 768. E. 945. S. 196. id.

Προταρβεῖν *to fear beforehand*, S.c.T. 314.

Προτάσσεσθαι *to place oneself before, to protect*, S. 815.

Προτείνειν *to hold out*, P.V. 779. intrans. *to hold out (itself), to stretch (itself) forth*, A. 1081. (1110. D.) but here Dind. adopts from Herm. ὀρέγματα, for ὀρεγομένα.

Προτέλειον *a preparatory rite or sacrifice*. προτέλεια ναῶν A. 219. *sacrifices for the ships*. Met. *the beginning of anything*. προτέλεια βιότου *the beginning of life*, ib. 702. ἐν προτελείοις (sc. μάχης) ib. 65. *in the beginning of the battle*. Cf. τέλος.

Πρότερος *before, former*, in time or place, A. 1146. E. 553. 957. οἱ πρότεροι *those who were before, ancestors*, A. 1311. C. 397. E. 894. λέγουσα κέρδος πρότερον ὑστέρου μόρου S.c.T. 679. (see κέρδος). τοῦ γὰρ προτέρα μήτις

S. 948. *it is for him first to deliberate*. — πρότερον *before*, A. 332. with gen. πρότερον φήμης S.c.T. 548.

Προτίειν *to prefer, to honour pre-eminently*. τοκέων σέβας εὔ προτίων E. 516. τὸ δοκεῖν εἶναι προτίουσι A. 763. (788.D.) This is incorrectly explained by some to be for τὸ δοκεῖν προτίουσι τοῦ εἶναι. But in that case (cf. Herm. on Vig. p. 703.) the article must have been used. τὸ δοκεῖν εἶναι is esse videri, h. e. species sinceritatis.

Προτίθεσθαι *to place before oneself*, sc. as an object. ἐν οἴκῳ προθέμενος P.V. 239. *regarding with pity*.

Προτίμαῖν *to care about, regard*. with gen. A. 1657. — with acc. A. 1389. E. 610. 709.

Πρότονος *a cable extending on either side from the mast to the prow and poop of a vessel*, A. 871.

Προτρέπεσθαι *to urge*, P.V. 992.

Προτύπτειν *to forge beforehand*. Met. pass. στόμιον προτυπέν A. 131.

Προυννέπειν *to foretel*, E. 814. — *to declare*, E. 98.

Προυξεπίστασθαι *to know beforehand*, P.V. 101. 701.

Προῦπτος *manifest*, S.c.T. 830.

Προυσελεῖν *to treat with ignominy*, P.V. 436. The origin of this word is doubtful. The vulg. προσελούμενον was altered by Pors. into προυσελούμενον from a remark in the Etym. M. προυσελεῖν (vulg. προυσελλεῖν) λέγουσι τὸ ὑβρίζειν. This has been adopted by Blomfield and Dindorf, the latter of whom has restored προυσελοῦμεν in Ar. Ran. 730. from Cod. Rav. Dawes (Misc. Cr. 163.) conceiving that this word originally had the digamma, writes προς Wελοῦμενον, which he absurdly supposes to come from ἔλος *a marsh*, i.e. *the mud of a marsh*, and thus connects it with προπηλακίζειν in the sense of *to bespatter with mud*. Buttman suggests another explanation, sc. to derive it from σφάλλω, *to trip up the heels*; and accordingly he assigns to προσFελεῖν the sense of *kicking or trampling with the feet*. Passow

proposes as a derivation *σιλλός*, a *contumelious poem*. See the discussions upon this word in Buttm. Lexilog. and Pass. Lex. Gr.

Προφέρειν to bring forward as a reason. *προφέρων* "Ἀρτεμιν A. 194.— to order, enjoin. pass. *πrouνεχθέντος* A. 938.

Προφήτης a prophet or interpreter, S.c.T. 593. A. 1070. E. 19. On A. 397. (409.D.) Musgrave well observes, "vates hi sunt vates Trojani: dein sequitur vaticinium, quod Helena adveniente, ediderunt, usque ad v. 414." (419.D.)

Προφθάνειν to anticipate, A. 999.

Προφοβεῖσθαι to dread, S. 1029.

Προφρόνως with hearty zeal, A. 167. C. 471. E. 887. 926. S. 1.

Πρόφρων kind, zealous, S. 213. 344. 612. (see *παχύνειν*) 946. C. 1059.

Προφωνεῖν to declare or announce, P. 355. A. 855. E. 444. 479. perhaps in S. 612. see prec.

Προχαίρειν in imp. *προχαίρετω* A. 243. let us bid adieu with it, away with it.

Προχαλκεύειν to forge, C. 637. So Herm. for vulg. *προσχαλκεύει*.

Πρόχειρος ready to hand, P.V. 54.

Προχὴ the mouth of a river, pl. S. 1005.

Πρύμνα the poop of a ship. Met. *πρύμνα πόλεως* S.c.T. 2. 742. the helm of the state. In S. 340. (344.D.) *πρύμνα πόλεως* alludes to the sacred hill on which the Danaïdæ were sitting, and which, being the residence of the tutelar gods, contained, as it were, the safety of the state. Schütz (qu. v.) likewise so explains it, but refers the expression *πρύμνα* to the situation of the hill in the extreme part of the city.

Πρύμνηθεν from the poop, S.c.T. 191. See *πρῶρα*.

Πρυμνήσια the cables of a ship, A. 956.

Πρυμνήτης a steersman. Met. one commanding or ruling, E. 16. 736.

Πρυμνόθεν from the very bottom, S.c.T. 71. 1048. But here Blomfield

rightly restores *πρέμνοθεν*, an emendation of Voss, confirmed, as Dind. on v. 71. observes, by *ἐκθαμνίσητε* in the next verse.

Πρύτανις a chief or ruler, P.V. 169. S. 366. On this word Dissen, Comm. in Pind. Nem. xi. 3. observes, "erant prytanes antiquiores, quales olim in civitatibus Ionum, Æolum, Dorien-sium multis summam rerum tenebant, insigni et fere regia dignitate, unde Charon Lampsacenus Spartanos reges *πρύτανεις* dixerat, similiterque Jupiter aud it *πρύτανις θεῶν* P.V. 169. Creabantur ex optimatibus, erantque vel duo vel unus in civitate, quemadmodum etiam in Tenedo, exigua insula, unus tantum fuit duodecim menses regens. Plane differunt Atheniensium prytanes."

Πρῶν any projection, generally a promontory or peak, A. 298. In P. 129. (130. D.) τὸν ἀμφίζευκτον ἑξα-μείψας ἀμφοτέρας ἄλιον πρῶνα κοινὸν αἶας. Schütz understands the Thracian Chersonesus, which runs out from Europe towards Asia, and may therefore be said to be common to both continents. With this, however, the epithet *ἀμφίζευκτος* can hardly be reconciled. Neither can the singular *πρῶνα* refer, as some suppose, to a promontory on each side of the strait. The Schol. understands *πρῶνα ἄλιον* by a very harsh metaphor to mean the Hellespont itself. Blomfield is probably correct in supposing *πρῶνα ἄλιον* to be a metaphorical expression for the bridge of boats, projected from one continent to the other, and fastened at each end. The metaphor *πρῶνα* is qualified by *ἄλιον*, according to the observation of Blomf. on A. 82. qu. v. Bl. cf. v. 69. *λινοδέσμῳ σχεδία πορθ-μὸν ἀμείψας Ἀθαμαντίδος Ἑλλάς*. In P. 856. (879.D.) *ναῶοι θ' αἱ κατὰ πρῶν' ἄλιον περικλυστοί*, the Schol. likewise understands *πρῶν ἄλιος* of the Hellespont. This is clearly wrong. Schütz understands it of a promontory on the Asiatic coast,

e.g. Canæ. Blomf. of the peninsula of Ionia, opposite Chios, which is perhaps the best explanation.

Πρῶρα *the prow of a ship*, S. 697. Certain images of the gods were kept in this part of the vessel, hence the allusion in S.c.T. 191. ἐς πρῶραν φυγὼν πρύμνηθεν. — Met. πάροιθεν πρῶρας καρδίας C. 385. *in front of my heart*, an expression taken from a gale of wind blowing in front of a vessel.

Πρωταρχος *original*, A. 1165.

Πρωτοκτόνος *committing the first murder*, E. 678.

Πρωτόμαντις *the first prophetess*, E. 2.

Πρωτόμορος *dying first*, P. 560. referring to those who were killed in the battle, as opposed to those who perished in flight.

Πρωτοπήμων *being the first source of evil*, A. 216.

Πρῶτος *first, chiefest*. ἔζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα P.V. 460. Cf. ib. 483. 890. P. 308. 435. E. 625. — ὁ πρῶτος *the first*. ὁ πρῶτος ἡγεμὼν στρατοῦ P. 751. Cf. P. 222. A. 305. 574. — πρῶτον *adv. firstly, in the first place*, P.V. 709. 735. 790. S.c.T. 483. P. 249. 380. 391. A. 661. 784. 835. C. 109. 481. 1064. E. 1. 421. 557. S. 895. — τὸ πρῶτον *at the first*. φιλόφρων σαίνουσα τὸ πρῶτον P. 98. ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν A. 1260. *since first I saw*. — πρῶτα *in the first place*, P.V. 445. 703. 1018. P. 843. A. 826. S. 194. 405.

Πταίνειν *to stumble*. πταίσας A. 1607. — *to light on (a misfortune)*, with dat. P.V. 928.

Πτάξ *a timid animal*, A. 135.

Πτέρνα *the heel*, C. 207.

Πτερόεις *winged*, S. 552. 978.

Πτερόν *a wing*, P.V. 395. P. 204. A. 414. E. 382. 955. — Met. *a sort or species*, birds being distinguished by their plumage. πόνου ἴδοις ἂν οὐδαμοῦ ταῦτόν πτερόν S. 342. *the same description or sort of labour*. Cf. ὁμόπτερος.

Πτεροφόρος *winged*, A. 1118.

Πτερυγῶκής *swift-winged*, P.V. 286. Πτέρυξ *a wing*, P.V. 126. 128. A. 52. S. 764.

Πτερωτός *winged*, P.V. 135. πτερωτά *winged creatures, birds of prey*, S. 505.

Πτηνός *winged*, P.V. 1024. C. 584. E. 172. — Dor. A. 134.

Πτήσις *flight*, P.V. 486.

Πτήσσειν *to cower through fear*, P. 205. — *to dread*, P.V. 174.

Πτοεῖσθαι *to be scared or affrighted*, pass. part. C. 528. ἐπτοημένοι φρένας P.V. 858.

Πτόλεμος S. 77. See πόλεμος.

Πτολιπόρθης *a destroyer of cities*, A. 459.

Πτολίπορθος *id.* A. 757. So Blomf. for the vulg. πολίπορθ'.

Πτόλις S.c.T. 6. 108. 232. 320. 328. 465. 543. 825. A. 581. E. 79. S. 680. See πόλις.

Πτυχή *a fold or page*, S. 925.

Πτώξ *a timid creature, a fugitive* E. 315.

Πτώμα *a fall*, S. 778. πεσεῖν πτώματα P.V. 921. — *a dead body*, S. 648. — *an accident*, C. 13.

Πτώσιμος *fallen*, A. 648. — *sinking, dropping, falling*, A. 1093. (1122. D.) Here for καὶ δορία, καὶ διρία, καὶ δωρία, which are manifest corruptions, Dind. has ingeniously restored καιρία, which suits both the sense and metre. The passage will then stand, ἄτε καιρία πτώσιμος ξυνανύτει (so Pors. Blomf. for ξυναντεῖ) βίου δυντὸς ἀνγαῖς h.e. *the pallid drop rushes to my heart, which sinking at the fatal moment, stops in its course along with the rays of departing life*. It is an allusion to the sudden arresting of the circulation by violent emotion. It is better to make ἄτε refer to καρδίαν than to σταγὼν, as is usually done. There will then be no necessity to translate with Klausen πτώσιμος by affusa, in the same sense as περιπιτνεῖ in S.c.T. 816. κακὸν με καρδίαν τι περιπιτνεῖ κρύος, a meaning which the simple πτώσιμος will scarcely admit.

Πτωχός *a beggar*, A. 1247.

Πυθικός *Pythian*, S.c.T. 728.

Πύθιος *id.* A. 496.

Πυθμήν *a root or foundation*. Met. P.V. 1048. Δίκας πυθμήν C. 636. — *a stock or race*, C. 202. 258. In S. 98. (105. D.) πυθμήν refers to the aged Ægyptus, the father of the family of suitors. Schol. ἡ ρίζα τῶν πεντήκοντα παίδων, ὃ ἐστὶν Αἴγυπτος αὐτός. See under θάλλειν.

Πυθόκραντος *made by Apollo, oracular*. τὰ Πυθόκραντα A. 1228. *the oracles of Apollo*.

Πυθόμαντις *a Pythian prophet*, C. 1026.

Πυθοχρήστης *warned by Apollo*. Dor. ὁ Πυθοχρήστας φυγὰς C. 888. Schol. ὁ ὑπὸ Πυθοῦς χρησθεὶς Ὀρέστης.

Πυθόχρηστος *uttered by the Pythian god*, C. 888.

Πυθώ *Pytho*, P.V. 661.

Πυκάζεσθαι *to get ready, as an equipment*. τόξον πυκάζον S.c.T. 134. *equip thyself with thy bow*.

Πυκνός *frequent, many*, P.V. 661. 681. S.c.T. 543. C. 1046.

Πύκνωμα *a veil or covering*, S. 233.

Πυλάδης *Pylades*, C. 20. 555. 886.

Πύλη *a gate*, pl. πύλαι *the gates of a city, or the door of a house*, S.c.T. 30. 33. 56. 58. 118. 145. 195. 231. 358. 359. 377. 405. 433. 439. 442. 444. 458. 468. 482. 484. 507. 509. 520. 539. 552. 579. 613. 696. 779. 937. A. 395. 590. C. 554. 564. 721. — Ἄδου πύλας A. 1264. — πύλῃσι C. 562. *out of doors, at the gate*, where πύλαισι Blomf. γυναικείας πύλας C. 865. *the door leading to the women's apartments*. — Met. λίμνης πύλαις P.V. 731. *the entrance of the lake*.

Πύλωμα *a gateway*, S.c.T. 390. 781.

Πυλωρός *a gate-keeper*, S.c.T. 603.

Πυνθάνεσθαι *to hear of*, P.V. 746. C. 364. — *to ask of*. with gen. C. 835. For other tenses see πεύθεσθαι.

Πῦρ *fire*, P.V. 7. 109. 252. 253. 368. 583. 615. 948. 1046. S.c.T. 25. 204. 476. 924. A. 9. 21. 273. 286. 290. 295. 302. 462.

476. 483. 574. 637. 1027. 1229. 1410. C. 322. 850. 1033. E. 108. 133. 983.

Πυρά *sacrificial fires*. dat. πυροῖσι C. 478. (485. D.) But here Dind. rightly adopts ἐμπύροισι from Canter. ἐμπύροισι is the dat. governed by ἄτιμος, h.e. *not honoured with burnt sacrifices*.

Πυργηρεῖσθαι *to be besieged*, S.c.T. 22. 166.

Πύργινος *belonging to towers*, and by synecd. *belonging to a city, civil*. ἡδὲ νομίσματα πύργινα πάντ' ἐπεύθυνον P. 844. (859. D.) (ἐπεύθυνεν Dind. with Bothe, rightly). For ἐπεύθυνον Pauw and Blomf. read εὔθυνον, to correspond with the vulg. εὖθ' ὁ γεραιὸς in the strophe: but here γηραιὸς is restored by Brunck, Pors. Schütz, Herm. Pass. Dind. from A. So Ald. Rob. Turn. In this passage Well. incorrectly explains νομίσματα πύργινα to mean *the laws which regulate the capture of towers or cities*. There is nothing about capture in πύργινα. Schütz explains it, *civilia instituta quibus urbes, muris et turribus munitæ, reguntur*. This is possibly correct, unless πύργινα be corrupt, as Dind. supposes. πύργοι often by synecdoche denotes *a city*, cf. S.c.T. 408. 531. etc. The other interpretation entirely destroys the meaning of the passage. The Chorus contrasts the evil policy of Xerxes with the blessings enjoyed under Darius, in whose time the highest military glory (v. 843.) was united with the tranquil administration of the state at home (v. 844-5.), and attended by no such disastrous consequences as now (v. 846-7.). He then describes the conquests made by Darius, without, like Xerxes, leaving his home (v. 848. seqq.); and finally (v. 871.) contrasts with this the confusion which had now happened in consequence of the latter so doing. The passage means, *the laws of the state continued to regulate everything* (sc. in time of war, as before in peace). The plural after the neuter

νόμιμα is explained by Herm. to be put as if νόμοι had preceded, but probably Bothe's conj. ἐπεύθυνεν mentioned above ought to be admitted.

Πυργοδάϊκτος *destroying towers*, P. 105.

Πύργος *a tower*, S.c.T. 33. 198. 216. 277. 296. 408. 449. 531. 611. 616. 779. 805. 883. A. 127. 348. 801. S. 187. 934. ἐληλαμέναι περί πύργον P. 852. See ἐλαύνειν. πύργος ἐν εὐρεί S.c.T. 745. *a tower's breadth*.

Πυργοῦσθαι lit. *to be built as a tower*. Met. *to exalt oneself, to behave with dignity or majesty*. χῆ μὲν τῇδ' ἐπυργοῦτο στολῇ P. 188.

Πυργοφύλαξ *the guardian of towers or cities*, S.c.T. 152.

Πύργωμα *a tower*, S.c.T. 30. 233. 451.

Πυργῶτις *having the form or nature of a tower*. ὀρκάνη (qu. v.) πυργῶτις S.c.T. 318. *a tower brought up to the walls of a city in order to take it*. Cf. ὀρκάνη.

Πυρδαῆς *burning with fire*, C. 598.

Πυριγενετής *forged in the fire*. Dor. S.c.T. 189.

Πυρίδαπτος *consumed by fire, burning*, E. 993.

Πυρίφατος *id.* S. 627.

Πυροῦν *to burn*. πυρώσας P.V. 495. pass. πυρωθέν A. 428. — Met. *to warm or excite*. φλογὸς παραγγέλμασι πυρωθέντα καρδίαν A. 468.

Πυρπνός *breathing fire*, P.V. 371. 919. S.c.T. 475. 493.

Πυρρός *red, ruddy*, P. 308. But here πυρσὴν Pors.

Πυρφορεῖν *to carry fire, to burn*, S.c.T. 323.

Πυρφόρος *bearing fire*, S.c.T. 414. — *fiery*, 426. ib.

Πυρωπός *fiery*, P.V. 670.

Πύστις *the hearing of news*, S.c.T. 53.

Πῶ separated by tmesis from the negative οὐ, with which it means, *not as yet*. ὁ λωφήσων οὐ πέφυκέ πω P.V. 27. 509. S.c.T. 647. E. 560. — οὐ τί πω P. 175. C. 736.

Πῶ (?) *where? whither?* P.V. 577. A. 1489. So the vulg. which Well. retains as one of those Sicilian forms (v. Pass. Lex.) which Æschylus sometimes employs. Dind. rejects it altogether, writing in the former passage ποῖ, πόποι, ποῖ, and in the latter πῶς πῶς.

Πῶγων *a beard*, Met. *a cone of flame*, A. 297.

Πωλικός *of a colt*. Met. *belonging to a young girl*, S.c.T. 437. Cf. seq.

Πῶλος *a young horse, a colt*, P.V. 1012. A. 1625. E. 383. — Met. *a young man, a son*, C. 783.

Πῶμα *a drink, liquid*, S.c.T. 290. E. 256. S. 1007.

Πῶς *how? in what manner?* e. g. P.V. 41. and *passim*. — in indirect question, E. 647. S. 459.

Πῶς (encl.) *in some way, somehow*, P.V. 224. S.c.T. 684. A. 1222. 1320. C. 130. 952. S. 95. 794. — separated from the word to which it refers, S. 973. See εὐπετής.

Πώτημα *a flight*, pl. E. 241.

P

Ῥά an illative particle, as interrog. with ἦ. ἦ ῥ' αἶτι μιν; P. 625. *does he then hear me?*

Ῥάβδος *a rod*. τηρὸν ἱεροῦ ῥάβδον (so vulg.) S. 245. (248. D.) If this be correct, ῥάβδος seems to be used for ῥαβδοῦχος, ῥάβδος being *a badge of office*. But Schütz properly corrects ἱερόραβδον.

Ῥαδινός *soft*, P.V. 399.

Ῥαίνειν *to bruise or afflict*, pass. ῥαισθῆναι P.V. 188..

Ῥαίνειν *to sprinkle or wet*, perf. pass. ἔρρανται P. 563. (571. D.) This word has been rightly introduced here by Hermann from v. 573. (580. D.) where it injures both the sense and the metre.

Ῥαιστήρ *a hammer*, P.V. 56.

Ῥάκος *a rent*, P.V. 1025.

Ῥαντήριος *sprinkling*. ἀνδρὸς σφαγεῖον καὶ πέδον Ῥαντήριον A. 1063. (1092. D.) This is usually translated *a blood-besprinkled floor*; but it is clear from the form Ῥαντήριος, that it must have an active signification. See under καθάρσιος. Hence Pears. conj. πέδου for πέδον, but this, as Blomfield remarks, does not suit with the copulative καί. This observation appears correct; though Dindorf approves Pearson's emendation. Dobree conj. ἀνδροσφαγεῖον for ἀνδρὸς σφαγεῖον, after which manner Dind. remarks πεδορραντήριον may also be conjectured. This is not at all improbable, when we consider the fondness of Æschylus for strange compounds, many of which, as Well. observes, have possibly disappeared from his writings. Cf. μετωποσώφρων, Ῥάβδος, κ. τ. λ.

Ῥᾶστα sup. of Ῥαδίως. ὥς Ῥᾶστα P.V. 103. *as easily as possible*.

Ῥαφεύς *a sewer or contriver*, A. 1586.

Ῥαχία *a rocky shore*, P.V. 715.

Ῥαχίζειν lit. *to rip up the back*, from Ῥάχισ. thence *to tear or rend*, P. 418.

Ῥάχισ *the back-bone*, E. 181.

Ῥέα proper name, P.V. 839.

Ῥέγκειν *to snore*, E. 53.

Ῥέεθρον *a stream*. P. 489. παρθεν-οσφάγοισιν Ῥέεθροις A. 203. *the blood of the slaughtered virgin*.

Ῥέζειν *to do*. Ῥέξεις S.c.T. 100. C. 314. E. 758.

Ῥεῖθρον i. qu. Ῥέεθρον P.V. 792.

Ῥεῖν *to flow*. P. 732. Met. *to hurry forward*. Ῥεῖ πολὺς ὄδε λεώς S.c.T. 80. — γλῶσσαν ἐργμάτων ἄτερ ἔσω πυλῶν Ῥέουσιν S.c.T. 539. *a tongue without deeds, flowing on within the gates*. See ἔργμα. — On S. 486. see εὔ.

Ῥέος *a stream*, P.V. 399. 679. 814. A. 875.

Ῥέπειν *to incline*, as a balance. εὔ Ῥέπει θεός S.c.T. 21. *is favourably inclined*. τὸ μητρὸς ἐς σέ μοι Ῥέπει

στέργηθρον C. 238. *turns towards or devolves on thee*. συμφορὰν κακῶν Ῥέπουσαν ἐς τὰ μᾶσσονα P. 431. *tending to still farther woes*. — Ῥέπεσθαι pass. ἐξ ἴσου Ῥεπομένων S. 400. *being equally balanced*.

Ῥεῦμα *a stream*, P.V. 139. 300. Met. *a stream of men, an advancing host*. Ῥεύματι φωτῶν P. 88. Ῥεῦμα Περσικοῦ στρατοῦ P. 404. Cf. Soph. Ant. 129. where Erfurdt quotes Eur. Iph. T. 1448.

Ῥηγνύναι *to rend*, P. 195. 460. — Met. mid. v. intrans. ἔρρωγε *has burst*. πέλαγος ἔρρωγεν P. 425. pass. Ῥαγισῶν ἐλπίδων A. 491. *frustrated hopes*.

Ῥῆσις *a speech*, A. 1295. S. 270. 610.

Ῥητός *that may be spoken*, P.V. 767. (766. D.) οὐ Ῥητὸν ἀνδᾶσθαι τᾶδε ib. 768. *it is not lawful to speak*. Here Dind. from M. and seven other MSS. properly corrects τὸδε for τᾶδε. See his note.

Ῥίζα *a root or foundation*, P.V. 365. 1049. — Met. S.c.T. 737. A. 940.

Ῥίζωμα *a root*. Met. *an origin*, S.c.T. 395.

Ῥίμφα *swiftly*, A. 395.

Ῥινηλατεῖν *to scent, to snuff out*, A. 1158.

Ῥιπή *a stroke* (as of a bird's wing), P.V. 126. A. 867. — *a blow or onset*, P.V. 1091.

Ῥίπτειν *to hurl*, P.V. 750. 1053. C. 900. — *to utter, speak*, P.V. 312. A. 1038. — pass. *to be hurled*, P.V. 995. 1044.

Ῥίψοπλος *causing to throw away their arms*, S.c.T. 297.

Ῥόδος *Rhodes*, P. 863.

Ῥοή *a stream*, P. 791. A. 283.

Ῥοθιάς *resounding, as an oar in the waves*, P. 388.

Ῥόθιον *the surging of waves*, P.V. 1050. S.c.T. 344.

Ῥόθος lit. *the noise of oars in water*. Cf. Ῥοθιάς. ἐξ ἐνὸς Ῥόθου P. 454. *with one impulse*. — *any sound*. Περσίδος γλώσσης Ῥόθος P. 398.

Ῥοιβδεῖν *to brandish with a hissing noise*, E. 382.

Ῥόος *a stream*, P. 732.

Ῥοπή *the inclination of a scale*, δις ἀντισηκῶσαι Ῥοπή P. 429. *to be more than an equivalent in the balance.*—Met. Ῥοπή δ' ἐπισκοπεῖ Δίκας ταχεῖα τοῖς μὲν (corr. τοὺς μὲν) ἐν φάει κ.τ.λ. C. 59. *the scale of justice (or retributive power) makes its visitation to some, etc.* Here Well. incorrectly prefers δίκαν with Ald. Rob. Steph., but Δίκας is necessary to qualify Ῥοπή. See ἄκραντος and ἐπισκοπεῖν.

Ῥοφεῖν *to gorge or swallow*, E. 254.

Ῥύεσθαι *to preserve or protect*, S.c.T. 285. 806. fut. Ῥύσομαι S.c.T. 90. E. 223. Ῥύοιτο S. 504. Ῥύσαιτο E. 290.

Ῥυθμίζειν *to reduce to order. Met. to chastise or punish.* ὧδ' ἐρρύθμισμαι P.V. 241.

Ῥυθμός *a regular step, order, succession, etc.* C. 786. (797. D.) Here it is quite impossible that σωζόμενον Ῥυθμόν can mean *preserving moderation*, h.e. *becoming moderate*, as some have attempted to render it. Ῥυθμός and μέτρον have a distinct signification in this passage; Ῥυθμός probably refers to the *constant and regular series of woes* in which Orestes was placed, coming one after another as the steps of a horse scouring the plain. See under σώζειν.

Ῥῦμα *a drawing* (sc. of a bow). πότερον τόξου Ῥῦμα τὸ νικῶν P. 143.—*a protection*, S. 77.

Ῥυσιάζειν *to seize, take by force.* pass. ἐξ ἐδρῶν Ῥυσιασθεῖσαν S. 419. See Ῥύσιον.

Ῥυσίβωμος *preserving altars*, E. 880.

Ῥύσιον *that which is carried off*, chiefly as a reprisal for something committed; but also simply, *that which is carried off* as a booty or prize. τοῦ Ῥυσίου ἡμαρτε A. 521. (535. D.) speaking of Helen, whom Paris had carried away as his prize. ἄγειν θέλοντες Ῥυσίων ἐφάπτορες S. 709. (728. D.) *seizing our persons as their prizes.* The reading of Rob. ἐφάπτορας which Well. approves, would require us to understand Ῥυσίων as in S. 141. sc. *laying hold on some to deliver us.*—Hence the verb Ῥυσιάζειν, and the adj. ἀρρυσίαστος *invulnerable*, qu. v.

Ῥύσιος (Ῥύεσθαι *to protect*) *protecting, a protector or protectress.* ἀδμήτας ἀδμήτα Ῥύσιος γενέσθω S. 141.—τὰ Ῥύσια *the act or circumstances of deliverance.* Ἐπαφος ἀληθῶς Ῥυσίων ἐπώνυμος S. 310. (314. D.) referring to the *touch* of Jupiter which caused his deliverance, h.e. his being born in human shape. “*Liberationis per ἔφαψιν scilicet. vid. v. 46.*” Stanl.

Ῥυσίπολις *preserving the city*, S.c.T. 121.

Ῥυτήρ *a protector*, S.c.T. 300.

Ῥυτός *flowing*, A. 1382. E. 430.

Ῥώμη *strength*, P. 877.

Σ

Σάγη *a suit of armour*, S.c.T. 118. 373. P. 236.—*dress or equipment*, C. 552. 664.

Σαίνειν *to fawn upon or blandish, to coax*, P. 97. A. 707. 772. C. 414. Cf. ἄσαντος.—*to seek to avert* (prop. by flattery, met. by any other means), S.c.T. 365. 686.—pass. *to be flattered or cajoled*, C. 192.

Σάκος *a shield*, S.c.T. 43. 371. 504. 521. 624.—pl. S.c.T. 145.—Met. S. 187.

Σάκτωρ *one who fills.* with double genitive, “*Ἄδου σάκτορι Περσῶν* P. 888. *filling Hades with the Persians.*”

Σαλαμινιάς *of Salamis.* ἐπ' ἀκταῖς Σαλαμινιάσι P. 926. So Herm. for the vulg. Σαλαμινίσι, which violates the metre.

Σαλαμῖς *Salamis*, P. 265. 276. 438.—*Salamis in Cyprus*, P. 864.

Σαλεύειν *to shake.* pass. σεσάλευται P. V. 1083.

Σαλμυδήσιος *of Salmydessus*, P.V. 728.

Σάλπιγξ *a trumpet*, S.c.T. 376. P. 387. E. 538.

Σάμος *Samos*, P. 858.

Σαργάνη *the mesh of a net*, S. 769.

Σάρδεις *Sardis*, P. 45. 308.

Σάρξ *flesh, the body*, S.c.T. 604. A. 72. pl. σάρκες *id.* S.c.T. 1026. A. 1068. C. 278.

Σαρπηδόνιος *of Sarpedon*. Σαρπηδόνιον χῶμα S. 848. *the promontory of Sarpedon*.

Σαρωνικός *Saronic*, A. 297.

Σάσσειν *to cram, load with*. Met. pass. πημάτων σεσαγμένον (ἄγγελον) A. 630. (644. D.) *laden with ill news*. Here Schütz corr. σεσαγμένον for vulg. σεσαγμένων. So Pors. Blomf. Dind.

Σαυτοῦ *contr. of σεαυτοῦ, thou thyself*, P.V. 506. σαυτῆς P.V. 778. C. 225. σαυτόν P.V. 68. 309. 336. 344. 967. σαυτήν P.V. 710. Cf. σεαυτοῦ.

Σάφα *clearly, distinctly*, P.V. 502. P. 330. A. 1341. 1599. C. 567. S. 721. comp. σαφέστερον C. 724. 756. S. 462. 908. superl. σαφέστατα A. 38. In C. 195. (197. D.) for the vulg. ἀλλ' εὖ σαφηνῇ τόνδ' ἀποπτύσαι πλόκον Well. reads ἀλλ' εὖ σάφ' ἦν ἡ. Pors. conj. ἀλλ' εὖ σάφ' ἦδη. Schütz σάφ' ἦν μοι which Dind. adopts, with Canter's conj. ἦ for εὖ. Perhaps ἀλλ' ἦ σάφ' ἦδη from Cant. and Pors. may be better.

Σαφήνεια *distinctness*, S.c.T. 67.

Σαφηνῆς *clear, distinct*, P. 626. 724.

Σαφηνίζειν *to declare distinctly*. fut. σαφηνιῶ P.V. 227. σαφηνίσαι *ib.* 624. ἐξιστορήσας καὶ σαφηνίσας ὁδόν C. 667. *having inquired whither I was going, and then told me the way*.

Σαφηνῶς *distinctly*, P.V. 783.

Σαφῆς *distinct, certain*, S.c.T. 40. 85. 644. P. 245. A. 1017. S. 925.

Σαφῶς *clearly, distinctly*, P.V. 387. 667. 819. 842. 969. 916. P. 511. 770. A. 1619. C. 20. 904. 1050.

Σεαυτοῦ *thou thyself*. σεαυτόν P.V. 374. σεαυτήν C. 910. Cf. σαυτοῦ.

Σέβας *reverence, respect*, C. 241. E. 660. In periphr. Διὸς σέβας C. 635. *the majesty of Jupiter*. τοκέων σέβας E. 516. *the sanctity of parents*. pl. θεῶν σέβη S. 736. Πειθοῦς σέβας E. 845. δαιμόνων σέβας S. 79. τὸ τεκόντων σέβας S. 688. μητρὸς ἐμῆς σέβας P.V. 1093. — *an object of reverence*, A. 501. C. 53. 154. 619. E. 670. S. 757. σέβει τοι Ζεὺς τόδ' ἐκ νόμων σέβας E. 92. where σέβας τόδε either refers to the suppliants (abstr. for concr.) whom Jupiter is obliged to regard with respect, or rather to the office of Mercury. Cf. under ἐκ.

Σέβειν *to respect or reverence*, S.c.T. 512. 578. A. 755. 807. C. 628. 954. E. 22. 92. 146. 413. 499. 592. 656. 695. 857. 973. 1005. ἐν τιμῇ σέβειν P. 162. (166. D.) *to hold in esteem*. This expression is very harsh, and possibly is corrupt. If it be correct, τινὰ is understood before σέβειν. — *to consider of importance*. ὀνείρων φάσματα σέβεις; A. 265. — *to honour*, A. 899. — *to use, to exercise as an office*, etc. ὑβρίζειν ἐν κακοῖσιν οὐ σέβω A. 1594. αἵματηρὰ πράγματ' οὐ λαχὼν σέβεις E. 685. τὸ μὴ ὀδικεῖν σέβοντες E. 719. — *to cultivate or affect*. τὸ μήτ' ἀναρκτον μήτε δεσποτούμενον σέβειν E. 667. — σέβεσθαι *mid. v. to reverence*, P.V. 542. 939. S. 220. 899. 968. — *to fear*. σέβομαι μὲν προσιδέσθαι, σέβομαι δ' ἀντία λέξαι P. 680.

Σεβίζειν *to honour, do homage to*, A. 249. 759. E. 12. — *to celebrate, commemorate*. λαοπαθῇ σεβίζων ἀλίτυπα βάρη P. 907. — *mid. v. σεβίζεσθαι to reverence*, S. 795. 900. — *to respect, care for*. οὐδὲν σεβίζει γενεθλίους ἀράς, τέκνον; C. 899.

Σείειν *to shake*, S.c.T. 367.

Σειραφόρος *a horse in harness running on each side the chariot beside those fastened to the shaft, which were called ζύγιοι*. σειραφόρον κριθῶντα πῶλον A. 1624. — Met. *a companion*, A. 816. The vulg. has σειρασφόρος. The other form is rightly restored from Poll. vii. 24.

Σείριος *Sirius*, A. 941.

Σεισάμης prop. name, P. 313. Here M. has Σησάμης. Cf. Σησάμης.

Σέλας *light*, P.V. 7. 356. A. 272. 280. E. 886.

Σελασφόρος *brilliant*, E. 976.

Σελήνη *the moon*, A. 289.

Σέλμα *a flat plank*, hence, *the floor of a building*, S.c.T. 32. — *the cross bench of a ship*, P. 350. A. 1417. — *a seat or throne*, A. 176.

Σεμνός *dread, venerable*, S.c.T. 782. A. 176. 505. C. 969. E. 361. 419. S. 133. 138. 1020. — *solemn, important*, P.V. 519. P. 385. E. 351. 960. — *favorable, goodly*, C. 107. Schol. ἀγαθά.

Σεμνόστομος *pompos in speech*, P.V. 955.

Σεμνότιμος *highly honoured*, C. 352. E. 797.

Σεμνῶς *in a reverential manner*, S. 190.

Σεπτός *sacred*, P.V. 814.

Σεσωφρονισμένως *modestly*, S. 705.

Σευάλκης proper name, P. 924.

Σεύεσθαι *to hasten, to rush*, aor. 1. pass. σύθην P.V. 135. συθείς P. 849. — ἐκ πυρὸς συθείς S.c.T. 924. *forged in the fire*. — poet. *συμένα* A. 727. *σύμεναι* E. 961.

Σῆμα *a sign or token*, P.V. 496. C. 257. — *a device on a shield*, S.c.T. 369. 380. 386. 414. 501. 573. 625.

Σημαίνειν *to give a signal*, A. 284. 483. — *to indicate, shew, or declare*, P.V. 295. 563. 621. 685. 765. P. 471. 805. A. 943. C. 656. S. 242. — *to direct*, A. 26.

Σημαντήριον *a seal*, A. 595.

Σηματοῦργος *a maker of devices*, S.c.T. 473.

Σημεῖον *a sign or indication*, P.V. 844. A. 1328. S. 215. 501.

Σήπειν *to putrefy*, C. 987.

Σησάμης proper name, P. 945. One MS. has Σεισάμης. Cf. Σεισάμης.

Σθένειν *to be powerful*, P.V. 1014. A. 912. E. 589. 856. — σθένουσα λαμπάς A. 287. *burning with undiminished brilliance*.

Σθένος *power, strength*, P.V. 55. 105. 362. P. 163. 869. 992. C. 836. E. 29. 87. S. 333. 571. — periphr. Ἀθηναίας

σθένος E. 289. On P.V. 426. see ὑπείροχος.

Σῖγα *in silence*, A. 438. C. 94. In S.c.T. 232. (250.D.) Elmsley (on Med. 1120.) rightly places the interrog. after πτόλιν, the expression being, as Dind. observes, a shortened form for οὐ σῖγ' ἀνέξει μηδὲ ἐρεῖς μηδέν; coll. v. 234. — σῖγα A. 1317. *silence!*

Σιγᾶν *to be silent*, P.V. 198. 434. S.c.T. 214. 244. 245. 601. P. 282. A. 254. 575. C. 263. E. 541. — τὸ σιγᾶν A. 534. *silence*. — met. σιγῶν ὄλεθρος E. 895. σύριγγες οὐ σιγῶσι S. 178. — σιγᾶν τι *to conceal a thing*. ἀλλ' αὐτὰ σιγῶ P.V. 106. 439. A. 36. οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσει τάδε; S.c.T. 234. (252.D.) *will you not, with a mischief to you, be content to hold your tongue about these things?* Blomf. rightly observes on this passage, "Cum Attici dicerent ἀπαγε ἐς φθόρον et similia, Æschylus παρὰ προσδοκίαν dixit ἀνασχήσει σιγῶσ' ἐς φθόρον." Dind. observes that the expression is equivalent to οὐκ ἐς φθόρον εἰ καὶ σιγῶσ' ἀνασχήσει τάδε; coll. Soph. O.T. 1146.

Σιδηρομήτωρ *producing iron*, P.V. 301.

Σιδηρονόμος *dividing by the sword*, S.c.T. 770.

Σιδηρόπληκτος *struck by the sword*, S.c.T. 894. 895.

Σίδηρος *iron*, P.V. 500. S.c.T. 712. 799. 925. — Met. *the sword*, S.c.T. 865.

Σιδηροτέκτων *working in iron*, P.V. 716.

Σιδηρόφρων *iron-hearted*, P.V. 242. S.c.T. 52.

Σιδόνιος *Sidonian*, S. 115. 126.

Σικελία *Sicily*, P.V. 369.

Σιλήνιαι a part of Salamis, P. 295. Here Dind. corrects Σιληνιῶν for Σιληνίων from M.

Σιμόεις *the Simois*, A. 680.

Σίνις *a mischievous creature*, A. 700.

Σίνος *a mischief or destruction*, A. 378. 716. — σίνος ἐσθημάτων A. 547. *ruining our raiment*.

Σιτεῖσθαι *to feed on*, A. 1653.

Σκαλμός *the peg to which the oar is fastened*, P. 368.

Σκάμανδρος *the Scamander*, A. 497. 1129. C. 361. E. 376.

Σκάφος *the hull of a vessel, a vessel*, P. 411. A. 647. 985. S. 436.

Σκεδάζειν *to scatter or disperse*. fut. contr. σκεδᾷ P.V. 25. 927. pass. σκεδασθῆναι P. 494.

Σκεθρῶς *accurately*, P.V. 102. 486.

Σκέλος *the leg*. pl. P.V. 74. E. 37.

Σκέπτεσθαι *to consider, regard*. imp. σκέψαι P.V. 1015. C. 228.

Σκηνή *a tent*, E. 656. — according to some, *a car or hearse* used by the Persians at funerals, P. 961. See θάπτειν.

Σκήνημα *a nest*, C. 248.

Σκήπτειν *to light or descend, to glance* (as flame), A. 293. 299. 301. — πέδῳ σκήψασα P.V. 751. S.c.T. 411. *falling on the ground*. — trans. *to hurl*, A. 357. mid. v. σκήψησθε E. 768. id.

Σκηπτός *an infliction, a stroke of misfortune*. λοιμοῦ σκηπτός P. 701. Butler cf. Soph. Œd. T. 26. ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει λοιμὸς ἔχθιστος πόλιν.

Σκηπτουχία *an office of command, the badge of which was a sceptre*, P. 289.

Σκῆπτρον *a staff or rod*, A. 75. — *a sceptre of authority, a badge of office*, P.V. 171. 763. P. 750. A. 1238. E. 596.

Σκῆψις *an allegation or excuse*, A. 860.

Σκιά *a shade*, A. 941. — Met. *one wasted to a shadow*, E. 292. (302. D.) here a comma should be placed with Schütz after δαιμόνων. — *the shade of one departed*, S.c.T. 961. — *a trifling or light thing*, A. 813. 1301.

Σκιρτᾶν *to leap*, P.V. 1087.

Σκίρτημα *a leap*, P.V. 601. 678.

Σκληρός *rugged*, P. 311.

Σκοπεῖν *to observe, mark*, S. 229.

Σκόπελος *a rock*, P.V. 142.

Σκοπή *a looking out*. πατρὸς σκοπαὶ δέ μ' εἶλον S. 767. — *a beacon or place of observation*, A. 280. 300. S. 694.

Σκοπός *a scout*, S.c.T. 36. Metaphorically applied to God *who observes all things*, S. 376. 636. — *a mark*, A. 614.

Σκοτεινός *dark*, C. 284. 650.

Σκότος *darkness*, S.c.T. 646. P. 219. A. 1001. 1625. C. 283. 317. 529. 804. E. 72. S. 83. — φηγόντα μητρόθεν σκότον S.c.T. 646. *the darkness of the mother's womb*. Cf. ἐν σκότοισι νηδύος τεθραμμένη E. 635. ἐν μεταίχμιῳ σκότου C. 61. *in the interval between light and darkness*, h. e. *in the twilight*.

Σκύθης *a Scythian*, P.V. 711. Met. ἀνὴρ Σκύθης C. 158. prosop. for iron, found in Scythia. Cf. S.c.T. 710. — adj. *Scythian*, P.V. 1. 415. S.c.T. 799. E. 673.

Σκυθρωπός *stern*, C. 727.

Σκύλλα *Scylla*, A. 1206. C. 605.

Σκύλλεσθαι *to be torn*, P. 569.

Σμερδνός *terrible*, P.V. 355.

Σμῆνος *a swarm of bees*, P. 126.

Σμικρός *small, petty*, C. 202. 260. — οὐ σμικρὸν τρόπον S.c.T. 446. σμικρὰ χερὶ S. 936. *by the hands of a few*. σμικρὰ κερδανῶ A. 1274. *I shall gain but little*. Cf. μικρός.

Σόλοι *Soli* a town of Cyprus, P. 864.

Σός *thine*. with the article, e. g. τὸ σὸν ἄνθος P.V. 7. Cf. 38. 282. 288. 391. 407. 735. 843. 741. 774. 968. 1021. 1029. S.c.T. 101. 558. P. 662. 941. A. 536. 804. 881. 1598. C. 135. 221. 225. 473. 489. 905. E. 66. 87. 233. 416. 422. 424. 582. 610. 638. 732. S. 287. — without the art. e. g. σῶν ὑπὲρ στένω πόνων P.V. 66. Cf. ib. 146. 182. 243. 387. 411. 532. 556. 631. 638. 830. S.c.T. 214. 567. P. 217. 348. 683. A. 249. 952. 1130. C. 132. 229. 436. 770. E. 639. S. 514. 802. — ὥς νῦν τὸ σὸν δὴ A. 536. *as you just now observed*.

Σοῦσα *Susa*, P. 16. 527. 716. 747.

Σούσας *proper name*, P. 920.

Σοῦσθαι *to hurry, to speed on*. σοῦνται P. 25. σοῦσθε S.c.T. 31. S. 816. 822.

Σουσιγενής *born at Susa*, P. 635.

Σουσίδης *an inhabitant of Susa*, P. 549. Here the vulg. is Σουσίδος, but Σουσίδαις is found in Schol. Barocc. Ald. Turn. So Blomf. Well. Dind.

Σουσίς sc. γῆ *Susa*, P. 118.

Σουσιस्कάνης [ᾱ] *proper name*, P. 921. Cf. ib. 34. ἄλλους δ' ὁ μέγας καὶ

πολυθρέμμων Νεῖλος ἔπεμψεν· Σουσι-
κάνης, Πηγασταγών Αἰγυπτογενής.
Here the change of case is remark-
able. Comp. Pind. Nem. vi. 32.
ᾠδοὶ καὶ λόγοι τὰ καλά σφιν ἔργ'
ἐκόμισαν, Βασσίδαισιν ἄτ' οὐ σπανί-
ζει· παλαίφατος γενεά, ἴδια ναυστολ-
έοντες ἐγκώμια. Π. κ. 436. τοῦ δὴ καλ-
λίστους ἵππους ἴδον ἠδὲ μεγίστους·
Λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν
ὁμοῖοι.

Σόφισμα *a device or art*, P.V. 457.
468. 1013. Comp. Pind. Ol. xiii. 16.
πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον
᾿Ωραι πολυάνθεμοι ἀρχαῖα σοφίς-
ματα.

Σοφιστής *an artful contriver*, P.V.
62. 946.

Σοφός *wise, prudent, clever*, P.V.
889. 938. 1040. 1041. S.c.T. 364. 577. A.
1268. E. 269. S. 751. with gen. σοφός
κακῶν S. 448. *skilled in bad things*. —
τὰ σοφὰ ἰ. q. ἡ σοφία. τῶν σοφῶν γὰρ
οὐ πένει E. 409. Here, however, per-
haps we should read τῶν σοφῶν γὰρ
οὐν πέλει. Comp. σοφωτέρα E. 811.

Σπάθη *an instrument for pressing
close the threads in weaving*, C. 230.

Σπᾶν *to draw* (e. g. a lot), A. 324.
— *to suck*, C. 526.

Σπανίζειν *to be in want of*. with
gen. C. 706. pass. σπανίζεσθαι *to be
deprived of*. ἐσπανίσμεθ' ἀρωγῶν P.
983.

Σπαράσσειν *to tear*, P.V. 1020.

Σπάργανα *swaddling clothes*. A.
1588. C. 522. 537. (see ὄφης) 744. 748.

Σπαρνός *rare, seldom*, A. 542.

Σπαρτός *sown*, S.c.T. 396. 456. al-
luding to the fabled dragon's teeth
sown by Cadmus, which sprung up
armed men. — *begotten, mortal*, E. 488.

Σπείραμα *the coil of a serpent*, C.
246.

Σπείρειν *to sow*. Met. S.c.T. 736.

Σπέρμα *seed*, E. 770. Met. A. 514.
C. 202. E. 178. 869. — *race, offspring,
progeny*, P.V. 707. S.c.T. 456. C. 234.
498. S. 133. 142. 272. 287.

Σπερχειός *the Sperchius*, P. 479.

Σπερχνός *swift*, S.c.T. 267.

Σπένδειν *to be anxious, to do one's*

endeavour, P.V. 192. 203. P. 728. A.
587. — σπεῦσαι τι τῶν δούλιος φέρει
φρήν S. 594. *to perform anything which
the mind of his vassals desires*. — mid.
v. σπευδομένα θυσίαν ἑτέραν A. 147.
preparing, wishing for.

Σπλάγχχον *any of the inward parts
of the body, e. g. the lungs*, E. 240.
the womb, S.c.T. 1022. — τὰ σπλάγχχνα
the intestines, P.V. 491. A. 1194. *the
parts about the heart, the heart*, A.
967. C. 407. σπλάγχχων νέων E. 821.
youthful hearts.

Σπόγγος *a sponge*. ἰὼ βρότεια
πράγματ'· εὐτυχοῦντα μὲν σκιά τις ἂν
τρέψειεν· εἰ δὲ δυστυχῇ, βολαῖς ὑγρώσ-
σων σπόγγος ὤλεσεν γραφήν· καὶ ταῦτ'
ἐκείνων μᾶλλον οἰκτείρω πολὺ A. 1301.
(1329.D.). Heath absurdly explains
this passage as alluding to a game of
dice, and places the comma after
βολαῖς; but confesses that he cannot
understand what is meant by γραφή.
Butler translates, "*Eheu res homi-
num: quas prosperas quidem vel
umbra everterit, sin adversæ fuerint,
madens spongia iis adhibita scriptu-
ram delet*, h. e. cum ex rebus pros-
peris in adversas quis inciderit, om-
nis prioris felicitatis tanquam spongia
adhibita, memoria deletur. *Atque
hæc multum præ illis doleo*. Multo
magis deploro statum rerum huma-
narum, quam cædem mihi imminen-
tem." Schütz, "*Prosperitatem enim,
si fuerit, vel umbra quælibet everterit;
sin adversæ fuerint, madida quæ in-
jecta fuerit, spongia scripturam delet*,
h. e. adversitatis adeo facile oblivisci
solent homines, ut ejus memoria
tanquam spongia deleta prorsus eva-
nescat. *Atque hæc equidem multo
magis quam illa misereor*. Misera-
biliores igitur Cassandræ videtur in
hominibus cita malorum oblivio,
quam bonæ fortunæ fragilitas." Blom-
field appears more correctly to ex-
plain γραφή to mean *a painting*, which
painters used to obliterate with a
sponge. He translates, *in adversis
vero rebus, sicut spongia tabulæ li-
neas penitus delere solet, ita omnis*

spes meliorum prorsus aboletur. Atque hunc rerum adversarum statum magis deploro quam instabilem prosperitatis conditionem.—The meaning is, according to Schütz's explanation, "such are human affairs, that when prosperous a mere shadow might overthrow them, yet, if misfortunes come, their impression is as easily effaced as a painting by a sponge, and this, sc. that men should so soon forget the lessons of adversity, I pity far more than the former case." It is simpler, however, to consider ἐκείνων, with Butler, as referring to the fate of Cassandra, who deplores the misery of human affairs more than her own individual misfortunes. See under οἰκτείρω. Perhaps also Butler may be correct in referring the two clauses of the former sentence (1) to the instability of human happiness, (2) to the entire destruction of that happiness by adversity, both of which Cassandra considers a greater subject for lamentation than her own particular case. For δυστυχῇ, h. e. ἐστὶ, Pors. reads δυστυχεῖ. Abresch suggests δυστυχῇ as equally good with δυστυχῇ, to which the chief objection is the less usual construction of εἰ with the subj. See εἰ. Dind. prefers Blomfield's conj. δυστυχοῖ.

Σποδεῖν lit. *to throw into the dust.* Hence, *to beat or bruise*, pass. A. 656.

Σποδός *ashes*, S.c.T. 305. 795.—*the ashes of a man*, A. 424. 431. C. 676.

Σπονδή *a libation*, E. 996. S. 960.

Σπορά *a sowing*. Met. *birth, origin*, P.V. 873.

Σπορητός *the seed sown, corn*, A. 1365. See γάνος.

Σπουδή *haste*, S.c.T. 356. adv. σπουδῇ S.c.T. 353. *with haste*.—*exertion, endeavour*, S.c.T. 567.

Στάγμα *liquid*, P. 604.

Σταγών *a drop* (e.g. of blood), A. 1093. C. 394.—*a tear*, A. 863. C. 184.

Σταδαῖος *standing*, as in close conflict, S.c.T. 495.—*suited for such conflict*. ἔγχη σταδαῖα P. 236.

Στάζειν *to drop or trickle*, A. 172. E. 42.—trans. *to drop*. στάζουσιν αἷμα C. 1054. Met. *to be fully ripe*, S. 979.

Σταθευτός *scorched*, P.V. 22.

Στάθμη *a carpenter's line*. Met. παρὰ στάθμην A. 1015. *irregular, violent in conduct*.

Σταθμός *a stall*, where horses or other animals are kept, P.V. 399.—*a sheep-cote*, A. 870.

Στάλαγμα *a drop*, E. 769.

Σταλαγμός *id.* S.c.T. 61. E. 238. ἀντιπαθῇ σταλαγμόν ib. 753. 780. Cf. ἀντιπαθῆς, ἀντιπενθής.

Στασιάρχος *the leader of a company*, S. 12.

Στάσις *the act of standing, the foot*, E. 36. But here Dind. rightly prefers βάσιν, a var. lect. in M. recorded by Steph.—*a company, a band*. στάσις ἀκόρετος γένει κατολολυξάτω θύματος λευσίμου A. 1088. (1117. D.) *let the company* (sc. of Furies) *unsated yet, shout over our family a song of triumph for this foul slaughter*. θῦμα λεύσιμον, i.e. "caedes Agamemnonis, lapidatione Clytæmnestrae vindicanda." Blomf.—*dissension, faction*, P.V. 200. 1089. P. 184. 701. E. 933.—*dispute*. τοῦτό γ' οὐκ ἐνὶ στάσις P. 724. *there is no disputing this*.

Στάχυς *an ear of corn*, S. 742. see κρατεῖν.—Met. *the fruit or effect of anything*. σταχὺν Ἀτης P. 807.

Στεγανός *close*, A. 349.

Στέγαστρον *a covering*, C. 978.

Στέγειν *to be proof against anything*, as against a spear, S.c.T. 198. or against water. ἅλα στέγων S. 128.—abs. στέγει πύργος S.c.T. 779. *is a safe defence*. Pind. Pyth. iv. 81. uses the mid. v. παρδαλέα στέγετο φρίσσοντας ὄμβρους.

Στέγη *the roof of a house*, A. 871. Hence, *a house*, P.V. 712. A. 3. 504. 1057. 1159. E. 56.

Στέγος *i. qu. στέγη* P. 137. A. 301.

Στείχειν *to walk or go*, P.V. 81. C. 11. 17. 96. 547. E. 958. S. 495. — *to traverse, to tread*. στεῖχ' ἀνηρότους γύας P.V. 710. κλίμακος προσαμβάσεις στείχει S.c.T. 449. (466. D.) Here Blomf. needlessly interprets στείχει in an active sense, sc. *admovet*, referring to Pors. on Orest. 1427. — with prep. om. στείχετ' εὐερκῇ πόλιν S. 933. *go to*. with ἐπὶ P.V. 1092. C. 753. with ποτί (i. e. πρὸς) S.c.T. 279. A. 1642. with διά S.c.T. 516. S. 491. with ἐς C. 664. — τρίποδας ὁδοὺς στείχει A. 81. *walks on three feet*.

Στέλλειν *to send*, P.V. 387. — *to fit out*, as an army, etc. P. 173. A. 773. — *to furl a sail*, S. 704. — *to make a journey*. κέλευθον τήνδ' ἔστειλα P. 601. — mid. v. στέλλεσθαι *to set out, to go away*, P.V. 392. pass. *to be sent, to come*, A. 1104. — ἑσταλμένος C. 755. *equipped*.

Στεναγμός *groaning*, P. 865.

Στενάζειν *to groan*, P.V. 698. (cf. προστενάζειν) P. 1003. E. 757.

Στενάχειν *to groan for*. with acc. P.V. 99.

Στένειν *to groan*, P.V. 430. S.c.T. 229. 883. 951. P. 277. 503. 504. 563. 669. A. 396. 433. 694. 811. — with acc. *to groan for*. Ἰτυν, Ἰτυν στένουσα A. 1115. Cf. P.V. 407. 433. P. 463. A. 18. C. 919. στένω σε τᾶς οὐλομένας τύχας P.V. 397. sc. ἔνεκα. — with ὑπέρ P.V. 66. 67. — with dat. κεῖ στένεις κακοῖς ὅμως P. 287. — mid. v. στένεσθαι *id.* S.c.T. 854. P. 62. On A. 543. see under λαγχάνειν.

Στενόν *a narrow space*, P. 405.

Στενόπορος *affording a narrow passage*, P.V. 731.

Στένος *groaning, sorrow*, E. 495.

Στενωπός *a narrow strait*, P.V. 363.

Στέργειν *to like*, S.c.T. 694. 699. E. 871. 927. S. 270. — *to acquiesce in, to be content with*, P

insolentiore gloriatione verbum usurpatur. Hinc Angli finxerunt suum *stout*, quo hominem audacem et præfidentem indicant."

Στέφειν *to crown*. pass. ἑστεμμένος *crowned*, E. 44. S. 340.—*to hang round after the manner of a chaplet*, S.c.T. 50.

Στέφος *a chaplet or garland*, S.c.T. 97. A. 1238. C. 93. 1031.

Στήθος *the breast*, S.c.T. 545. 847.

Στημορραγεῖν *to burst, the threads being broken*, P. 822.

Στίβος *a trace or foot-mark*, P.V. 682. C. 203. 208. 226. — στίβοι φιλόνορες A. 399. *the traces of a (once) loving wife*.

Στιγμός *a pricking*, S. 819.

Στίφος *a dense body of men or ships*, P. 20. 358.

Στίχες (inus. in nom. sing.) *ranks or rows*, S.c.T. 907.

Στίχος *a row*, P. 358.

Στοιχηγορεῖν *to relate in order*, P. 422.

Στοιχίζειν *to arrange, ordain*, P.V. 482.

Στολή *a dress or equipment*, P. 189. — *a force of troops or ships*, P. 977. S. 745.

Στολμός *drapery*, C. 29.—*the cloth of sails*, S. 696.

Στόλος *any species of equipment, as an armament or fleet*, P. 392. 781. A. 45. 563. — *a company of travellers or voyagers*, S. 2. 28. 184. 231. (234. D. here Bothe conj. for ἀνέλληνα στόλον the compound ἀνελληνόστολον. The Schol. seems to take στόλον as the accusative. τὸν οὐχ Ἑλληνα κατὰ στολήν.) 319. 456. 482. 911. 922. 1018.

— *a company engaged in any celebration*, E. 818. 981. — χαλκήρη στόλον P. 400. *the brazen beak of a ship*. κωπήρη στόλον P. 408. *the oars*. Butler well observes on the former passage, "στόλος pro instrumentis nauticis cujusvis generis ponitur, non a συστέλλω, ut volunt grammatici, sed a simpl. στέλλω orno, apparo. χαλκήρης στόλος h. l. apparatus æneum, h. e. rostrum ære præfixum denotat ut mox v. 408. κωπήρης στό-

λος apparatus remigandi, h. e. ipsos remos, significat."

Στόμα *the mouth*, P.V. 614. 1034. S.c.T. 51. 423. 475. 561. P. 189. A. 226. 1220. 1454. C. 709. 1040. E. 277. 929. S. 623. 644. 677. κατὰ στόμα C. 566. *face to face*. — *the mouth of a river*, P.V. 849.

Στόμαργος *garrulous*, S.c.T. 429.

Στόμιον *the bit of a bridle*, P.V. 287. 1011. Met. A. 131. — *the mouth of a cave*, C. 796.

Στόμωμα *the mouth or entrance to a sea*. στόμωμα Πόντου P. 855. *the Thracian Bosphorus*.

Στονόεις *mournful*, P. 1010. στονόεν adv. P.V. 405. *mournfully*.

Στόνος *a groan*, S.c.T. 132. 882.

Στορεννύναι *to calm*. στορέσας P.V. 190.

Στόχος *conjecture*, S. 240.

Στρατεία *a warlike expedition*, A. 589. E. 601.

Στρατεύεσθαι *to go on an expedition*, P. 776.

Στράτευμα *an army*, S.c.T. 203. 565. 1010. P. 116. 327. 415. 461. 777. 784. — In P. 744. i. qu. στρατεία, *an expedition*. Cf. Herod. iii. 49. συνελάβοντο τοῦ στρατεύματος τοῦ ἐπὶ Σάμον. — In P. 706. (720. D.) the vulg. reading διπλοῦν μέτωπον ἣν δυοῖν στρατηλάτων, is corrupt, although Blomf. asserts that it refers to Xerxes, "qui quum et πεζὸς et ναύτης ἐστρατηλάτει, speciem præ se ferebat δυοῖν στρατηλάτοι." But μέτωπον cannot refer to the appearance of the *man*, but to the *front presented by the army*. The position of the accent also indicates that the vulg. is spurious. στρατευμάτοις is read by some MSS. So Brunck, Schütz, Well. Dind στρατεύματων Rob. v. l. ap. Steph.

Στρατηγεῖν *to lead in war*, E. 25.

Στρατηγός *a leader of an army*, S.c.T. 798. A. 567. 1610.

Στρατηλατεῖν *to lead an army*, P. 703. E. 657.

Στρατηλάτης *a commander of forces*, E. 607. On P. 706. see στράτευμα.

Στρατιά P. 5. 55. 526. 843. 882. A. 773.

Στρατιῶτις fem. *military*, A. 47.

Στρατόμαντις *the soothsayer to an army*, A. 121.

Στρατόπεδον *a camp*, S.c.T. 79.

Στρατός *an army*, S.c.T. 36. 40. 59. 64. 79. 117. 132. 154. 166. 351. P. 67. 92. 127. 154. 173. 231. 232. 237. 240. 251. 275. 277. 337. 347. 376. 404. 431. 444. 458. 474. 493. 509. 648. 702. 707. 714. 717. 734. 751. 759. 766. 783. 789. 963. 975. 1019. A. 332. 336. 503. 524. 531. 533. (see below) 599. 610. 613. 620. 625. 638. 929. 960. S. 177. 726. 745. 752. — *a multitude or people*, e.g. Αἰγείῳ στρατῷ E. 653. *the people of Ægeus*. δαΐιος στρατός P.V. 421. *a warlike people*. Cf. P.V. 725. 806. S.c.T. 284. E. 536. 539. 638. 732. 849. On A. 533. πόθεν τὸ δύσφρον τοῦτ' ἐπὴν στύγος στρατῷ; see δύσφρων, and Emper. in Zimmerm. Diar. there quoted. Possibly for στρατῷ we ought to read φράσον, placing the interrogative after στύγος. Cf. P.V. 767. P. 703. S. 459.

Στρατοῦσθαι *pass. to be sent as an army*. Met. στόμιον Τροίας στρατωθέν A. 132. *a bridle for Troy sent in the manner of a military expedition*.

Στρέβλη *a shipwright's implement, a windlass or screw*, S. 434.

Στρέφειν *to turn*, P.V. 710. ἄνω τε καὶ κάτω στρέφων τίθησι E. 621. *turns up and down, h.e. arranges at his pleasure*.

Στροβεῖν *to whirl round, to agitate*, A. 1189. C. 1048. — *pass.* 201.

Στρόβος *a storm or whirlwind*, A. 643. — *a girdle*, S. 452. But here σπρόφους is rightly corrected by Scalig. Spanh.

Στρόμβος *a whirlwind*, P.V. 1086.

Στρουθός *a bird*, A. 143. In this passage στρουθῶν is absurdly referred by Pauw to the *young of the hare*, and by Heath with equal absurdity to the apparition of the sparrows mentioned by Homer in Il. β'. 300. seqq. Schütz refers them to the *eagles* mentioned above. So the Scholiast. Eustathius (quoted by Schütz) on the passage in the Iliad, observes that στρουθός is there put specifically for *a sparrow*, but that the term

itself is a generic one. ἰστέον ὅτι ἡ μὲν τοιαύτη στρουθός εἰδικῶς οὕτω λέγεται. ἔστι δὲ ἄλλως γενικὴ ἡ λέξις. Porson rejects the word altogether, as an interpolation from the passage in the Iliad. So Blomf. Dind.

Στροφή *a crafty speech*, S. 818.

Στρόφιος *proper name*, A. 855. C. 667.

Στροφοδινεῖσθαι *to whirl oneself about*, A. 51.

Στρόφος *a girdle*, S.c.T. 853. Cf. σπρόβος.

Στρυμόνιος *of the Strymon*, P. 850.

Στρυμών *the Strymon*, P. 489. A. 185. S. 252.

Στρωμνή *a couch*, C. 660.

Στρωννύναι *to spread*, A. 883. σπρώσασα 895.

Στρωφᾶσθαι *to turn oneself about*, A. 1197.

Στυγάνωρ [ā] *man-hating*, P.V. 726.

Στυγεῖν *to hate, regard with abhorrence*, P.V. 37. 46. 980. S.c.T. 217. (see νέμεσις) 392. 1037. A. 136. C. 109. 604. 894. E. 941. S. 75. 527. — *pass.* στυγούμενον P.V. 1006. στυγηθέν S.c.T. 673.

Στυγερός *odious, horrible*, S.c.T. 317. P. 873. C. 372. 1002. E. 298. S. 1015.

Στυγητός *hated*, P.V. 594.

Στύγιος *Stygian*, P. 656.

Στυγνός *odious*, P.V. 888. P. 464. 936. with dat. P. 278. — *mournful*, A. 695.

Στύγος *a feeling of horror or sadness*, A. 533. (see δύσφρων) C. 387. φρενῶν στύγος A. 1281. C. 79. — *an object of dislike or abhorrence*, A. 544. θεῶν στύγος C. 1024. *an object of hatred to the gods*. Cf. S.c.T. 635. E. 615. — in periphr. δεσπότου στύγει C. 759. *our odious master*. — *an odious act*, C. 981.

Στύλος *a column*, A. 872.

Στύξ *a horrid creature*, C. 525.

Στύφελος *rough*, P. 926. — *severe, stern*, id. 79.

Στύφος *rough*, P.V. 750. P. 296. Brunck, Schütz, Blomf. accent στυφλούς, which Elmsley on Bacch. 1135. condemns.

Σύ *thou*, *passim*. — gen. σοῦ *passim*. poet. σέθεν S.c.T. 128. etc. — σοί *passim*. — σέ *passim*. — dual. σφῶν P.V. 12. — pl. ὑμεῖς P.V. 1060. etc. — ὑμῶν ib. 1063. etc. — ὑμῖν ib. 440. etc. — ὑμᾶς ib. 1076. etc. poet. ὕμμε E. 590. — In E. 413. (435. D.) for the corrupt vulg. ἀξίαν τ' ἐπ' ἀξίων. Wakefield for ἀξίαν τ' reads ἀξίαν σ', which Dind. approves. — In P.V. 340. τὰ μέν σ' is properly read in the older editions, σ' being for σέ, not for σά, as some have imagined.

Συγγενής *kindred*, P.V. 14. τὸ συγγενές P.V. 39. 289. *the tie of kindred*. συγγενῇ γάμον P.V. 857. *a marriage with relatives*. — *innate*, A. 806. φόβος συγγενῆς E. 662.

Συγγίγνεσθαι *to assist*, C. 243. 449. — by tmesis, σὺν δὲ γενοῦ C. 454.

Συγγιγνώσκειν *to have a fellow or kindly feeling towards another, to excuse or forgive*. συγγνώμη S. 212. — mid. συγγνοῖτο 213. *id.*

Σύγγονος *kindred*, S.c.T. 1025. A. 1163. — *innate*, A. 858.

Συγκαθελκύειν *to drag down along with others*. pass. συγκαθελκυσθήσεται S.c.T. 596.

Συγκαθεύδειν *to sleep with*, C. 893.

Συγκαθιστάναί *to assist in establishing*, P.V. 305.

Συγκαλεῖν *to call together*, S. 512.

Συγκαλυπτέος *to be concealed*, P.V. 522.

Συγκαλυπτός *covered over*, P.V. 494.

Συγκάμνειν *to condole*, P.V. 413. 1060.

Συγκαταβαίνειν *to come down with*. Met. *to enter the lists as an assistant in a contest*, C. 716. E. 998.

Συγκεραννύναι *to mix up with or compose*. pass. ἄλγη συγκεκραμένα C. 733. *mixed up with my lot, having happened to me*.

Συγκοιμᾶσθαι *to lie with*, A. 1231.

Συγκόλλως *consistently, agreeing with*, C. 535. S. 306.

Συγχαίρειν *to rejoice with*, A. 767.

Σύγχορτος *adjacent*, S. 5.

Συγχωννύναι *to confuse or mingle*, συγχώσει P.V. 1051.

Σύδην *hurriedly, pell-mell*, P. 472.

Συέννεσις *proper name*, P. 318.

Σύζυγος *conjugal*, C. 591.

Σύζωμα *a girdle*, S. 465.

Συλαῖν *to steal*, P.V. 83. — with acc. *to plunder*, P. 796. — pass. with acc. *to be deprived of*. τύραννα σκῆπτρα συληθήσεται P.V. 763.

Συλήτωρ *a spoiler*, S. 905.

Συλλαβή *a band, a means of confining a robe*, S. 452. — *a syllable*, S.c.T. 450.

Συλλαμβάνειν *to assist*. ξυλλάβοι C. 799.

Συλλήβδην *shortly, concisely*, P.V. 503.

Συλλήπτωρ *an assistant*, A. 1489.

Συλλύειν *lit. to unyoke horses together, h. e. to put up together at an inn, to lodge together for the night*. δέχεσθαι δ', οὔτε συλλύειν τινα C. 292. (294. D.) So Porson as recorded by Dobree, *una diversari*.

Συμβαίνειν *to coincide, agree*, C. 208. 573. — συμβαίνει γὰρ οὐ τὰ μέν, τὰ δ' οὐ P. 788. *not some things coincide and some things do not, h. e. everything coincides*.

Συμβάλλειν *to close*, A. 15. 1267. — *to engage in combat*, C. 454. — *to meet with*, C. 666. — mid. v. συμβάλλεσθαι *to coincide*, C. 1007.

Συμβολεῖν *to meet*, S.c.T. 336.

Συμβολή *a conflict*, P. 342.

Σύμβολον *a sign or token*, A. 8. 306. — *an omen met by the way*, A. 142.

Σύμβολος *id.* P.V. 485. — *one who meets*, S. 497.

Σύμβουλος *a counsellor*. σύμβουλοι λόγου τοῦδ' ἐμοὶ γένεσθε P. 166. *advise me upon this subject*. — with περί C. 84. — ξύμβουλος εἰμι μηδαμῶς ἀτιμάσαι E. 682. *I advise not to, etc.*

Συμμαχεῖν *to assist in battle*, P. 779.

Συμμαχία *alliance in war*, A. 206.

Σύμμαχος *an assistant in battle, an ally*, P.V. 221. S.c.T. 248. 568. C. 19. 490. E. 281. 641. — συμμάχῳ δορί E. 743.

Σύμμετρος *agreeing with*, C. 225. — *consistent, just*, E. 505. — *contemporary*, C. 602.

Συμμιγῆς *mixed with*, S.c.T. 723.
 Συμμιγνύναι *to mingle with*, A. 634.
 met. pass. ἀνοσίοισι συμμιγείς S.c.T. 593. *mixed up with*.
 Συμπαραστατεῖν *to stand by as an assistant*, P.V. 218.
 Συμπέμπειν *to send along with*, S. 488.
 Συμπενθεῖν *to condole with*, C. 197.
 Συμπίπτειν *to happen*. ξυμπέσωσι E. 322.
 Συμπιπνέειν *to fall or sink*, P.V. 430.—*to coincide*, C. 297. See πιπνέειν.
 Συμπνεῖν *to breathe with*. Met. *to agree with or yield to*, A. 180.
 Συμπολίτης [ἱ] *a fellow-citizen*, S.c.T. 587.
 Συμπονεῖν *to condole with*, P.V. 274.
 Συμπράσσειν *to assist*, P.V. 296.
 Συμπρεπής *befitting*. ὥστε συμπρεπές S.c.T. 13.—*befitting, consistent with* dat. τύχη γυναικῶν ταῦτα συμπρεπῇ πέλει S. 453. Cf. Pind. Nem. iii. 67. βοὰ δὲ νικαφόρῳ σὺν Ἀριστοκλείδῃ πρόπει i. e. συμπρέπει.
 Συμφάναι *to assent*, P.V. 40.
 Συμφέρειν *to bring together*, S.c.T. 492.—συμφέρειν βουλευματα P. 520. *to engage in counsel*.—*to bear with, to forgive*. ὀργὰς ξυνοίσω σοί E. 810.—*to suit, profit*. καλῶς γ' ἂν ἡμῖν ταῦτα συμφέροι E. 495. συμφέρει impers. *it is useful*, E. 495. mid. v. συμφέρεσθαι *to engage with*, S.c.T. 618.—*to assent to, to conclude*. μόνον τόδ' Ἑλλὰς χθὼν συνοίsetai στόχῳ S. 240. Schol. συμφωνήσει.
 Σύμφθογγος *singing in concert*, A. 1160.
 Συμφορά *an event, either happy or unhappy*, P.V. 391. 760. 976. S.c.T. 5. P. 283. 431. 437. 832. 988. 1001. A. 18. 24. 558. C. 12. 31. 707. 919. 1060. E. 415. 485. 857. 974. 985.—συμφορὰ πάθους P. 428. *a disastrous event*. συμφορᾷ κακοῦ ib. 987. id. In A. 315. (325. D.) καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα φθογὰς ἀκούειν ἐστὶ συμφορᾶς διπλῆς, the two last words may be either in the gen. abs., οὔσης being under-

stood, or they may have an abstract reference to what has gone before, sc. τὸ ἀλῶναι and τὸ κρατῆσαι. In P. 463. τοιάνδε σοι πρὸς τῇ πάροιθε συμφορὰν πάρα στένειν, for συμφορὰν several MSS. have συμφορᾷ, which, as regards the construction, is equally good. See Lobeck on Soph. Aj. 277. and cf. P. 430. quoted under τύχη.
 Σύμφρων *unanimous*, A. 110. C. 791.

Σύμφυτος *born with, growing up with, attached to anything*. In A. 107. σύμφυτος αἰὼν is the period of time affixed by God to the fulfilment of the omen. The Scholiast wrongly explains it to mean *old age*. See the explanation of the whole passage under πειθῶ. In ib. 145. (152. D.) νεικέων τέκτοντα σύμφυτον is generally said to be put by enallage for νεικέων τέκτοντα συμφύτων h. e. *a worker of family quarrels*, but this is incorrect: τέκτοντα σύμφυτον denotes that *agent of discord which had ever attached to the family* since the slaughter of the children of Thyestes, to which circumstance the words θυσίαν ἑτέραν allude. This first θυσία was the πρόταρχος αἵτη or original cause of quarrels in the family, and Calchas fears lest another similar one may become such too. The words παλίνορτος and οἰκονόμος refer *primarily* to the same idea as τέκτων σύμφυτος. See under παλίνορτος and οἰκονόμος.

Σύν *with, along with*, S.c.T. 31. 245. 264. 454. 456. 469. 643. 746. P. 127. 198. 763. 766. A. 111. 151. 444. 605. 642. 752. 1194. 1528. C. 23. 136. 242. 254. 757. 1018. 1031. E. 435. 905. 978. S. 21. 32. 83. 150. 173. 180. 605. 726. 932. 953. 1018.—*with* h. e. *by means of*, denoting the instrument. πρᾶγμ' ἐλέγχειν ξὺν νεορρύντῳ ξίφει A. 1324. Cf. S.c.T. 865. P. 741.—denoting the manner of an act. ξὺν δίκῃ S.c.T. 426. E. 580. *with justice*. σὺν ἀληθείᾳ P. 462. Cf. ib. 761. A. 1548. C. 825. S. 184. 609. 824. 825.—*with*, that is, *with the aid of*, S.c.T. 432. A. 887. 935. C. 146. 771. S. 129.

1058.—*with*, h. e. *opposed to*, S. c. T. 657.—*redund.* *σὺν χρόνῳ συμβάλλεται* C. 1007.—*σὺν χρόνῳ* A. 1351. E. 527. *at length, after a lapse of time.*—separated from its verb by a particle. *ξὺν δὲ γενοῦ πρὸς ἐχθρούς* C. 453. *ξὺν δὲ πλουτίζειν ἐμέ* A. 752.

Συνάγειν to bring together, S. c. T. 490. 738.

Συναινεῖν to agree to, promise, A. 1181.—*to assent to or admit*, A. 471.

Συναίρεσθαι to take up with another. *συναίρεσθαι Κύπριν* P. V. 653. *to indulge in love.*

Συναίτιος an accomplice, A. 1087.

Συναλγεῖν to condole, P. V. 288.

Συναλλάσσειν to associate, S. c. T. 579.

Συναμπέχειν to conceal, P. V. 519.

Συνανύτειν to close or end with, A. 1094. See *πτώσιμος*.

Συνάπτειν to join together. *Μετ. μάχην συνάψαι* P. 328. *to engage in battle.* *συνάψας μηχανὴν δυσβουλίας* A. 1591. *having contrived.*—*to be contiguous, with dat.* P. 859. cf. *Eur. Hipp. 187.* and *Monk's note.*—*συνάπτεσθαι to take hold of with, to assist*, P. 729.—*γνώμης ξυνήψατο* P. 710. *assisted him in his design.*

Συναρμόζειν to join to, make ready for, E. 472. See *εὐκέρεια*.

Συναρπάζειν to carry off with oneself, P. 191.

Συνασχαλᾶν to condole with, P. V. 61. 243. 303.

Συναυλία a conflict, S. c. T. 821.

Συνδαίτωρ a guest at a banquet, E. 331.

Συνδικεῖν to defend a cause, E. 549.

Σύνδικος an advocate or defender of a cause, E. 731. S. 707.

Συνδίκως in defence of a cause, or justly. *λάκτισμα δείπνου ξυνδίκως τιθεῖς ἀρᾶ* A. 1583. (1601. D.) The construction of this passage is obscure. For the meaning of *λάκτισμα δείπνου* see *λάκτισμα*. It appears clear that *τιθεῖς ἀρᾶ* cannot mean *involving in a curse*, h. e. *cursing*, even supposing the words *λάκτισμα δείπνου* to mean *violation of the ban-*

quet. Neither, supposing, as is more probably the case, that *λάκτισμα δείπνου τιθεῖς* means simply *overturning the table*, can *ἀρᾶ* be taken without great awkwardness for *μετ' ἀρᾶς* h. e. *with a curse.* Peile suggests that the dative may be governed by the preposition in *συνδίκως* h. e. *doing it in aid or support of his curse, suiting the action to the word.* This seems likely to be correct, unless the reading is corrupt.

Συνδρόμως agreeing with, A. 1157.

Συνεδρία society, P. V. 490.

Συνειδέναι to be conscious, *τίνα σύνοισθά μοι καλουμένην βροτῶν* C. 214. *whom do you know me to be calling upon?*

Συνεῖναι to assist, S. c. T. 653.—*to be conversant with, to meet with*, P. 173.

Συνεισβαίνειν to embark with another. *ξυνεισβάς* S. c. T. 584.

Συνεμβολή an united cast or stroke, as of an oar, P. 388. On A. 957. see under *παρηβᾶν*.

Συνέμβολον † A. 957. see *prec.*

Συνέμπορος a fellow-traveller, C. 206. 702. S. 917. *Met. C. 722.*

Συνεξελαύνειν to expel along with, A. 1588.

Συνεπαινεῖν to advise at the same time, S. c. T. 1065.

Συνέπεσθαι to accompany, A. 929.

Συνέστιος one living along with another, S. c. T. 755.—*ξυνεστίου Διός* A. 687. *Jupiter, the protector of domestic life.*

Συνεύδειν to sleep with. *τοῦ ξυνεύδοντος χρόνου* A. 868. *the time occupied in sleep.*

Σύνευνος the partner of a bed, P. V. 868. A. 1087. 1417.

Συνέχεσθαι to be occupied or conversant with, P. V. 659.

Συνήγορος a patron, a voucher, A. 806.

Συνῆλιξ one of the same age, P. 770.

Συνθάλπειν to soothe, P. V. 688.

Συνθάπτειν to assist in burying, S. c. T. 1018.

Σύνθεσις *connexion, putting together*, P.V. 458.

Σύνθετος *feigned, made up*, P.V. 689.

Συνθήκη *an agreement*, C. 548.

Συνθνήσκειν *to die along with*, fut. ξυνθανουμένην A. 1110. ξυνθανεῖσθαι C. 973. ξυνθνήσκουσα A. 793. *as it dies*.

Συνιέναι *to understand*. οὐ ξυνεῖς P. 353. aor. 1. ξυνῆκα *I understand*, A. 1083. 1216. 1226. C. 874. S. 462.

Συνίστασθαι *to engage in battle*, S.c.T. 417. 491. 654.

Συνίστωρ *conscious of*. with acc. A. 1061. See πόριμος.

Συνναίειν *to dwell with*, S.c.T. 177.

Σύννοια *anxiety*, P.V. 435.

Σύννομος *united or connected with*. C. 590. — subst. *a partner*, S.c.T. 336, P. 690.

Συνοικεῖν *to dwell together*, C. 896.

Συνοικήτωρ *one living with*, E. 797.

Συνοικία *a living with, society*, E. 876. S. 264.

Σύνουκος *living with*, S.c.T. 170. C. 999. S. 410. — Met. *joined with*, A. 1626.

Συνομαίμων *a connexion by blood*, P.V. 408.

Συνομνύναι *to conspire*, A. 636. ξυν-ώμοσαν θάνατον πατρί C. 972. *conspired to murder my father*.

Σύνορθρος *coming with the dawn*, A. 245. See αὐγή.

Συνόρυσθαι *to set out together*, A. 418. (429. D.) In this passage Pears. and Schütz read *συνορμένων*, which Butler approves. This is unnecessary. The dative refers to πένθεια, and assigns the cause, sc. *there is everywhere mourning on account of those who together left the land of Greece to go to Troy*. It is by some less properly referred to Paris and Helen, as being the cause of this grief.

Σύνουρος *contiguous, closely connected*, A. 481.

Συνουσία *a living with, connexion*, E. 275.

Συνταράσσειν *to confound*, P.V. 1090.

Συντέλεια *a society*. ὧ ξυντέλεια S.c.T. 233. *said of the tutelar gods of the city*.

Συντελής *associated in the payment of anything*. συντελής πόλις A. 518. *the city upon which part of the debt of crime devolved*.

Συντέμνειν *to cut short, to diminish*, E. 218. — *to limit or define*, S. 255.

Συντετραίνειν *to bore at each end so that the bore meets in the middle*. Met. δι' ὧτων συντέτραινε μῦθον C. 444. *cause my speech to enter in at thy ears*.

Συντιθέναι *to add*, S. 63.

Σύντομος *concise*, P. 684.

Συντόμως *concisely*, E. 398. 555.

Συντυγχάνειν *to happen*. εὖ ξυν-τυχόντων S.c.T. 256. *if things happen favorably*.

Συνωμότης *a conspirator*, E. 123.

Συνώνυμος *called by the same name, related*, S. 196.

Συνωρίς *a pair, as of horses, etc*. Met. *a pair of calamities*, A. 629. — *a fetter*, C. 976.

Σύρδην lit. *dragging with violence*, Met. *impetuously*, P. 54.

Συρία *Syria*, S. 5.

Σύριγξ *the bore in the wheel in which the axle turns*, S. 178. S.c.T. 187.

Συρίζειν *to hiss*. συρίζων φόνον P.V. 355. *hissing in a deadly manner*. Cf. S.c.T. 445.

Σύριος *Syrian*, P. 84. A. 1285.

Σφαγεῖον *the vessel in which the blood of a slaughtered victim is received*, A. 1062. Cf. ῥαντήριος.

Σφαγή *a sacrificing or slaughter*, A. 1027. 1067. E. 178. 428. — pl. σφαγαί *the throat* (being the part in which the incision is made). ἐν σφαγαῖσι βάψασα ξίφος P.V. 865. — *the flesh of one slain*. ἀπὸ σφαγῆς ἐμῶν A. 1581. — αἵματος σφαγῆν in A. 1362. (1389. D.) is by enallage, as Blomfield observes, for αἷμα ἀπὸ τῆς σφαγῆς, *blood from the slaughter*. Cf. Lobeck on Aj. v. 918.

Σφάγιον *a sacrifice*, S.c.T. 212. 361. E. 960.

Σφαδάζειν *to struggle*, P. 190.

Σφάζειν *to sacrifice*, A.1408. C.891. pass. σφαγείς E.295.

Σφάκελος *any very acute pain or emotion*, P.V.880. — *the violence of the storm*, P.V.1047. See Blomf. Gloss.

Σφαλερός *slipping, stumbling*, E.349.

Σφάλλεσθαι *to be deceived*. σφάλ-
λεται βουλευμάτων E.687. *is deceived*
in his counsels.

Σφενδόνη *a sling, the cast of a sling*. Met. *any casting out*, A.983. See εὔμετρος.

Σφετερίζεσθαι *to appropriate to oneself*. aor. σφετεριζάμενον S.39.

Σφέτερος *his own*, P.868. — *their own*, A.738.

Σφήν *a wedge*, P.V.64.

Σφίγγειν *to bind fast*, P.V.58.

Σφίγξ *the Sphinx*, S.c.T.523.

Σφοδρύνεσθαι *to be violent or obstinate*, P.V.1013.

Σφραγίζειν *to seal up*. pass. E.792.

Σφριγᾶν *to swell*, P.V.380.

Σφυρήλατος *forged by the hammer*, S.c.T.798. P.733.

Σχεδία *a raft, a hastily made boat*, P.69.

Σχέδιος *fit for close conflict*, C.161.

Σχεθεῖν *to have*, P.V.16. C.819. E.819. — *to confine*. ζυγοῖσι δουλείοισι
σχεθεῖν S.c.T.75. ἐκποδὼν σχεθεῖν
S.c.T.411. *to keep out of the way, to deter*. The aorist only of this verb
is in use. See Herm. on Soph. El. 744. Elmsl. on Med.995. Blomf. on
C.819. for σχεθὼν needlessly writes
κατασχεθὼν, the aorist being used
precisely as in P.V.16. and the pre-
sent in neither case being necessary
to the sense.

Σχέσις *the manner of a thing*, S.c.T.489.

Σχέτλιος *wretched*, P.V.647.

Σχήμα *a figure*. In periphr. Ἰπ-
πομέδοντος σχῆμα S.c.T.470. See
Ἰππομέδων.

Σχηματίζειν *to adorn with devices*.
pass. S.c.T.446.

Σχίζειν *to separate*. pass. σχισθέντα
A.609.

Σχισμός *cutting, slaying*, A.1120.

Σχολάζειν *to loiter, be idle*, S.204.860.

Σχολή *leisure*, P.V.820. A.1025. —
delay, hindrance, A.1029.

Σώζειν *to preserve or save*, P.V.
374. S.c.T.731. P.339. A.589. C.500.
(see βυθός) E.631.724.731. — *to keep*
or observe, as commandments, E.232.
— *to retain*, P.V.392. — *to keep con-*
cealed, P.V.522. — pass. σώζεσθαι *to*
be preserved, S.c.T.254.802. P.495.
980. A.604. C.502. σώζεσθαι πρὸς τι
P.703. *to escape safe to*. σωθείς S.c.T.
964. P.210. In C.786. (797.D.) is com-
monly read τίς ἂν σωζόμενον ῥυθμόν
τοῦτ' ἰδεῖν δάπεδον ἀνομένων βήματων
ὄρεγμα; where σωζόμενον is by some
supposed to be the mid. v. governing
ῥυθμόν, h. e. *keeping moderation*. But
this, as observed under ῥυθμός, is
quite improbable. The words τίς ἂν
ἰδεῖν are wholly unintelligible. It
may be suggested as a conjecture
to read the passage thus, τίς ἂν
σώζοι νιν (sc. τὸν Ὀρέστην) ῥυθμοῦ
τοῦδ', ἰδὼν διὰ πέδον ἀνομένων βημά-
των ὄρεγμα; see the explanation
assigned to ῥυθμοῦ under the word.
διὰ πέδον is conjectured by Blomf.
for δάπεδον, and avoids the necessity
of an awkward ellipsis.

Σωκεῖν *to be strong*, E.36. Cf. Soph.
El.119.

Σῶμα *the human body*, P.V.461.
1025. S.c.T.12.522.877.930. P.195.267.
821.833. A.217.426.1451. C.713. φθό-
νον σωμάτων ἔξει θεός P.V.861. Here
σωμάτων refers to the *persons* of the
Danaidæ, not to the *bodies* of their
murdered cousins. See φθόρος.

Σωματοφθορεῖν *to spoil the body*
with indulgence, A.922. In this pas-
sage Schütz reads δωματοφθορεῖν,
h. e. *domum fastu perdere*. Aurat.
στρωματοφθορεῖν, which Dindorf ap-
proves.

Σωσθάνης [ᾱ] proper name, P.32.

Σωτήρ *a preserver*, S.c.T.502. A.
498. C.2.262. S.960. — of inanimate
things σωτήρα ναὸς πρότονον A.871.
In S.c.T.808. (826.D.) something is
evidently lost. Scholef. suggests
τύχη, which Blomf. approves. Dind.
τύχα. — with feminine nouns, τύχη

σωτήρ A.650. εὐπραξίας σωτήρος S.c.T. 207. Cf. πενθητήρ. Jupiter was peculiarly worshipped as Ζεὺς σωτήρ, or the guardian of happiness, and to him as such the *third libation* at feasts was offered. τοῦ πάντα κραίνοντος τρίτου σωτήρος E. 730. Ζεὺς σωτήρ τρίτος S. 26. In allusion to this in A.1360. the *third blow* is said to be given in honour of "Ἄδου νεκρῶν σωτήρος. Also in C.1069. Orestes is called τρίτος σωτήρ. See under τρίτος.

Σωτηρία *safety*, S.c.T. 191. P. 500. C. 201. E. 869. — νόστιμος σωτηρία a *safe return*, P. 783. A. 334. 1211. — πεισμάτων σωτηρία S. 746. the *protection of cables*.

Σωτηρίος *salutary*, S.c.T. 16. S. 5 210. 402. 412. — *having a preserving power*, C. 498. E. 747. σωτηρίων πραγμάτων εὐάγγελον A. 632. *bringing*

tidings of safety. — σπέρματος σωτηρίου C. 234. a *preserving or perpetuating seed*.

Σωφρονεῖν *to be wise or discreet*, P.V. 984. A. 1603. E. 495. 954. — τὸ σωφρονεῖν *discretion*, A. 1399. S. 991. — without the article, as the subject to a verb, παρ' ἄκοντας ἦλθε σωφρονεῖν A. 174. *wisdom comes to persons against their will*. Cf. αἰεὶ γὰρ ἡβῶ τοῖς γέρονσιν εὖ μαθεῖν A. 370. On the passage in P. 815. πρὸς ταῦτ' ἐκεῖνον σωφρονεῖν κεχρημένοι πινύσκετε, see under χρῆσθαι.

Σωφρόνισμα *an admonition*, S. 970.

Σωφρόνως *wisely, with discretion*, S.c.T. 627. E. 44.

Σώφρων *wise, discreet*, S.c.T. 168. 592. A. 342. 1649. C. 775. E. 131. S. 691. — *comp.* σωφρονέστερος S.c.T. 550. C. 138.

T

Ταγεῖν *to be commander of*. with gen. P. 750.

Ταγεύεσθαι *to station*. mid. v. τάγευσαι S.c.T. 58.

Ταγή [ā] *command*. abstr. for concr. *those in command*, A. 110.

Ταγός [ā] *a ruler or commander*, P. 26. 316. 472. ταγὸς μακάρων P.V. 96.

Ταλαίπωρος *miserable*, P.V. 231. 315. 598. 626.

Τάλαντον *a balance*, P. 338. S. 803. Cf. II. ó. 69.

Ταλαντοῦχος *holding the scales*, A. 425.

Τάλας *wretched*, P.V. 108. 467. 595. P. 705. τάλαινα S.c.T. 244. 790. P. 437. 509. A. 216. 375. 1040. 1078. 1136. 1220. 1247. 1268. C. 597. 732. τάλαν S.c.T. 969. C. 752. ταλαίνης S.c.T. 1023. Dor. ταλαίνας A. 1107. τάλαιναν P.V. 566. P. 567. A. 1109. 1233. ταλαίναις A. 1114. τάλανα S.c.T. 969. — ὁ τάλας P.V. 157. *wretch that I am*. Cf. ib. 571. S.c.T. 1055. E. 750. 777.

Τανταλίδης *a descendant of Tantalus*. διφνίοισιν Τανταλίδαισι A. 1448. h.e. Agamemnon and Menelaus.

Τανύδρομος *exerting the limbs in running*. σφαλερὰ τανυδρόμοις κῶλα E. 349. (371. D.) Here τανυδρόμοις seems to be used as a verbal adjective governing κῶλα in the accusative, *exerting in running their stumbling limbs*, h.e. *stumbling in the attempt to run away from the fate which pursues them*. Dind. with Herm, writes σφαλερὰ γὰρ — and considers σφαλερὰ . . κῶλα to be put parenthetically; but this is certainly very awkward. Perhaps we should read σφαλερὰ περ τανυδρόμοις κ. τ. λ. Cf. not. ad loc. ed. Linw.

Τάξις *a post or station*, P. 290. E. 374. — *a company or party*, P.V. 128. τάξις νεὼς μακρᾶς P. 372. *a line of ships of war*.

Ταπεινός *humble*, P.V. 320. 910.

Ταραγμός *disturbance*, C. 1052.

Ταράκτωρ *a disturber*, S.c.T. 554.

Ταράσσειν *to disturb or excite*, P.V. 996. A. 1189. C. 287. — γόος ἀμφιλαφῆς παραχθείς C. 328. *excited, stirred up*. See ἀμφιλαφής.

Ταρβεῖν *to fear or dread*, P.V. 934.

P.671. E.385. S.754. — with acc. P.V. 900.962. S.c.T.35. E.670.684.

Τάρβος *fear, dread*, P.682. A.833. C.540. S.717. — μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεών S.c.T.271. Here the accusative is used πρὸς τὸ σημαινόμενον, the words μέριμναι ζωπυροῦσι τάρβος being in sense equivalent to ταρβῶ. See under κλύειν.

Ταρβόσυνος *timid*, S.c.T.222.

Ταριχεύειν lit. *to dry for preserving*. hence, *to wither, emaciate*. pass. ταριχευθέντα C.294.

Τάρταρος *Tartarus*, P.V.154.219. 1031.1053. E.72.

Ταρφύς *thick*, S.c.T.517. pass. P.373.

Τάσσειν *to station or place*. with εἰς, S.c.T.266. τάξαι ἐν στίχοις τρισὶ P.358. *to place in three rows*. with πρὸς, S.c.T.562. A.323. with ἐπί, *to place in opposition*, S.c.T.430. — ἐπὶ σκηπτουχίᾳ ταχθεὶς P.290. *placed in a post of command*. — *to appoint or order*, S.964. pass. τεταγμένος A.996. E.269.609. S.499. χρόνῳ τεταγμένῳ E.906. *in the appointed time*. — mid. v. *to arrange or station oneself*. τάσσεσθε, φίλοι δμῳίδες S.955.

Ταύρειος *of bulls*, S.c.T.43.

Ταυροκτονεῖν *to slay a bull*, S.c.T.258.

Ταῦρος *a bull*, S.297. Met. A.1097.

Ταυροσφαγεῖν *to slay a bull*. ταυροσφαγοῦντες ἐς μελάνδετον σάκος S.c.T.43. h.e. *receiving its blood into the hollow of the shield*. Cf. Arist. Lys. 190

Ταυροῦσθαι *to be fierce as a bull, to be enraged at*, with dat. C.272.

Ταφεῖν (aor. 2. from pres. inus.) *to be astonished*. ἔταφον, ἔταφον P.961.(1000.D.). Here Dindorf is probably right in supposing ἔταφον to be the first person of the aorist from ταφεῖν, not the third person plural from θάπτειν. See the passage explained under θάπτειν, where it is suggested that ἐπομένοις or ἐπομένους may be the correct reading in the next line, as governed by ἔταφον.

Ταφή *burial*, S.c.T.800.

Τάφος *a tomb*, S.c.T.1028.1037. P.670.672. A.493.1284. C.106.166.333. 347.481.494.533.881. E.568. pl. S.c.T.897. E.737.

Τάχα *quickly*, e.g. τάχ' εἴσομαι S.c.T.243. Cf. ib. 641. P.242. A.475. 1133.1145.1633. C.303.959. E.392. 432.567.699. S.841.887. — *perhaps, probably*, joined with ἄν. τάχ' ἄν τις εἴποι S.c.T.896. *some one perhaps may say*. Cf. P.V.312. S.c.T.384. E.488. S.181.481. — with indic. τάχ' ἄν τόδ' ἦν S.c.T.645. — superl. τάχιστα. P.V.961. P.499. — ὅσον τάχιστα A.591. ὅπως τάχιστα A.591.1323. C.734. 865. S.460. ὡς τάχιστα S.c.T.243. E.712. S.188.927. *as quickly as possible*. — ἐπεὶ τάχιστα P.V.199. *as soon as*. ὅπως τάχιστα P.V.228. *id*.

Τάχος *swiftness*. ὑπέρκομποι τάχει P.334. *excelling in swiftness*. τίς τόδ' ἐξίκοιτ' ἄν ἀγγέλων τάχος; A.272. *what messenger could come at this speed?* ἐν τάχει P.V.749. A.1213. 1423. *quickly*. τάχος acc. S.c.T.58. A.919.1031. E.121.170. *id*. ὡς τάχος S.c.T.657. A.27. C.876. *as quickly as possible*.

Ταχυήρης *swiftly rowed*, S.32.

Ταχύμορος *swiftly perishing*, A.474.

Ταχύνειν [ὑ] *to hasten*, P.678. C.649.

Ταχύπομος *swiftly conducting*, S.1031.

Ταχύπορος *swiftly moving*, A.474.

Ταχύπτερος *swift-winged*, P.V.88.

Ταχυρροθος *swiftly spreading a report*, S.c.T.266.

Ταχύς *swift*, P.725. A.1095. C.60. S.745.

Τε *and*, used in the following constructions, *passim*. — 1. joining two words, e.g. Κράτος Βία τε P.V.12. — 2. joining more than two, e.g. ἀριθμὸν ἔξοχον σοφισμάτων, γραμμάτων τε συνθέσεις, μνήμην τε P.V.493. — 3. followed by καί, *both—and*, e.g. οὐρανοῦ τε καὶ χθονὸς τέκνα P.V.305. — ἄλλως τε καί P.V.539.696. P.675. E.451. S.749. see ἄλλως and πάντως.

The reverse construction sc. καί. . τε is very rare. It appears in S.c.T. 562.563. (580.581. D.) where Scholef. quotes Plat. Crit. 8. sub fin. Here Blomf. needlessly reads ἡ θεῖον from Rob. — 4. τε καὶ . . τε, e.g. Γῆ τε καὶ Ἑρμῇ βασιλεῦ τ' ἐνέρων P.621. — 5. τε καὶ . . καί, e.g. ἔχθραι τε καὶ στέρ-γηθρα καὶ συνεδρίαί P.V.490. — 6. τε καὶ . . τε . . τε, e.g. πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων βωμοῖσι . . τέκνοις τε γῇ τε μητρί S.c.T.14. — 7. τε καὶ . . καὶ . . τε, e.g. σοί τε καὶ τέκνοις σέθεν καὶ πόλει φίλοις τε πᾶσι S.c.T.69. Cf. P.214. — 8. τε . . τε, e.g. ὄξος τ' ἄλειφά τ' ἐκχέας A.313. Cf. not. ad Eum. 645. ed. Linw. — 9. followed by ἡδέ, S.c.T.844. P.26.933.957. — 10. preceded by ἡ instead of τε E.498. vid. not. ad Eum. 826. ed. Linw. — 11. it also joins periods and clauses, as well as words, e.g. P.V.25. etc. So when followed by καί, e.g. P.V.178. — or by τε, e.g. P.V.289. or when preceded by a negative, as οὔτε or οὐδέ. e.g. P.V.244.261. S.236. or when followed by δέ, e.g. P.616. — 12. It also follows participles redundantly, and has then the sense of εἴτα then. Cf. A.99. C.550.851. See Herm. on Vig. 772. These passages are, however, emended, or differently explained by some. It is often placed before the word in the sentence to which it precisely refers, e.g. ἔς τ' ἐπάλξεις καὶ πύλας S.c.T.30. for ἔς ἐπάλξεις τε καὶ πύλας. Cf. P.V.661. etc. See Elmsley on the Heraclidæ, v.622. Wellauer on Prom.42. It is usually placed second or third in the sentence, but sometimes fourth, e.g. P.V.138. E.281.464. — It is joined to δέ in C.490. but Dind. considers this corrupt. Cf. δέ.

Τέγγειν to moisten, P.V.400. disjoined from δια by tmesis, P.532. see διατέγγειν.—to tinge or stain, P.309. — mid. v. to be moist with tears, P.1022.—pass. to be softened, to yield, P.V.1010.

Τεθυμμένος. See under τύφειν.

Τείνειν to stretch (as a bow), A.355.—to extend, to carry on. βίον τείνειν Q.V.535. A.1335. pass. βίος ἦν ταθῇ P.694.—to exert the voice, to deliver a speech. μακρὰν ἔτεινας A.1269. sub. ῥῆσιν. Cf. μακρός. τεῖνε δυσβάυκτον αὐδάν P.566. Cf. C.503. on which see τίμημα.—intrans. to extend, to stretch out, S.88. P.65. μεταξὺ τείνει πύργος ἐν εὐρεί S.c.T.745. there is but a tower's breadth between. φρενῶν βία τείνουσι πομπήν S.c.T.594. pursuing their career in the violence of their spirit, where τείνουσι πομπήν metaphorically refers to that career of wickedness which these men are represented as pursuing. See μακρός.

Τείρειν to afflict, to vex, P.V.348.582.—pass. ἐκ πτολέμου τειρομένοις S.77.

Τεῖχος a wall of a city, S.c.T.87. A.440.545. C.359. S.470.

Τεκμαίρειν to signify, P.V.601.—mid. v. to conjecture, P.V.337.

Τέκμαρ a sign or token, P.V.452. A.263.306. C.656. E.235.

Τεκμήριον a proof or token, P.V.828. A.343.1339. C.203. E.425.463.632.—πρὸς οὐδὲν ἐν μέρει τεκμήριον A.323. according to no regular sign or arrangement.

Τεκνογόνοσ bearing children, S.c.T.911.

Τέκνον a child, S.c.T.668. A.201.706.872. C.320.516.816.883.897.899.907.909. pl. τέκνα children, P.V.205.817. S.c.T.16.767. P.214.218.740. A.1180.1278. C.263.345.746.986. E.394. S.720.734. Met. τέκνον ἐπείσφerei δώμασι C.638.—used of the young of an animal, S.c.T.273.—of flowers, the product of the soil, P.610.

Τεκνόποινοσ avenging a child, A.150. See παλινόροσ.

Τεκνοῦσθαι to beget children, Met. A.732.—pass. τεκνωθῇ S.c.T.639.

Τέκοσ a child, offspring, S.c.T.185.659. S.343.—Met. E.506.

Τέκτων a workman, S.280. fem. A.1379.—an author, A.148. S.589.

Τελέθειν to be, A.100.454. S.673.1024.

Τελεῖν *to bring to an end, to accomplish*, P.V.1035. S.c.T.609.675. 764.773. P.913. A.947.1078.1226. E.859. εὖ τελεῖν *to bring to a successful issue*, S.c.T.35. A.780. — *intrans. to come to an end, to turn out*, S.c.T.641. C.1017. εὖ τελεῖν P.221. *to have a good issue*. — *pass. τελεῖσθαι to be brought to an end, to be accomplished*, A.1466. τελουμένου C.282.859. τελείσθω *ib.* 308. τετέλεσται S.18. ἐτελέσθη C.1063. τελεσθέντα A.731. — *fut. mid. in pass. sense, τελεῖται contr. for τελέσεται* P.V.931. A.68. — *to destroy, pass. δεσπότου τελουμένου* C.862. *being slain*. In C.376. seqq. (382. seqq. D.) Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων ὑστερόποινον ἄταν βροτῶν τλήμονι καὶ πανούργῳ χειρί, τοκεῦσι δ' ὅμως τελεῖται, if the metre of the antistrophe be correct, τελεῖται must be corrupt. Lachmann conj. τέλει, τέλει, *sc.* as the imperative agreeing with Ζεῦ, Ζεῦ. Well. τέλει τάδε. If τελεῖται be correct, the preceding words must be explained as an aposiopesis, ἀμπέμπων being the *nom. abs.* and the force of ὅμως depending on the word ὑστερόποινον *sc. thou that sendest vengeance late — yet still (although late) will it be accomplished for my parent's (Agamemnon's) sake*. Or if τέλει τέλει be read, the construction will apparently resemble that of the words βαρέα δ' οὖν ὅμως φράσον S.c.T.792. see ὅμως. *h. e. it is against a parent (sc. Clytæmnestra) indeed (that I invoke thy vengeance), yet still even against a parent accomplish this thing*. Either way, however, involves much uncertainty, and the passage may be considered corrupt.

Τέλειος *accomplished*, S.c.T.748. 814.833. S.804. κρανθῇ τέλειον *i. e. ὥστε τέλειον εἶναι* S.86. — *final, effectual. τελεία ψῆφος* S.720. — *having the power of finishing or making complete*, A.946.1437. E.28.360. S.521. — *in allusion to the word τελεῖν*. Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει S.c.T.151. A.947. Ἦρας τελείας

E.205. See under τέλος. In S.c.T.677. (695. D.) φίλου γὰρ ἐχθρά μοι πατὴρ τελεῖ ἄρα | ξηροῖς ἀκλαύστοις ὄμμασιν προσιζάνει, the words τελεῖ ἄρα are undoubtedly corrupt. The *a* in τελεῖα if agreeing with ἄρα cannot be elided, and τέλεια, as the neuter plural, is without sense. In the absence of better authority from MSS. it is perhaps best to read τελεῖν from Turn. So Blomf. This will refer to τελεῖν in v.657. and the infinitive will depend upon προσιζάνει. *The hateful curse of my father rests upon my dry tearless eyes (see ξηρός) in order that I may accomplish (this murder)*. Wordsworth conj. τάλαιν'.

Τέλος *accomplished, final, fulfilled*, E.371. S.74.791. — *grown up*, A.1485. — *having power to accomplish. τελέων τελειότατον κράτος* S.520.

Τελεσίφρων *accomplishing its purpose*, A.684.

Τελεσφόρος *accomplishing, bringing to an end, effectual*, P.V.509. S.c.T.637. C.210.534. τελεσφόροις δίναις A.968. *agitation portending something real. πεσεῖν ἐς τὸ μὴ τελεσφόρον* A.972. *to come to nought. — invested with authority*, C.652.

Τελευταῖος *last*, A.305. (314. D.) This passage is one of some difficulty. The precise nature of the contest called λαμπαδηφορία, to which the beacon lights are here compared, is not distinctly ascertained. The suggestion given in the Dict. of Antiqu. (Lond. 1842.) appears very probable: viz. that there were several chains or parties of torch-bearers, each of which ran in succession, and this view seems rather confirmed by the wording of the present passage, although not noticed in the article alluded to. Be this as it may, however, the comparison is clear, viz., that the succession of beacon fires is compared to the successive persons, or sets of persons, who carried the lighted torch in this contest. In the present verse, νικᾷ δ' ὁ πρῶτος

καὶ τελευταῖος δραμών, the meaning generally assigned is, that the *first* and *last* were esteemed victoribus, because the one transmitted the tidings first from Troy, the latter brought these tidings to Clytæmnestra. But it is surely strange to speak of *two* victors in *one* contest, to say nothing of the absence of the article before τελευταῖος. [There are, however, instances of such an omission to be found, e. g. Soph. Aj. 1250.] It may be suggested to take both πρῶτος and τελευταῖος as referring to one and the same: the light here transmitted is regarded as *one and the same light*, all coming from the same source, φάος οὐκ ἄπαππον Ἰδαίου πυρός. Hence (whereas in other contests of this kind, one person, or set of persons, from among many gained the prize), in this metaphorical contest on the other hand, the same light, ὁ πρῶτος καὶ τελευταῖος δραμών, h. e. *that which ran from first to last*, or uninterruptingly, is declared the conqueror, as having successfully performed its duty.

Τελευτᾶν *to finish*. βίον τελευτήσαντα A. 903. — *to die*, S.c.T. 599. 913. — *to end, to have an end*, A. 621. C. 305. S. 208. 294. ποῖ τελευτᾷ; C. 521. *at what point does it end?* So P. 721. Cf. Pind. Ol. vii. 68. τελεύτασαν δὲ λόγων κορυφαὶ ἐν ἀλαθείᾳ πεποιῖσαι.

Τελευτή *an end*, S.c.T. 560. 919. 933. P. 774. — *an issue or event*, P. 726. A. 725. S. 130. 1036.

Τελέως *effectually*, E. 310. 913.

Τέλλεσθαι *to rise up*. τὰ δ' ὅλοα τελλόμεν' οὐ παρέρχεται S.c.T. 750. (768. D.) a metaphor from a tempest, sc. *this storm of calamity rises, and will not pass by*. Here Dind. adopts πελόμεν', a reading written over the other in Cant. 2.

Τέλος *an end, issue, or final accomplishment*, S.c.T. 142. P. 712. A. 1080. Διὸς ἐντολὴ ἔχει τέλος P.V. 13. *has its full effect*. νύκτερον τέλος S.c.T. 349. *the end of night*, i. e. death. θανάτου

τέλος S.c.T. 888. *the end caused by death*, i. e. death. τόδ' ἐξεῖπον τέλος A. 908. *this final speech*. μάχης τέλος C. 861. S. 470. *the issue of a battle*. τέλος δίκης E. 234. 699. αἰτίας τέλος E. 412. *the decision of a cause or charge*. κύριον τέλος E. 515. Cf. S. 598. 619. πολεμόκραντον τέλος S.c.T. 147. *the issue of war*. — *a boon*, S.c.T. 242. — *an office*, A. 882. 1175. C. 749. E. 713. — *a body of soldiers*, P. 47. — *a body of magistrates*, S.c.T. 1016. — *a sacred rite*, E. 799. δαίμοσιν ὧν τέλη τάδε P. 200. *to whom these rites pertain*. διὰ τέλους *throughout, even to the end*, P.V. 273. E. 63. — τέλος *adv. at last*, P.V. 664. P. 454. Perhaps in ib. 712. — Ruhnken's note (on Timæus, in voc. προτέλεια) on this word is worth quoting: "τέλος, τελεῖσθαι, et inde derivata a latiore initiandi potestate ad nuptiarum sacra, quæ matrem feminamque, velut novæ vitæ initiatos, conjungunt, transierunt. Poetarum parens Od. ὕ. 74. κούρησ' αἰτήσουσα τέλος θαλεροῖο γάμοιο. In Æsch. Eum. v. 838. (799. ed. Well.) γαμήλιον τέλος Scholiastes exponit γάμον. Hinc τέλειοι, οἱ γεγαμηκότες, καὶ τελειωθῆναι, τὸ γῆμαι. Pollux iii. 38. Eust. ad Il. λ. p. 881. — Dii, in quorum auspiciis et tutela erant conjugia, θεοὶ τέλειοι dicebantur, in quibus præcipue cultam sci-mus Ἥραν τελείαν, a Latinis Junonem pronubam dictam. Diod. Sic. v. 73. προθύουσι δὲ πρότερον ἅπαντες τῷ Διὶ τῷ τελείῳ, καὶ Ἥρᾳ τελείᾳ. ubi vide Wesseling. Δόμος ἡμιτελῆς in Homero Il. β. 701. quomodo capiendus sit, inter ipsos veteres dubitatum est. Sed ex hac ipsa ratione commodè poterit explicari δόμος χῆρος, unde maritus abierat ad bellum Trojanum. Vid. Hemsterh. Luc. Dial. Mort. xix. p. 410. Satis jam intelligi arbitror posse, cur sacra ante nuptias dicta sint προτέλεια. (Here Ruhnken quotes Plato Legg. vi. p. 623. Eur. Iph. A. v. 718. etc.) Sed cum προτέλεια etiam ante alias res sacras fierent, vox tam late patere cœpit, ut

cujusvis rei gravioris primordia significaret." Thus in A.219. προτέλεια ναῶν signifies sacrifices offered beforehand for the safety of the fleet. ἐν βιότου προτελείοις A.702. means the beginning of life, and in v.65. the skirmishing preceding a battle. Cf. προτέλεια.

Τέμενος a temple or sacred precinct. Met. τέμενος αἰθέρος P.357. the region of the air. Butler compares Lucr.v.1435. *mundi magnum et versatile templum*, and Stanley quotes from Varro vi. p.71. *Unus erit quem tu tolles in cœrula cœli templa.*

Τέμνειν to cut (as in surgery), A.823. πρὸς δέρην τεμών E.562. —to cut off, C.196.1043. —to cut, as herbs for medicine. Hence, to prepare a remedy. τίνα πόρον τέμνω; S.788. (in loc. dub.) *what remedy must I devise?* Cf. ἐντέμνειν.

Τενάγων proper name, P.298.

Τένων the tendon of the foot, C.207.

Τεός thine, P.V.162. S.c.T.101.

Τεράζειν to utter portents, A.124.

Τέρας a monster, an object of wonder, P.V.532.834.923. C.541. S.565.

Τερασκόπος one that observes prodigies, a soothsayer, A.951.1415. C.544. E.62.

Τέρην tender, S.976.

Τέρμα a termination, a limit, P.V.100.184.257.625.708.757.825.830.1028. A.756.975.1150. E.400. S.450. ἐπὶ τέρματι E.603. at the end, h.e. when he had reached the bottom, or, had finished his ablutions. Cf. ἀμείνων. In circumlocutions, e.g. ἀγχόνης τέρματα E.716. death by hanging. δολιχῆς τέρμα κελεύθου P.V.284. the space of a long journey. Cf. ib.825. τὸ πᾶν πορείας τέρμα. Pind. Isthm. iii. 23. διέρχονται τὸ βίου τέλος.

Τερμόνιος at the extreme point. τερμόνιον ἐπὶ πάγον P.V.117. the extremity of the hill. Others explain it, the hill at the extremity, sc. of the world. So Schol. τελευταῖον μέρος τῆς γῆς. ἐπειδὴ τέλος τῆς οἰκουμένης ὁ Καύκασος.

Τέρμων an end or issue, S.624.

Τέρπεσθαι pass. to be delighted, E.994.

Τερπνός pleasing, A.478.528. C.236. In A.142. (143. D.) τερπνὰ τούτων αἰτεῖ σύμβολα κρᾶναι, Schütz reads αἰτῶ, which is unnecessary. αἰτεῖ refers to Diana, who is represented as entreating Jupiter to bring to a favourable issue the omens given by the birds. The construction is αἰτεῖ (sc. τὸν πατέρα, understood from v.134.) κρᾶναι τερπνὰ (sc. ὥστε τερπνὰ εἶναι) σύμβολα τούτων. Well. translates, *Diana postulat, ut tanquam faustum omen interpreter avium apparitionem.* αἰτεῖ, however, would scarcely be suitable in this case, and Well. therefore prefers αἰνεῖ. But κρᾶναι σύμβολα is not to interpret omens, but to bring them to an issue. A gloss. indeed has με after αἰτεῖ, and so Schol. τὰ σύμβολα αἰτεῖ με φᾶναι, whence Steph. φάναι. With respect to Diana's entreating Jupiter upon such a subject, Klausen compares the Oracle in Herod. vii.141. and also Ag.648. —The v. A.876. τερπνὸν δὲ ταναγκαῖον ἐκφυγεῖν ἅπαν is by Schütz placed after v.877. and by Blomfield considered as spurious, but without sufficient cause. See ἀναγκαῖος.

Τέρψις delight, P.536. A.597.

Τέσσαρες four, C.236.

Τέταρτος fourth, S.c.T.468. P.759. E.18.

Τετρασκελής four-legged, P.V.395.

Τεύθρας proper name, S.544.

Τευκρίς fem. Trojan. Τευκρίδ' ἐπ' αἶαν A.112.

Τεύχειν to produce, make, or do, S.c.T.817. A.146.713.945.1234. C.719. E.122.769. S.302. —τεύχουσα φόβον P.V.1092. frightening. τὸ σὸν πόλισμα καὶ στρατὸν τεύξω μέγαν E.638. I will make it great. —perf. pass. τέτυκται there is. λόγος τέτυκται A.731. οὐρανὸν τετυγμένον S.c.T.370. wrought artificially. ἄκληρος ἐτύχθη E.333. I am. Διὸς ἥμερος ἐτύχθη S.81. it is. On the constr. in P.187. (189. D.) τούτῳ στάσιν τιν', ὥς ἐγὼ δόκουν

ὁρᾶν, τεύχειν ἐν ἀλλήλαισι, see Hermann on Vig. 205. who remarks, "debebat, proprie si loqui vellet, ἔτευχον dicere, sed nunc ex verbis ὡς ἐδόκουν ὁρᾶν pendere fecit infinitivum, ut oratio carere verbo videatur." He compares Cicero de Off. i. 7. 22. *atque ut placet Stoicis, quæ in terra gignuntur, ad usum hominum omnia creari, homines autem hominum caussa esse generatos.* Cf. also Soph. Trach. 1228. ἀνὴρ ὃδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν, which is a mixture of ἀνὴρ οὐ νέμει, ὡς ἔοικε, and ἔοικεν οὐ νέμειν.

Τευχεσφόρος *wearing armour*, C. 618.

Τευχηστήρ *id.* P. 869.

Τευχηστής *id.* S.c.T. 626.

Τεῦχος *any vessel*, C. 97. — *a balloting urn*, A. 789. E. 712. — *a funeral urn*, A. 424. — ἐνύδρῳ τεύχει A. 1099. *a bathing vessel.*

Τέχνη *art or skill, an art*, P.V. 47. 110. 254. 475. 495. 504. 512. S.c.T. 26. A. 240. 1105. 1182. E. 17. ὅτῳ τρόπῳ τῇσδ' ἐκκυλισθήσει τέχνης P.V. 87. Here τύχης is generally read, but τέχνης is supported by the authority of M. and many MSS. Butler well observes, "τέχνη h.l. significat *compages artificiose fabricatas atque adstrictas*, ut apud Attium, *qua miser solertia transverberatus*, unde et eum h.l. τέχνης legisse existimo."

Τέως *formerly*, C. 987.

Τηθύς *Tethys*, P.V. 137. S.c.T. 293.

Τήκεσθαι *to waste away, come to nought.* Dor. τακόμεναι E. 352.

Τῆλε *far off*, P. 228.

Τηλέπλανος *causing distant wanderings*, P.V. 577.

Τηλέπομπος *far sent*, A. 291.

Τηλικούτος *of such an age*, A. 1603.

Τηλουρός *distant*, P.V. 1. 809.

Τῆνος *the island Tenos*, P. 859.

Τηρέϊος *of Tereus.* Τηρέϊας ἀλόχου S. 58. *the wife of Tereus.*

Τηρός *a keeper*, S. 245. See ῥάβδος.

Τιάρα [ᾱ] *a cap worn by Persian kings, a tiara*, P. 652. M. has τιήρα.

Τίειν *to honour, esteem, think much of*, S.c.T. 77. 757. A. 250. 751. 916. E. 164. 908. S. 686. pass. A. 517. S. 1019. τετιμῆναι C. 393. in loc. corrupt. Cf. χθόνιος. — *to pay, to make recompense for.* διπλᾷ ἔτισαν θάμαρτία A. 523. τύμμα τύμματι τίσαι A. 1405. Cf. ib. 511. C. 275. 429. — mid. v. τίσασθαι *to exact payment for a crime, to avenge or punish*, S.c.T. 620. C. 18. — also, in act. v. *to celebrate.* τὸ νυμφότιμον μέλος τίοντας A. 689. (706.D.) *celebrating the marriage hymn.* Here Schütz proposes τίοντος, h. e. *punientis*, referring it to Διός. This certainly agrees better with the construction (see ἐκφάτως), but it does not appear that the active form τίειν is used in this sense. — From its meaning (if correctly given) in this last passage, we may deduce its signification in C. 620. (629.D.) τίων δ' (so vulg.) ἀθέρμαντον ἐστὶαν δόμων κ. τ. λ. where it appears to mean *to commemorate, to make notorious.* Cf. the use of σεβίζειν in P. 907. This whole passage from v. 614. to v. 621. is corrupt and unintelligible. We may safely assert that the words ἀκαίρως δὲ and δῆοισιν ἐπικότῳ σέβας are corrupt. The rest appears sound. The latter words cannot possibly mean, as Well. thinks, *viro hostibus ob maiestatem in viso* (cf. ἐπικότος): nor is there the slightest sense in attaching the meaning *intempestive veneror* to ἀκαίρως [τίω]. It may be suggested to read ὁ καιρὸς δὲ for ἀκαίρως δὲ and for τίων δ' in v. 620. to read τίειν δ'. The former δὲ will then (as Well. so far correctly observes) introduce the apodosis, and ὁ καιρὸς will govern the infinitive τίειν, as it does in v. 699. h. e. *since I am on the subject of cruel sufferings, so is it a fitting occasion to record a horrid marriage, etc. and to record also, etc.* τίειν in v. 620. would thus govern γαμήλευμα and the following words by anticipation. Scholefield records an anonymous conjecture for the words ἐπικότῳ σέβας, sc. ἐπικότῳ ἔβαν, but neither

this nor any other conjecture which has been proposed, appears to meet the corruption of the passage.

Τιθασός lit. *tamed*. Met. "Αρης τιθασός C.336. *domestic fight*.

Τιθέναι *to set or place* (some forms are derived from τιθεῖν inus.) S.c.T. 993. A.880. θήσκειν τρόπαια S.c.T. 259. C.764. *set up trophies*. — with ἐπὶ and gen. P.188. with ἐπὶ and acc. S.478. with ἐν C.143. S.32. ἐν μέρει τιθείς E.556. *doing it in turn*. with πρό, C.780. — ἄνω τε καὶ κάτω τίθησιν E.621. *arranges at will*. τίθησιν ὀρθὸν ἢ κατηρεφῇ πόδα E.284. *stands or sits*. (see κατηρεφής and ὀρθός.) — *to arrange or appoint*, P.275. A.887.1658. E.648. — *to do, perform, or cause*, P.225.999. A.819. E.462. μὴ βλάβην τίθει S.c.T.187. *do harm*. σχολὴν τίθει A.1029. *cause delay*. ἅπαν τιθείς C.823. ὀλέθρον θήσκει ib.848. πόλει κατασκαφάς θέντες S.c.T.47. Cf. S.c.T.174. P.755. A.66.1505.1583. C.337. E.741. — with infinitive, μάθος θέντα ἔχειν A.171. *causing to have*. Cf. A.1006.1147. — with adjectives, *to render*, e.g. νηπίους ὄντας τὸ πρὶν ἔννοους ἔθηκα P.V.442. Cf. ib.850. S.c.T.219.927. A.189.453.548. (here the constr. of δρόσοι with the masc. τιθέντες is remarkable) 896. C.655. E.313.436.694. S.513. — with part. E.14. — with substantives, C.569. S.295. — τίθεσθαι in mid. v. with various substantives, e.g. ὅρκους θεμένη A.1551. *having sworn*. ἐγγύην θήσκει E.858. *give me surety*. ψῆφον τίθεσθαι *to vote*, A.790. S.631.634. χάριν θέσθαι P.V.785. *to confer a gratification*. ἔθεσθε κακόν P.967. *caused mischief*. πόνον τίθου E.217. *get yourself trouble*. φροντίδα θώμεθα P.139. *let us consider*. — with adj. *to make*, P.V.163.525. — θέτο ἐντὸς ὀμμάτων γέλων C.727. *concealed*. Here ἔθετο Heath. παρ' οὐδέν θέσθαι A.222. *to set at nought*. — εὐφιλήταν ἔθου S.c.T.103. *held dear to yourself*. πόσιν αὐτῷ θεμένα S.c.T.912. *having married him*. — *to make to oneself*. βαρὺν θησόμεσθ' ἀλάστορα S.410. In A.31. τὰ

δεσποτῶν γὰρ εὖ πεσόντα θήσομαι some, as Schütz, join εὖ θήσομαι sc. *collapsam dominorum*, h.e. *Agamemnonis, fortunam restitutam*. This is incorrect. εὖ πεσόντα is clearly to be joined, being a metaphor from dice. Neither is θήσομαι here used in the sense of *facere* or *reddere*, as Casaubon and Butler suppose. θήσομαι is simply used in the sense of *I will lay down*, h.e. *I will reckon or consider*, that my master's fortunes have turned out favourably. On this use of τίθεσθαι see Valck. Diatrib. pp.8.9.

Τίττειν *to beget*, said of the male, E.630. — *to bring forth*, E.311. τέξεις fut. P.V.853.871. τεκεῖν aor. 3. S.c.T.913. C.520. τέκοι E.636. τεκοῦσα S.c.T.398. C.900.915. — ὁ τεκὼν a father, C.679. ἡ τεκοῦσα a mother, S.c.T.909. C.531. E.441.489. οἱ τεκόντες parents, S.c.T.49. P.241. C.326.670. — τίττεισθαι mid. v. *to produce, bring forth*, C.125. τέξεται P.V.770. τῶν τεκομένων C.413. *our mother*. — pass. *to be born*, S.659. — Met. *to cause, produce, beget*, A.270.737.741. C.794. S.493.751. pass. S.c.T.419. — The participle οἱ τεκόντες is constructed with a genitive, as if it were οἱ τοκεῖς. Thus P.241. (245.D.) δεινὰ λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι h.e. *for the parents of those gone*. But in S.c.T.49. μνημεῖα θ' αὐτῶν τοῖς τεκοῦσι, the genitive belongs to μνημεῖα. Upon this use of the participle for a substantive, see Lobeck on Soph. Aj. 360. and Matth. Gr. Gr. 570.

Τίλλειν *to pluck or tear*, P.205.

Τιλμός a plucking, S.819.

Τιμαλφεῖν *to honour*, A.896. E.15. — pass. 596.774.

Τιμᾶν id. *to honour, or make much of*, S.c.T.218.392.698. C.253.509. E.743.875.947.983. S.396.991. — *to celebrate*, A.238. — with dat. of thing, *to honour with*. ὃν πόλις πτυγεῖ σὺ τιμήσεις τάφῳ; S.c.T.1037. Cf. S.109. — pass. E.830.851. τιμήσεται mid. in pass. sense, A.567.

Τιμάορος a patron or defender, A.

500. — *an avenger*, A. 500. 1253. 1297. 1560. C. 141.

Τιμάωρ [ā] *id.* S. 42.

Τιμή *honour* or *respect*, P.V. 30. 408. 948. S.c.T. 15. E. 200. 854. 898. 990. γαπότους τιμάς P. 614. *libations*. — *an office* or *dignity*, P. 748. A. 623. E. 218. 219. — *those in office* (abstr. for concr.). Περσονόμου τιμῆς μεγάλης P. 883. διθρόνου καὶ δισκήπτρου τιμῆς A. 44. sc. ὄντες, this explains the singular ἀντίδικος as referred to *two*. τιμάς νέμειν E. 594. *to enjoy a dignity*. μητρὸς μηδαμοῦ τιμάς νέμειν E. 594. *to have no respect for his mother*. βουθύτοισι τιμαῖς S. 687. *sacrifices*. εἶχε συμπενθεῖν ἐμοὶ ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός C. 198. where the acc. is put in apposition to συμπενθεῖν ἐμοί. See ἄγαλμα. στόματος τίμας S. 623. *words of respect*. ἐν τιμῇ σέβειν P. 162. *to hold in esteem*. See σέβειν. χωρὶς ἡ τιμὴ θεῶν A. 623. (637. D.) here the meaning is correctly given by Scholefield, "Deorum sc. quibus bona, et quibus mala nunciare curæ est," h. e. *let the several gods have their worship kept apart*. So Stanl. Cf. Blomf. Gloss.—In S. 679. φυλάσσοι δ' ἀτιμίας τιμάς τὸ δῆμιον, which the Schol. explains ἀμετακίνητοι εἶεν αὐτοῖς αἱ τιμαί, both the sense and metre indicate some corruption. Cf. ἀτιμία.

Τίμημα *price*, *penalty*. καὶ μὴν ἀμεμφῇ τόνδ' ἐτεινάτην λόγον, τίμημα τύμβου τῆς ἀνοιμώκτου τύχης C. 504. (511. D.) The chorus express herein their sense of the justice and propriety of the words of Orestes and Electra, by which sc. they demand the assistance of Agamemnon in the prosecution of their work of vengeance, *by way of punishment* or *requital* for the absence of proper respect to his memory on the part of Clytæmnestra. τίμημα is in apposition with λόγον, and the gen. τύμβου depends on the other gen. τῆς ἀνοιμώκτου τύχης, for which (sc. for not honouring him departed with due respect, cf. C. 427.) the vengeance

demanded is regarded as a proper penalty, sc. τίμημα. This construction has not been properly perceived, hence τῆς τ' has been conjectured for τῆς, which destroys the sense. So Blomf. Moreover, τίμημα is generally taken as if it were identical with τιμή sc. *honour*, a meaning which τίμημα never bears in any case, but only that of *price*, *payment*, *punishment*. See Thom. Magist. etc. Hence the explanation of Wellauer and some others becomes nugatory. Perhaps on the whole it is best to adopt Hermann's conjecture ἀμεμφῇ τόνδ' ἐτεινάτην λόγον in v. 503. and to refer these last four verses to the chorus, and not to Electra, as is commonly done. Cf. ἀμόμφητος.

Τίμιος *honourable*, *honoured*, S.c.T. 223. C. 549. E. 816. S. 964. — comp. τιμιώτερος τοῖσι πολίταις E. 815. On S. 968. see εὐπρυμνής. — superl. E. 925.

Τῖμος *price*, C. 903.

Τιμωρία *an avenging* or *punishing*, P. 465.

Τινάκτεια fem. *shaking*, P.V. 926.

Τινάσσειν *to brandish*, P.V. 919.

Τίνειν *to pay*. ποινὰς τίνειν *to pay a penalty*, *to suffer punishment*, P.V. 112. 176. 623. — δημοκράντου ἀρὰς τίνει χρέος A. 445. *it performs the business of*, h. e. *it fulfils the purpose of*, *it acts fully as*, *an imprecation*. Cf. δημόκραντος. — *to pay*, i. e. *to suffer in return*, C. 311. E. 258. *to pay for*, *to expiate*, A. 1298. See φονεύς. C. 640. — τίνειν χάριν *to thank*, P.V. 987. A. 796.

Τίπτε *why?* A. 949.

Τις encl. *some one*, *any one*, *τι something*, *any thing*, abs. P.V. 166. and *passim*. — with genitive, e. g. θεῶν τις E. 70. etc. — repeated pleonastically, E. 516, 519. S. 56. 58. Cf. Schäfer's note on Soph. Trach. 943. — denoting obscurely some definite person, e. g. εἰ μὴ τις εἰς ναῦν εἴσιν S. 879. sc. ὑμεῖς. Cf. S.c.T. 384. A. 1196. C. 57. Cf. Matth. Gr. Gr. 487. 3. — joined with nouns, e. g. κακὸς

ιατρὸς ὥς τις P.V.471. etc. εἴ τι φλαῦρον εἶδες P.213. etc.—in comparisons, ὥς τις ἥλιος A.279. *like a sun*. Σκύλαν τινα 1206. *a Scylla*.—where several are mentioned, any one of which may be the one in question, ὕπατος αἰῶν ἢ τις Ἀπόλλων, ἢ Πάν, ἢ Ζεύς A.55.—with adjectives, answering to the English *one*. ὁ σηματουργὸς οὐ τις εὐτελὲς ἄρ' ἦν S.c.T.473. *was no mean one*. Cf. P.V.698. S.c.T.962.977. P.256. A.1111. C.598. In A.780. τις is rightly omitted in Fl.—with adjectives of number, πόσον τι πλῆθος ἦν; P.226. οὐ πολλοὶ τινες P.V.502. ἀπλῶς τι C.119. *merely*. πᾶς τις *every one*, A.765.1178.1636. S.484.950.982. τι *at all, somewhat*, P.V.343. etc. οὐ τι *not at all*, P.V.268. S.c.T.38.263. E.216.595.

Τίς; interrog. *who?* τί; *what?* P.V.159. and *passim*. τί; *why?* P.V.36. etc. τί γάρ; A.1110.1212. C.860. E.202.648. τί μήν; E.194. τί μή; A.658. Cf. not. ad Eum. 197. ed. Linw. τί δ' οὐκ; P.976. τί δ' οὐχί; A.264. τί οὖν; S.c.T.190. P.773. S.309. On this hiatus, which the tragic writers seem occasionally to have admitted, see Blomf. on S.c.T.190. who with Pors. corrects τί δ' οὖν.—in indirect interrogation, P.V.489.609.626.662.907. S.c.T.632.896. C.89.

Τιτάν *a Titan*, P.V.205.425.

Τιτάνις *a Titaness*, P.V.876. E.6.

Τίτης *avenging*, Dor. C.64.

Τιτρώσκειν *to wound*. pass. τέτρωται A.843. τετρωμένους S.c.T.224.

Τλημόνως *patiently*, C.737.

Τλήμων *patient, suffering*. with acc. τλήμονες εὐνὰν αἰχμάλωτον S.c.T.346. (364. D.) see πόριμος. Dind. with Herm. writes τλάμον', supposing that something is lost.—*wretched*, P.V.617. P.876.939. A.1275.1294.1570. E.482.—*bold, daring*, C.378.588.921.

Τλῆναι (aor. 2.) *to suffer*, P.V.706. A.869. τλήσομαι ib.1263. τλαντός ib.1428. τλάσῃ C.742.—with inf. *to have the heart, or courage, to do a thing*. μήτι τλᾶς τὰν ἱκέτιν εἰσιδεῖν S.423.

Cf. A.217. C.427.—with part. παθ-έντα τλῆναι A.1011. *suffered himself to be sold*.—*to dare*, A.396.1523.1618. S.237.322. with part. ὅστε σπείρας . . ἔτλα S.c.T.738. *who dared to plant*.

Τλησικάρδιος *stern-hearted*, P.V.159.—*sad-hearted*, A.419.

Τλητός *to be endured*, P.V.1067.

Τμῶλος *the mountain Tmolus*, P.49.

Τόθεν *afterwards*, A.213. *whence* (for ὅθεν), P.100.

Τοι enclit. *surely, of a truth*, a particle increasing the force of an asseveration, e.g. P.V.8. and *passim*.—with negative, P.V.434.628. E.848.—to strengthen an alternative, ἤτοι κέαντες ἢ τεμόντες A.823. Cf. A.465.648. C.490.—joined with ἄν by crasis, P.V.395. A.884. C.997. ἢ τᾶν S.c.T.534. οὐ τᾶν E.848.—It is often used in trite expressions, or in short γνῶμαι or sayings, e.g. P.V.39.276.700. S.c.T.420. P.692.813.873.896.986.1276. S.380.

Τοιγάρ *therefore, for that cause* S.c.T.1024. P.599.745.799. C.881. E.573.861. S.304.643.

Τοίγαρτοι *surely therefore*, S.641.

Τοίνυν *therefore*, P.V.762. S.c.T.978. C.898. S.454.

Τοῖος *such*, P.V.268.922. S.c.T.562.958. P.598. E.356. S.395.—for οἷος S.514.(519. D.) Compare the usage of ὁ for ὅς. Here, however, ποῖα is written over τοῖα in one MS. and is adopted by Pors. Dind.

Τοιοῦδε *such*, generally with reference to something following, e.g. C.736. and *passim*. In S.967.(989. D.) for τοιῶνδε perhaps we should correct τοιάνδε, which would make the words εὐπρυμνῇ φρενὸς χάριν more definite.

Τοιοῦτος *id.* generally with reference to something preceding, e.g. P.V.28. and *passim*. καὶ γὰρ τοιοῦτός εἰμι A.1333. *I, too, am of this opinion*.

Τοκεύς *a parent*, E.629. pl. τοκέες P.63.572. Ion. τοκήων gen. A.710. τοκέων E.516. τοκεῦσι A.748. C.379. (see τελεῖν) E.147.474. τοκέας 261.

Τόκος *a son, an offspring*, S.c.T. 254. 389. 486. E. 380.

Τόλμα *daring*, C. 989. 1025. ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν P.V. 16. *courage for these things*. Cf. θάρσος.

Τολμᾶν *to have courage*. with inf. P.V. 1001. S.c.T. 1050.—*to dare*, P.V. 235. 299. 331. (here ἐμοὶ is governed by μετὰ understood from μετασχῶν also with τετολμηκῶς) 381. A. 1204. C. 177.

Τόλμος *prop. name*, P. 960.

Τομαῖος *cut off*. τομαῖον βόστρυχον C. 166. — *prepared as a medicinal remedy*. (see τέμνω and ἐντέμνω.) ἄκος τομαῖον C. 532. (with allusion to the *cutting off* of the hair), S. 265.

Τομή *a cutting*, also *the part from which a thing is cut*, C. 277.

Τόξαρχος *a leader of archers*, P. 548.

Τοξεύειν *to shoot*. Met. *to utter*, S. 441. — *pass.* πᾶν τετόξευται βέλος E. 646. *every argument has been used*.

Τόξευμα *an arrow*. Met. *the glance of an eye*, S. 983.

Τοξικός *of a bow*, P. 452.

Τοξοδάμας *one fighting with a bow*, P. 26. 30. 890.

Τοξόδαμνος *id.* P. 86.

Τόξον *a bow*, P.V. 713. 874. S.c.T. 134. P. 143. 270. A. 355. 469. C. 683. E. 598. — Met. τόξῳ C. 1029. *by conjecture*.

Τοξοτευχής *armed with a bow*, S. 285.

Τοξότης *an archer*, A. 614. 1167.

Τοξουλκός *drawing a bow*. — τοξουλκῷ λήματι P. 55. *boldness in archery*. τοξουλκὸς αἰχμή P. 235. *the arrow drawing the bow-string*.

Τοπάζειν *to conjecture*, A. 1342.

Τόπαρχος *the master or mistress of a place*, C. 653.

Τόπος *a place or spot*, P.V. 348. 416. 1061. P. 265. E. 240. 673. 820. 901. 977. S. 50. 229. 950. χώρας ἐν τόποις Λιβυστικοῖς E. 282. *enall. for Λιβυστικῆς*. But here Aurat. properly reads Λιβυστικῆς. Cf. not. ad loc. ed. Linw. — in circumlocutions, ἐν Ἑλλάδος τόποις P. 782. ἐν Αὐλίδος

τόποις A. 184. Cf. P. 439. 776. S. 234.

Τορός *clear, distinct*, A. 245. 602. 1032. 1134. C. 32. S. 271.

Τορῶς *clearly, distinctly*, P.V. 607. 612. 701. 872. P. 471. A. 26. 260. 618. 1566. C. 730. S. 193. 909.

Τόσος (Dor. τόσσοι) *so great, so much*, P. 802. — τόσοι, τόσα, *so many*, P. 772. A. 840. τόσον *so much, so greatly*, S.c.T. 754. A. 138. E. 856.

Τοσόσδε *so large, so great*, P. 467. 704. 767. τοσόνδ' ὅσον περ οὗτος ἦν ὑπ' Ἰλίῳ A. 834. (sub. χρόνον) *so long as*. — pl. τοσῶνδε *so many*, A. 1370.

Τοσουτάρημος *so large in number*, P. 424.

Τοσουτος *so much, so great*, P.V. 624. P. 975. E. 192. pl. τοσαῦτα *so much*, P. 364. A. 666. C. 677.

Τότε *then, of time to come*, P.V. 913. C. 806. E. 737. S. 159. — *of time past*, S.c.T. 198. 757. P. 385. 547. A. 73. 177. 690. 773. 1130. 1439. C. 969. E. 658. S. 560. 566. — *with reference to time present*, A. 18. 744. 945.

Τοτέ *sometimes*. τοτέ μὲν . . . τοτέ δέ A. 100. Cf. C. 406. in loc. corr.

Τοτοῖ *an exclamation*, P. 543. 553.

Τρᾶνῶς *distinctly*, A. 1344. E. 45.

Τράπεζα *a table*, A. 390. 685.

Τραῦμα *a wound*, A. 840.

Τραυματίζειν *to wound*. *pass.* τετραυματισμένον E. 237.

Τραχύνειν [ῡ] *to harden*. τράχυνε S.c.T. 1036. *make them hard, call them as severe as you please*. Schol. λέγε πολλάκις ὅτι τραχύς ἐστίν ὁ δῆμος.

Τρᾶχύς *stern, severe*, P.V. 35. 186. 311. 324. S.c.T. 1035. A. 1395. — Met. *violent, rough*, P.V. 728. 1050.

Τραχύτης *severity*, P.V. 80.

Τρεῖν *to fear*, S.c.T. 418. 772. S. 692. with acc. S.c.T. 359. A. 535. E. 404. 713.

Τρεῖς *three*, P.V. 797. 800. τριῶν E. 559. τρισί P. 358. τρεῖς S.c.T. 366.

Τρέμειν *to dread*. with inf. S.c.T. 401. (419. D.) Herm. App. to Vig. iii. remarks the union of two constructions in this passage, viz., τρέμω

ὑπὲρ φίλων and τρέμω ιδέσθαι μόρους φίλων ὀλομένων.

Τρέπειν *to turn*, S.c.T. 237. — *to overturn*, A. 1301. — mid. v. *τρέπεσθαι to turn oneself*, P. 451. C. 403. 1035. — pass. *to be put to flight*. S.c.T. 936. P. 986. ἢ κάπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος; E. 412. (by tmesis for ἐπιτρέποιτε) *will you commit to me?*

Τρέφειν *to bring up, to foster, nourish*. Of things animated, P.V. 62. A. 699. 854. C. 541. 578. 743. 895. 908. E. 59. 577. 906. S. 278. 493. 871. — of things inanimate, as A. 619. 933. C. 126. — mid. v. *to bring up for oneself*, S.c.T. 19. C. 915. — pass. S.c.T. 736. 774. A. 1173. 1458. 1589. E. 294. 635.

Τρέχειν *to run*, A. 1218. E. 37. ἔδραμε A. 1092. δραμών A. 305.

Τρίαινα *a trident*, P.V. 927. S. 215.

Τριάκας *the number thirty*, P. 331.

Τριακτήρ *a victor*, A. 166. A man was said τριάξαι or ἀποτριάξαι when he had *thrice* thrown his adversary, (which was requisite for victory,) hence τριάξαι *to conquer*. Cf. ἀτρίακτος.

Τρίβειν [ῖ] *to rub*. Met. *to wear out*, A. 1554. — οὗτοι θυραΐαν τήνδ' ἐμοὶ σχολὴ πάρα τρίβειν A. 1025. (1055. D.) Here θυραΐαν τήνδε refers to Clytæmnestra, πάρα being for πάρ-εστι and τήνδε equivalent to τῇδε, which Musgrave proposes to read. For the change from the dative to the accusative, cf. P.V. 217. A. 1592. Cf. also Eur. Med. 814. and see other instances adduced by Elmsl. on Heracl. 693. Blomfield observes, that in all these cases the accusative follows the verb, and therefore rather inclines to refer it to Cassandra. In this case παρὰ must govern θυραΐαν τήνδε, and τρίβειν be put absolutely: but it is much better to explain it as above. Dind. adopts Musgrave's conj. mid. v. οὐ χρηστηρίοις ἐν τοῖσδε πλῆσσοισι τρίβεσθαι μύσος E. 186. (195. D.) Here Schütz correctly remarks that it is equivalent to ἐντρίβεσθαι χρή μύσος h. e. *be inflicted on, made to enter*, E. 186.

Τριβὴ *a spending of time*. ἀξίαν τριβὴν ἔχει P.V. 642. *it is spending time to some purpose*. — *a wasting*. κτεάνων τριβάς C. 931. παλιντυχεῖ τριβᾷ βίου A. 452. *the destruction of life, reversing his fortune*. — *an object of care, a darling*, C. 738.

Τρίβος *delay*, A. 190. — *attrition*, A. 380. — *a way or path*. τρίβοι ἐρώτων S. 1025. *the ways of love*.

Τριγέρων *very old*, C. 312.

Τρίγωνος *triangular*, P.V. 815.

Τρικυμία *the third wave*, i. e. *a very large wave*, each third wave being by the Greeks considered as larger than the two preceding, P.V. 1017.

Τρίμοιρος *triple*, A. 846. See under λέγειν.

Τρίμορφος *id.* P.V. 514.

Τριπάχνιος *very great or severe*, A. 1455. from τρίς and παχύς, as Blomf. supposes. It is absurd to derive it from πῆχυς *a cubit*, and in this case too the α would be long: hence Pauw and Butl. suggest τρίς-παχυν. Blomfield conj. τριπάλαιον i. e. *very ancient*. This Klausen adopts.

Τρίπαλτος *prop. of a spear, thrice brandished*, so as to give strength to the discharge. Met. *very vehement*, S.c.T. 972. Herm. corr. διπάλτων.

Τριπλοῦς *triple*, P. 990. C. 781.

Τρίπους *having three feet*. τρίποδας ὁδοῦς στείχει A. 80. *walks on three feet*.

Τρίρρῦμος *having three poles or six horses abreast*, P. 47.

Τρίς *thrice*, S.c.T. 727. — τρίς ἕξ A. 33. *thrice six*.

Τρίσκαλμος *having three rows of oars*, P. 665. 1031.

Τρισμύριος *thrice ten thousand*, P. 307.

Τρισώματος *having three bodies*, A. 844. See under λέγω.

Τρίτος *third*, P.V. 9. 60. S.c.T. 440. 726. P. 300. 304. A. 275. C. 863. 1062. E. 4. S. 689. — τρίτος ἀπ' αὐτοῦ P. 754. *third, next in order to him*. τρίτον τόδε C. 644. *this third time*. τρίτου σωτήρος E.

729. See below, and cf. C. 242. S. 26. C. 1069.—*τρίτος γένναν πρὸς δέκ' ἄλ-
λαισιν γοναῖς* P.V. 776. *thirteenth in
descent.* *τρίτον ἐπὶ δέκα* A. 1587. *the
thirteenth son.* *τρίτην ἐπενδίδωμι* (sc.
πληγὴν) A. 1359. (1386. D.) under-
stood from *παίω*. Cf. Herm. App.
to Vig. ii. — by *τρίτην πόσιν* in C.
571. (578. D.) we may understand
with Schütz, the three murders of
Iphigenia, *Agamemnon*, and *Ægis-
thus*, or, if we suppose the murder
of Clytæmnestra to be regarded as
closely following that of *Ægisthus*,
the third goblet may refer to her.
So the Schol. and Blomf. Klausen,
however, seems more correct in ex-
plaining the *first* murder to be that
of the children of Thyestes (cf. Ag.
1161. and C. 1064.), the *second* will
then be that of Agamemnon, the
third the present one of *Ægisthus*
and Clytæmnestra. *τρίτη πόσις* is (as
Klausen observes) used with a pe-
culiar force by Orestes, as the one
which was to be the last, and which
would bring safety to his house. The
third in order of anything was ac-
counted under the protection of
Ζεὺς σωτήρ, to whom the *third liba-
tion* in feasts was offered. Hence
in S. 26. he is invoked in the third
place as *Ζεὺς σωτήρ τρίτος*. Cf. E.
729. (759. D.) *τοῦ πάντα κραίνοντος
τρίτου σωτήρος*. So in C. 242. (244.
D.) *Κράτος* and *Δίκη* are invoked
σὺν τῷ τρίτῳ πάντων μεγίστῳ Ζηνί.
In A. 1359. (1386. D.) in allusion to
this, the *third blow* is struck in ho-
nour of *Ἄδης νεκρῶν σωτήρ*. So
likewise in C. 1062. (1073. D.) the
third and *final* calamity which was
to terminate the sufferings of the
house is called *τρίτος χειμὼν* 1062.
and in v. 1069. Orestes, as the agent
in this, is called *τρίτος σωτήρ*. Cf.
σωτήρ.

Τριτόσπονδος making the *third liba-
tion* to *Jupiter σωτήρ*, hence, *ex-
tremely happy.* *τριτόσπονδον αἰῶνα*
A. 237. See prec.

Τριτόσπορος third in generation,

*θῖνες νεκρῶν δὲ καὶ τριτοσπόρῳ γονῇ
ἄφωνα σηματοῦσιν ὄμμασιν βροτῶν*
P. 804. (818. D.) The construction
is here what is called *ἐκ παραλλήλου*,
the datives *γονῇ* and *ὄμμασι* both
being governed by *σηματοῦσι*. Cf.
Eur. Hel. 2. *Νεῖλος Αἰγύπτου πέδον
... ὑγραίνει γύας*, where see Pflügk's
note. Cf. Matth. Gr. Gr. 636; Bern-
hardy Synt. Gr. p. 55.

Τρίτων [ἰ] *Triton*, E. 233. a river
in Libya.

Τρίχηλος triple, lit. *three-clawed*.
(from *χηλή*, a *claw*.) Dor. *κῦμα
τρίχαλον* S.c.T. 742. Casaub. explains
this by *τρικόρυφον* h. e. "*fluctus di-
visus in plures κορυφὰς qu. dicas
cacumina et χηλάς.*" Stanley more
properly explains it as a *third wave*,
i. e. the same as *τρικυμία*, qu. v. The
wave is so called in reference to the
two smaller ones, preceding it, each
third wave being regarded as larger
than the others.

Τρίχωμα the hair, S.c.T. 648.

Τροία Troy, A. 9. 131. 260. 307. 311.
348. 511. 515. 563. 577. 757. 1432. C. 301.
E. 435.

Τρομεῖν to dread. *τρομέων* P.V. 541.
— mid. v. *id.* P. 64.

Τροπαία (sub. *αὔρα*) a change of
wind. Met. S.c.T. 688. A. 213. C. 764.

Τρόπαιον a trophy, S.c.T. 259. 937.
C. 764.

Τροπή a rout, a putting to flight,
A. 1210.

Τρόπος a manner or way. *πᾶς
τρόπος μορφῆς* E. 183. *the whole man-
ner of their form.* *ὅτῳ τρόπῳ* P.V. 87.
ᾧ τρόπῳ 917. *in what manner.* *τίνι
τρόπῳ*; P. 701. 779. *ποίῳ τρόπῳ*; P.V.
765. *τρόπῳ φρενός* C. 743. *according
to the turn of his humour.* So Scholef.
correctly. — in acc. *in the manner of.*
τρόπον αἰγυπιῶν A. 49. *like vultures.*
Cf. A. 379. *βάρβαρον τρόπον* S.c.T.
445. *οὐ σμικρὸν τρόπον* ib. 447. *τὸν
αὐτὸν τόνδε τρόπον* ib. 620. *τρόπον
τὸν αὐτόν* C. 272. *τὸν μέγαν τρόπον*
S.c.T. 265. — pl. *γυναικὸς ἐν τρόποις*
A. 892. Cf. C. 472. E. 419. — *a habit of
mind*, P.V. 11. 28. 309. A. 830. 1033.

Τροποῦσθαι *to fasten the oar to the peg by a thong called τροπωτήρ. τροποῦτο* P.368. See κυκλοῦσθαι.

Τροφεῖον *the money paid for bringing up.* pl. S.c.T.459.

Τροφεύς *a nurse,* C.749.

Τροφή *a bringing up, a fostering or maintaining,* S.c.T.530. A.711. 1131. S.871.—έν τροφαῖσι S.c.T.647. *in infancy. ἀραίας ἐπικότους τροφάς* S.c.T.768. *a life of cursing and anger.* See ἐπίκοτος.

Τροφός *a nurse,* C.720.—*one who fosters,* E.629. Met. S.c.T.16. C.64.

Τροχήλατος *rolling on wheels,* P.962.

Τρόχις *a runner, a messenger,* P.V.943.

Τροχοδινεῖσθαι *to whirl about,* P.V.884.

Τρύειν [ῡ] *to wear out,* P.V.27.

Τρωῖα *Troy.* So vulg. in C.358. but here Hermann conj. Τρωῖοις. Blomf. prefers Τρωϊκοῖς, coll. A.325.

Τρωϊκός *Trojan,* A.325.

Τρώς *a Trojan.* pl. Τρωσί A.67.

Τυγχάνειν *to hit upon, to meet with, to get anything, to succeed in.* with gen. e.g. κροτησμοῦ τυγχάνουσα S.c.T.543. Cf. A.840. C.216. S.379.967. (see εὐπρυμνής.) fut. τεύξει S.c.T.1055. τεύξεται φρενῶν A.168. (175.D.) *will act with wisdom.* Schol. ὀλοσχερῶς φρόνιμος ἔσται.—aor. 2. τυχεῖν P.V.239.270.652. S.c.T.235. (sub. δότε) 532. P.500. A.166.491.1265.1331. C.201. E.455.689.707. S.65.516.769. οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν A.1045. *he is not such a god as to have to do with mourners.* μὴ τυχοῦσαι θεῶν Ὀλυμπίων S.152. *not obtaining (the favour of) the gods above.—something is lost in* E.818. See ὅσος.—with acc. in the same sense, C.700. E.31. In A.1203. (1230.D.) οἷα τεύξεται κακῇ τύχῃ, the verb is referred, as Dind. observes, to the person of Clytæmnestra, implied in v.1201.—intrans. *to happen,* e.g. εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι S.c.T.5. Cf. A.338. C.211.735. S.395.786.—with dat. of person, *to happen to,* P.V.346. P.692. A.626.—joined with parti-

ciples. ὅτε δεόμενος τύχοι E.696. *when he might happen to want.* εἰ δὲ τυγχάνω λέγων C.678. *if I am speaking.—equivalent to* ὦν S.c.T.502. ἐπ' ἀσπίδος τυχῶν *being on the shield.*—with participles, signifying *to succeed in, to be right.* τί νιν καλοῦσα τύχοιμ' ἄν; A.1206. *what should I be right in calling her?* τί εἰπόντες τύχοιμεν ἄν; C.412. *what should we be right in saying?* τί ῥέξας τύχοιμ' ἄν οὐρίσας; C.315. *should I succeed in guiding, etc.* τάσδ' ἐπείκασας τύχῳ χοὰς φερούσας; C.14. *must I be right in conjecturing...?* τί νιν προσείπω κἂν τύχῳ μάλ' εὐστομῶν; C.991. *though I should use mild expressions?* See εὐστομεῖν. Δίκαν νιν προσαγορεύομεν, τυχόντες καλῶς C.939. *being right in so doing.* πῶς δῆτ' ἄν εἰπὼν κεδνὰ τάληθῃ τύχοις; A.608. *would that, having spoken what is favourable, you might also have said the truth.*

Τυδεύς *prop. name,* S.c.T.359.362. 389.553.

Τύμβος *a tomb or mound,* S.c.T.510.817.1051. C.4.85.90.104.198.505. 913.—Met. *one deaf as the tomb,* C.813.

Τυμβοχόος *raising a tomb.* τυμβοχόα χειρώματα S.c.T.1013. *a tomb raised by hands.*

Τύμμα *a blow,* A.1405.

Τυνδάρεως *Tyndarus,* A.83.

Τύπος *a figure or shape,* E.49. S.279. In circumloc. S.c.T.470.

Τύπτειν *to strike,* A.1099. E.151. pass. P.V.361. S.c.T.870. E.485.

Τυραννικός *regal,* A.802. C.472.

Τυραννίς *royal or absolute authority,* P.V.10.224.305.357.758.911.998. A.1328.1338. C.399.—*persons in authority* (abstr. for concr.) χώρας τὴν διπλὴν τυραννίδα C.967. *the two rulers of the land.*

Τύραννος *a king or sovereign,* P.V.222.310.738.944.959. A.1616. C.354.—adj. *regal.* τύραννα σκῆπτρα P.V.763. Cf. Soph. O. T.588. Ant. 1169.

Τύριος *Tyrian,* P.924.

Τυρσηνικός *Tyrrhenian,* E.537. See Lobeck on Aj.17.

Τυτθά *by a little, hardly,* P.556.

Τυτθός *little, tiny*, A. 1588.

Τύφειν[υ] *to smoke*. perf. pass. τεθυμμένος, *inflamed, passionate*. This is Abresch's reading in S. 183. (186. D.) where Turn. Steph. have τεθυμένος. M. Guelf. Ald. Rob. τεθειμένος, both of which are of course corrupt. Pearson conj. τεθηγμένος. In support of Abresch's conjecture Scholef. cites Plat. Phædr. 8. Τυφῶνος μάλλον ἐπιτεθυμμένον. Photius explains τεθυμμένος by ὑπὸ πυρὸς ἐκκεκαυμένος.

Τυφλός *blind*, P.V. 250.

Τυφώς *Typhon*, P.V. 370, gen. Τυφῶ S.c.T. 500. acc. Τυφῶνα P.V. 354. S.c.T. 475. 493.

Τυφώς *a hurricane*. gen. χειμῶνι τυφῶ A. 642. Cf. S. 555.

Τύχη *Fortune*, A. 650. — *chance, fortune, success*, S.c.T. 408. 488. P. 338. A. 324. 654. C. 504. 933. — *any event which happens, generally, bad*, e. g. τὴν παροῦσαν ἀντλήσω τύχην P.V. 375. Cf. id. 395. 771. 1095. S.c.T. 454. A. 557. 1012. 1100. 1137. 1631. C. 367. 963. E. 566. S. 83. 322. 453. 518. — *τύχαι misfortunes, calamities*, P.V. 106. 132. 272. 288. 302. 347. 553. 636. 640. S.c.T. 180. 314. 615. 1107. 1249. C. 81. E. 916. — *suc-*

cessful events. ἐπισσύνους βίου τύχας ὀνησίμους E. 884. — ἐν τύχῃ A. 671. *successfully, rightly*. ἀγαθὰς τύχας A. 733. *good fortune*. κακῇ τύχῃ A. 1203. *with evil fortune*. ἀτηρὰς τύχας A. 1462. τύχην ἐλεῖν S. 375. *to make choice of the event*. σὺν τύχῃ τῷ S.c.T. 454. σὺν τύχῃ τινι C. 136. *with good success*. εὐπόμπῳ τύχῃ E. 93. *with successful conduct*. — *condition, state*. τύχῃ γυναικῶν ταῦτα συμπεπῆ πέλει S. 453. τύμβου τῆς ἀνοιμώκτου τύχης C. 504. φονολιβεῖ τύχῃ A. 1402. τύχῃ εὐπροσωποκοίτῃ C. 963. Cf. C. 367. — τὴν τύχην δ' ἐρώμεθα A. 1638. by Schütz's emendation for ἐρούμεθα h.e. *let us inquire of Fortune*. See under ἐρέσθαι. In P. 430. καὶ τίς γένοιτ' ἂν τῇσδ' ἔτ' ἐχθίων τύχῃ; one MS. has τύχης as a var. lect. Both constructions are equally good. See Lobeck on Soph. Aj. 277. In C. 774. 5. (785. D.) δὲς τύχας, τυχεῖν δέ μοι κυρίως τὰ σώφροσιν εὖ μαιομένοις ἰδεῖν, the present reading is hopelessly corrupt, and to attempt to explain the vulg. is useless.

Τυχηρός *successful*, A. 451.

Τῶς *so, in such manner*, S.c.T. 466. 619. S. 66. 673.

Υ

Υβρίζειν *to be insolent*, P.V. 82. A. 1594. S. 857. — with acc. *to insult*, P.V. 972.

Υβρις *insolence, arrogance*, S.c.T. 388. 484. P. 794. 807. A. 741. E. 566. S. 75. 97. 421. 482. 523. 825. 858. γένος Αἰγυπτίον ὕβριν δύσφορον S. 797. *intolerable in insolence*. ὑβρίζοντα ὕβριν S. 858. *exercising insolence*.

Υβριστής *insolent*, S. 31.

Υβριστής *name of a river*, P.V. 719.

Υγίεια *health of mind or body*. ἐκ δ' ὑγείας φρενῶν E. 507. cf. Pind. Olymp. v. 23. ὑγιέντα δ' εἴ τις ὄλβον ἄρδει. — Met. *prosperity*. τὰς πολλὰς ὑγείας ἀκόρεστον τέρμα A. 974.

Υγρός *moist*, S. 256.

Υγρώσσειν *to be moist*, A. 1302.

Υδαρής *watery*. Met. *not sincere*, A. 772.

Υδρηλός *watery*, P. 605. S. 774.

Υδωρ *water*, S.c.T. 85. 289. E. 664. S. 23. 556. 835.

Υἱός *a son*, S.c.T. 591.

Υλαγμα *a barking, a cry*, A. 1614, 1657.

Υλάσκειν *to bark or cry*, S. 855. Cf. λύμασις.

Υλη *wood*, A. 483.

Υμέναιος *a marriage hymn*, A. 690.

Υμεναιοῦν *to sing a marriage hymn*, P.V. 556.

Υμνεῖν *to sing*, ὑμνοῦσιν ὕμνον A. 1164. Cf. ib. 1453. pass. S.c.T. 7. *to be talked of, descanted upon*.

Υμνος *a hymn or song*, P. 613. 617.

A. 692. 1164. 1453. C. 468. E. 296. 318. 327. S. 1005. ὕμνον Ἐρινύος S.c.T. 849. *a song of the Fury.*

Ὑμνωδεῖν *to sing a hymn*, A. 963.

Ὑπάγγελος *called by a messenger*, C. 825.

Ὑπαί poet. for ὑπό. with gen. *by* A. 866. with anastr. C. 606. — *under*, with id. E. 395. — *adverbially, underneath*, A. 918. 1136. Cf. ὑπό.

Ὑπαίθριος *under the open air*, P.V. 113. A. 326.

Ὑπαντιάζειν *to meet*, P. 820. 836. (see ἐμός) — *to answer, as one cry to another*, P. 399.

Ὑπαρ *a true vision* (opposed to ὄναρ), one occurring between sleep and waking, P.V. 484.

Ὑπάρχειν *to exist, to be already*, A. 935. 1641. — *to begin*. ὑπῆρξαν C. 1064.

Ὑπασπιστήρ *armed with shields*, S. 179.

Ὑπαστρος *guided by the stars*, S. 389.

Ὑπατος *aloft, on high*, A. 55. ὕπατοι θεοί S. 24. *the gods above*, opposed to χθόνιοι. Cf. A. 89. — with gen. ὕπατος χώρας A. 495. *the supreme ruler of the land*. ὕπατοι λεχέων ib. 50. *above their nests*.

Ὑπέγγυος *bound, pledged* (sc. to the truth), C. 38.

Ὑπείκειν *to yield*, A. 1335.

Ὑπεῖναι *to be beneath*, P. 801.

Ὑπείροχος *pre-eminent*. Ἄτλανθ' ὃς αἰὲν ὑπείροχον σθένος κραταιὸν οὐράνιον τε πόλον νώτοις ὑποστενάζει P.V. 426. (428. D.) But here Schütz and Herm. correctly restore ὑπέροχον, the Homeric form having been, as Dind. observes, introduced by the transcribers. After κραταιὸν Dind. inserts γὰρ. Wellauer considers it as ἐν διὰ δυοῖν for σθένος οὐρανίου πόλου. Cf. ὑποστενάζειν.

Ὑπεκώζειν *to preserve from*, P. 445.

Ὑπέρ with gen. *above, over*, A. 356. 562. *beyond*. βοᾷ ὑπὲρ τειχέων ὀρνυται λαός S.c.T. 88. — *on account of*, P.V. 66. (cf. ὑπερστένειν) 67. C.

501. *ικέσιον δουλοσύνας ὑπὲρ* S.c.T. 107. *supplicating to avert slavery. — on behalf of*, S.c.T. 402. P. 397. E. 101. 675. with acc. and verb of motion, *over*, A. 293. E. 77. 241. — *beyond*. ὑπὲρ τὸ βέλτιστον A. 368. — *adverbially, τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν* P. 100.

Ὑπεραίρειν *to exceed*. ὑπεράρας A. 760.

Ὑπέρανχος *proud, arrogant*, S.c.T. 465.

Ὑπερβάλλειν *to surmount, pass beyond*, P.V. 724. A. 298. — *to exceed*, P.V. 925. intrans. ὑπερβάλλει ἡδὲ συμφορά P. 283. *it is excessive*.

Ὑπερβαρής *very grievous*, A. 1148.

Ὑπέρβατος *exceeding, excessive*. καὶ τῶνδ' ὑπερβατώτερα A. 415. *more exceeding even than these*.

Ὑπέρβιος prop. name, S.c.T. 486. 494. 501.

Ὑπερβόρεος *Hyperborean*, hence, *highly blessed*, C. 367. The fabulous happiness of the Hyperboreans is described by Pindar in Pyth. x. 15.

Ὑπέργηρως *extremely old*. τὸ ὑπέργηρων A. 79. *extreme old age*. On the accent of this word, see Göttling's Lehre von Acc. p. 288.

Ὑπερδείδειν *to fear on account of*. δράκοντας τέκνων ὑπερδέδοικε πελειάς S.c.T. 274.

Ὑπερδικεῖν *to defend a person's cause*. πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς ὄρα E. 622. *why how, look you, can you defend this man's cause with a view to his escaping?*

Ὑπερδίκως *very justly*, A. 1369.

Ὑπερέχειν *to have the upper hand, be superior*, P.V. 213. Here Pors. ὑπερσχόντας, *rightly*. — with acc. *to exceed*, P. 695. — *to hold over as a defence*. with gen. S.c.T. 197.

Ὑπερήφανος *haughty*, P.V. 403.

Ὑπερθε *above*, S.c.T. 210. A. 224.

Ὑπερθεῖν *to pass beyond, to surmount*, E. 532.

Ὑπερθρώσκειν *to leap over*. aor. 2, ὑπερθοροῦσα A. 288. Cf. ib. 801. fut. mid. ὑπερθορεῖ S. 852.

Ἵπερθύμως [ῥ] *very wrathfully*, E. 788.

Ἵπέρκομπος *exceedingly arrogant*, S.c.T. 373.386. P. 813.817. — *excelling, superior*. ὑπέρκομποι τάχει P. 334. In P. 780. (794.D.) the vulg. is κτεί-
νουσα λιμῷ τοὺς ὑπερκόμπους ἄγαν h.e. *killing by famine those who make too vast a display* (sc. of force). In M. and four other MSS. ὑπερπώλους is read. Such also was the reading of the Schol. who explains it τοὺς πολυίππους Πέρσας. So Blomf. From this Hermann conj. ὑπερπολλούς, which Well. adopts. There can be no doubt that Æschylus must have employed some epithet here, expressing or implying the *vastness* of the Persian forces, which rendered them obnoxious to famine: this is clear from the following verse. Hence the epithet ὑπερπώλους as explained by the Schol. (which, moreover, as Well. observes, should be πολυπώλους) is unsuitable: ὑπερπολλούς suits the meaning exactly. Nevertheless the vulg. may in effect convey the same idea, as denoting an army inflated with pride at the vastness of its numbers. Certainly, however, the addition of πλήθει, as of τάχει in v. 334. would seem almost necessary to define the idea. If ὑπερπολλούς be correct, this must have been corrupted into ὑπερπώλους, and some one understanding this epithet with reference to the high spirit proverbial in young horses (cf. P.V. 1012. A. 1625.) may have written as a gloss ὑπερκόμπους, which thus crept into the text; otherwise it is difficult to imagine how ὑπρέκομπους could have become thus corrupted by the copyist. — Wherever this word occurs, Blomfield corrects ὑπέρκοπος, against MSS. and Edd. because in all these passages the metre admits of ὑπέρκοπος, but some, as S.c.T. 437. C. 134. Soph. Aj. 127. do not admit of ὑπέρκομπος. He adds, however, at the end of his note on S.c.T. 387. that they may possibly be different words. That

such is the case is shewn by Lobeck on Soph. Aj. 127. who compares the three adjectives ὑπέρκομπος, ὑπέρκοπος, and ὑπέρκοτος. He observes that in ὑπέρκομπος each part of the compound is of equal force, but that in ὑπέρκοπος (from κόπτω) the force of the verb is somewhat lost, and the meaning is merely *excessive, enormous*, so that the latter may be predicated of the former, but not *vice versa*. ὑπέρκοτος he rightly derives from κότος in the same sense as it appears in ἀλλόκοτος, παλίγκοτος, νεόκοτος, and concludes, “ὑπέρκομπος propriam habet gloriationis significationem, unde transfertur ad res splendide exaggeratas, ὑπέρκοπος vero et ὑπέρκοτος immodicum et vehemens denotat.” Cf. παλίγκοτος.

Ἵπέρκοπος *violent*, S.c.T. 437. See prec. and cf. ὑπέρκοτος.

Ἵπερκόπως *violently, extravagantly*, C. 133.

Ἵπέρκοτος *violent, severe*, A. 796. But here Blomf. rightly corrects ὑπερκόπους.

Ἵπερκότως *excessively*. ὑπερκότως κλύειν εὔ A. 455. *to enjoy excessive fame*. See παλίγκοτος.

Ἵπερμήκης *very long*, P.V. 593.

Ἵπέρπικρος *very bitter*, P.V. 946.

Ἵπέρπλουτος *exceedingly rich*, P.V. 464.

Ἵπερπολύς (?) *exceedingly numerous*. ὑπερπολλούς P. 780. See under ὑπέρκομπος.

Ἵπερπόντιος *beyond the sea*, S. 42. A. 403.

Ἵπέρπωλος (?) P. 780. See ὑπέρκομπος.

Ἵπερστατεῖν *to defend*. with gen. S. 338.

Ἵπερστένειν *to mourn for*, P.V. 66. But here Schütz seems more correctly to write ὕπερ στένω *divisim*.

Ἵπέρτατος *most high*, S. 657. — *chief, most noble*, P. 151.

Ἵπερτείνειν *to stretch over anything as a defence*. σκιὰν ὑπερτείνασα Σειρίου κυνός A. 941. *spreading over it a shade from the influence of Syrius*.

Ἑπετελεῖν *to get over, to escape from*, A. 351.

Ἑπετελής *rising on high*. ὑπερτελής τε πόντον ὥστε νωτίσαι ἰσχύς πορευτοῦ λαμπάδος πρὸς ἡδονήν A. 277. (286. D.) *the pine torch rose on high*. Here either there is some verb lost, or ἐγένετο must be understood with ὑπερτελής. So Blomf. who also conj. ὑπερτελεῖ. But such an ellipsis is very harsh. Moreover, the construction πορευτοῦ λαμπάδος πρὸς ἡδονήν, h. e. λαμπάδος πορευομένης πρὸς ἡδονήν, is awkward in the extreme, and the apposition of πύκη to ἰσχύς, as it is commonly understood, is no less so. Schütz's conj. sc. πύκης, is better. For πρὸς ἡδονήν Symmonds (not. on transl. of Ag.) conj. προσήνυτεν, h. e. *travelled on*, but we are almost inclined to suppose that the corruption lies in πύκη, for which we venture to suggest πέμπει. This verb is properly used in describing such a circumstance, cf. νν. 274. 296. πομποῦ πυρός 290. No actual mention is made of *the pine*, as the means of kindling a blaze, indeed from νν. 286. 292. it would almost appear to have been made throughout with other materials.

Ἑπετολμος *very daring*, C. 586.

Ἑπετονος *very powerful* (of the voice), E. 539.

Ἑπετοξεύσιμος *that may be overgotten*, S. 468.

Ἑπερφευ *excessively, above measure*, P. 806. A. 367.

Ἑπερφοβεῖσθαι *to fear exceedingly*, S. c. T. 220.

Ἑπερφρονεῖν *to show pride*, A. 1009. — *to despise*, P. 811.

Ἑπερφρων *haughty*, S. c. T. 369. 392.

Ἑπερχεσθαι *to go beneath*, E. 324.

Ἑπεύθυνος *responsible*, P. V. 324. C. 704. — with dat. ὑπεύθυνος πόλει P. 209. (213. D.) *responsible to the city*. The sense here seems to indicate a corruption. Vid. Dind. Annot. ad loc.

Ἑπήκοος *subject to*. with gen. P. 230. 238. C. 302.

Ἑπηρέτης *a servant*, P. V. 956. 985.

Ἑπίσχεσθαι *to promise*, E. 771.

Ἑπνοδότης *causing sleep*, Dor. P. V. 575.

Ἑπνος *sleep*, S. c. T. 3. A. 14. 17. 172. 281. 414. 886. C. 528. 612. E. 68. 123. 129. 136. 143. — ἐξ ἕπνου C. 33. *in sleep*. — Met. τὸν αἰεὶ ἀτέλευτον ἕπνον A. 1426. *death*.

Ἑπνώσσειν *to sleep*, E. 119. 121. Met. S. c. T. 269.

Ἑπό 1. with gen. *underneath*, S. c. T. 367. 570. C. 79. 820. E. 72. — *by*, denoting the *cause, instrument, or author* of an action, with verbs of passive signification, P. V. 170. 306. 835. 1044. 1081. S. c. T. 7. 176. 268. 306. 567. 1011. 1015. P. 364. 407. 476. 741. 802. 821. A. 460. 462. 527. 573. 1245. C. 64. 192. 525. 730. 844. 930. E. 95. 99. 174. 339. 774. S. 494. 1013. — denoting something which *attends or accompanies* an action, etc. e. g. κηρύκων ὑπο μολεῖν S. 235. *to come attended by heralds*. καταθάψομεν ὑπὸ κλαυθμῶν A. 1533. σφαγίων ὑπὸ σεμνῶν κατὰ γῆς σύμεναι E. 960. μαρτύρων ὑπο S. 912. — 2. with dat. *underneath*, P. V. 365. 714. S. c. T. 525. 930. P. 186. A. 824. 856. 1001. 1414. 1432. C. 341. 358. E. 351. 955. 959. — denoting the *cause or instrument*, S. c. T. 329. 370. 803. 914. C. 28. E. 355. 495. — denoting an accompaniment, βᾶτε ὑπ' εὐθύφρονι πομπῇ E. 907. Cf. P. 58. under ὑποπομπή. — 3. with accus. *under*, with verbs of motion or implying motion, P. V. 152. 463. P. 616. 825. A. 959. E. 153. 167. 181. S. 590. 703. — without motion, S. c. T. 543. P. 270. C. 986. E. 373. — separated from its verb by tmesis, P. V. 574. 880. A. 438. 1188. Cf. ὑπαί.

Ἑποβρέμειν *to groan beneath*, P. V. 431.

Ἑπογραφή *the mark or outline made by a thing*, C. 207.

Ἑποδέχομαι *to take up*, S. 1001.

Ἑπόδικος *undergoing a trial*. ὑπόδικος γενέσθαι χερῶν E. 250. *to take his trial for murder*. Cf. χρέος.

Ἑπόδοσις *a yielding, a cessation*. πεύσεται ἄλλος ἄλλοθεν λῆξιν ὑπό-

δοσίν τε μόχθων E. 481. (505. D.) every one will be asking about some cessation and remission of their sufferings. Here Heath conj. ὑπόδυσιν h.e. an escape from. So Herm. Dind. But cf. not. ad loc. ed. Linw.

ὑποδύεσθαι to penetrate, E. 806.

ὑποζευγνύναι to yoke to. Met. to involve in, pass. P.V.108.

ὑποθάλλειν to inflame, P.V. 880.

ὑποκάμπτειν to stop short of, A.760.

ὑποκλαίειν s. ὑποκλάειν to weep, A. 69.

ὑπολείβειν to pour libations, A. 69.

ὑπολείπειν to leave. pass. with gen. ὑπολειφθέντες A.73. left by.

ὑπομιμνήσκειν to recall to the mind, P.950. See ἵν' γ. pass. ὑπεμνήσθην P. 321. I have made mention.

ὑποπομπή conduct, P. 58. δειναῖς βασιλέως ὑποπομπαῖς. But here Abresch rightly reads ὑπὸ πομπαῖς disjunctim. Cf. πομπή.

ὑπόπτερος winged, light, hence trivial, foolish, C. 594. Schol. ὁ μὴ κοῦφος ἀλλ' ἀληθῶς μαθεῖν θέλων.

ὑποπτήσσειν to dread, P.V.29.962.

ὑποπτος suspected, A.1620.

ὑπορχεῖσθαι to dance to music, C. 1021.

ὑπόσκιος shaded, S.644.

ὑποσπανίζεσθαι to be deprived of. ὑπεσπανισμένους βορᾶς P. 481. wanting food. Cf. C. 570.

ὑποστενάζειν to groan beneath. οὐράνιον πόλον νώτοις ὑποστενάζει P.V.428. (430. D.) Here Rob. Steph. Cant. Stanl. Pors. read ὑποβαστάζει against the majority of MSS. The construction is rightly explained by Scholef. "subtus gemit, i.e. gerens gemit." He groans under it, supporting it with his back. It is equivalent to νώτοις (βαστάζων) ὑποστενάζει, which Butler needlessly proposes to insert in the text. Dind. conj. νώτοις ὀχῶν στενάζει.

ὑποστροβεῖν to agitate beneath, A. 1188.

ὑποσυρίζειν to sound or hiss, P.V. 126.

ὑπόσχεσις a promise, S. 363.

ὑπουργεῖν to assist, C.953. ὑπουργῆσαι χάριν P.V.638. to gratify.

ὑποχείριος subject to, S.387.

ὑποχρος a subject, P.24.

ὑπτίασμα an uplifting (sc. of the hands), P.V.1007. A.1258.

ὑπτιος upturned, S.c.T.441.

ὑπτιοῦν to turn upside down. pass. P.410.

ὑσταίχμης prop. name, P.934.

ὑστατος last, A. 1273. 1297. 1420. E.421. S.228. — Ἐρις περαίνει μῦθον ὑστάτη θεῶν S.c.T.1042. (1051. D.) Discord is the latest of all the gods in putting an end to a discourse, i.e. as Butler observes, rixando nihil absoluitur. But cf. ἔρις. οἶακος εὐθυντήρος ὑστάτου νεῶς S. 698. guiding the ship at the hindermost part.

ὑστερόποινος punishing in after-time, A.59. On C.377. see τελεῖν.

ὑστερος after, later in time, A. 686.1651. On S.c.T.679. see κέρδος. — inferior to. οὐδὲν ὑστέρα νεῶς E.242. nowise less fleet than a ship. — ὕστερον adv. afterwards, S.c.T.979. C.323.

ὑφαντός wrought by the loom, A. 1562.

ὑφασμα a woven garment, C.27.229. 1010. — Met. a spider's web, A.1471.

ὑφέρπειν to creep upon, A. 261. C.456. with tmesis, A.436.

ὑφή a woven carpet, A.923.

ὑφηγεῖσθαι to lead to, to suggest or instruct, E.183.

ὑφίστασθαι to undertake, to perform, to promise. εἰ μὴ τι πιστὸν τῷδ' ὑποστήσει στόλῳ S.456. ὑπέστης αἵματος δέκτωρ νέου sc. εἶναι E.195. Cf. Dem. Mid. 20. b. — ὑποστήναι to withstand or resist, P.87.

ὑψηλόγορος lofty speaking, P.V.318. 360.

ὑψηλόκρημνος high and precipitous, P.V.5.

ὑψηλός lofty, P.459. A.871.

ὑψιγέννητος grown at a great height, A.43.

ὑψίκρημνος situated on a lofty precipice, P.V.418.

ὑψίπυργος having high towers, E. 658. — aspiring, lofty, S.90.

"Υψιστος *highest*, P.V. 722. *most high*, E. 28. — Met. κακῶν ὑψιστα P. 323. 793. *the worst of evils*. ὑψιστος φόβος S. 474. *the greatest terror*.

ὑπόθεν *from on high*, S. 166. τὸν

ὑπόθεν σκοπόν S. 376. *he who looks from on high*.

ὕψος *a height*. ὕψος κρεῖσσον ἐκπιδήματος A. 1349.

Φ

Φαγεῖν *to eat*, aor. 2. S. 223.

Φαεσφόρος *light-bearing*, A. 475.

Φαιδρόνους *with cheerful spirits*, A. 1202.

Φαιδρός *bright*, A. 289. E. 886. — *cheerful*, A. 506. C. 558.

Φαιδρύνειν [ῥ] *to make bright or clean*, A. 1080. — *to cheer*, A. 1091.

Φαιδρύντρια *a washerwoman*, C. 748.

Φαιδρωπός *cheerful, smiling in face*. φαιδρωπὸς ποτὶ χεῖρα A. 707. *smiling at the hand held out to him*.

Φαίνειν *to show, display, point out*, C. 323. 987. Cf. C. 802. (815. D.) but this verse is supposed by Herm. Schütz, and Seidler to be spurious, and has nothing corresponding to it in the strophe. In C. 1017. (1021. D.) Erfurdt reads ἄλλος φανεῖ δῆτ', for the unintelligible ἄλλος ἂν εἰδῆ of Guelph. Ald. Rob. So Well. ἄλλ' ὥς ἂν εἰδῆς Blomf. — Met. applied to *sound*. σάλπιγξ γήρυμα φαινέτω στρατῷ E. 514. — τότε δ' ἐκ θυσιῶν ἀγανὰ φαίνουσ' ἐλπίς ἀμύνει φροντίδα A. 101. Here the constr. is said to be ἐλπίς φαίνουσα ἀγανὰ (οὔσα) h.e. *showing itself with gentle aspect*, the subst. verb being omitted. On this construction see Wunderlich Obs. Critt. p. 100. Herm. on Soph. Ant. 467. and Well. note. Dind. prefers σαίνουσ' with Butler. — mid. v. and pass. φαίνεσθαι *to appear*, P.V. 999. P. 596. A. 1085. fut. φανεῖ A. 1615. φανεῖται S. 54. φανεῖσθαι C. 411. in loc. corr. πέφηνε P.V. 111. ἐφάνθη P. 256. ἐφάνημεν E. 310. φάνηθι P. 655. φανῆ P.V. 1030. φανῆναι C. 141. φανείς P.V. 616. S.c.T. 81. P. 346. A. 21. 115. 471. 486. 873. S. 614. πρὸ τοῦ φανέντος A. 471. *before clear proof*. — with infin. P.V. 217. 317. 1038. —

with part. *to be shown to be, to be evidently*, P. 772. A. 579. — perf. part. τοῦ πεφασμένου P.V. 845. *that which appears*. The passage in A. 364. (374. D.) πέφανται δ' ἐγγόνους | ἀτολμήτων Ἄρη | πνεόντων μεῖζον ἢ δικαίως is very obscure. Πέφανται, if correct, must either be the third pers. sing. perf. of φαίνεσθαι, or the third pl. of φάω *to kill*. Scholefield prefers the latter, and translates it actively, *oc-ciderunt*. This seems very harsh, especially since in the passage from the Odyssey, where the word occurs, it is used with a *passive* signification. It may be better, therefore, with Schütz, to adopt Stanley's conj. ἐγγόνους (rather ἐκγόνοις, cf. ἐγγονος), and to translate, *and it* (viz. the existence of the gods) *is made manifest to the descendants*, etc. In the next line the words ἀτολμήτων Ἄρη are very difficult. Blomf. translates, *martem rerum nefastarum*, which is certainly extremely awkward. Nor is Klausen more felicitous in thinking that ἀτόλμητος means *intolerabilis*, which ἀτλητος might mean, but certainly not the other. If conjecture may be indulged, we should suggest ἀτολμήτως and join it with Ἄρη πνεόντων h.e. *impiously breathing war*. Cf. ἀτόλμητος.

Φαισχίτων *wearing a black robe*, C. 1045. On the quantity of the second syllable, which is long in arsis cf. Blomf. not. ad loc. who suspects the word to be corrupt.

Φάλαρον *the ornament of a head dress*, P. 652. See Buttm. Lexil. in φάλος.

Φάναι encl. *to say*. φημί P.V. 101. 689. A. 805. 1196. 1219. C. 1023. Dor.

φαμί E. 523. φής P. 217. 431. 438. A. 259. C. 767. E. 852. S. 328. φησί S.c.T. 24. 410. 628. φασί P. 227. 720. A. 1010. S. 288. 297. ἔφης A. 1596. φαίην A. 1560. φήσειε P.V. 501. φῶ P.V. 560. S.c.T. 833. C. 89. 116. S. 910. — οὐ φαναι *to deny*, A. 360. 1598. E. 212. — mid. v. φάσθαι P. 687. φάμενος C. 314.

Φανερώς *openly*, P.V. 1092. E. 913.

Φᾶνός *cheering*, P.V. 536.

Φαντάζεσθαι *to appear like to*. with dat. A. 1481.

Φάντασμα *an appearance*, S.c.T. 692.

Φάος *light, the light*, P.V. 24. 1023. 1094. P. 147. 218. 291. A. 23. 291. 293. 302. 494. 561. 644. 1631. C. 60. 317. 452. E. 716. — νόστιμον φάος P. 255. *the day of my return*. — Met. *a delight*, P. 292. A. 496.

Φάραγξ *a cleft of a rock, a ravine*, P.V. 15. 142. 621. 1019.

Φαρανδάκης [ᾱ] *proper name*, P. 31. 319.

Φάρμακον *a medicinal potion*, A. 822. 1233. — *a remedy*, P.V. 249. 473. 478. 609.

Φαρμάσσειν *to anoint, to imbue*. pass. A. 94.

Φαρνοῦχος *proper name*, P. 923.

Φᾶρος *a cloak*, S.c.T. 311. C. 11. 1006. E. 604.

Φάσγανον *a sword*, A. 1235.

Φασγανοῦργος *forging swords*, C. 637.

Φάσκειν *to say*, C. 91. 275. S. 383.

Φάσμα *an apparition*, A. 143. 265. 404.

Φάτις *a report or saying, a speech*, S.c.T. 823. P. 223. 513. A. 9. 267. 444. 597. 617. 842. 1103. C. 725. 826. E. 358. S. 290. — *a language*. "Ελληνα φάτιν A. 1227.

Φαύλως *badly*, P. 512.

Φέγγος *light*, P. 369. A. 1559. C. 1033. E. 976. 983. δεκάτῳ φέγγει τῷδε ἔτους A. 490. for δεκάτου φέγγει τοῦδε ἔτους. pl. φέγγη λαμπάδων E. 976. — Met. *an object of delight*. φέγγος ἡδίων δρακεῖν A. 588. Cf. φάος.

Φεῖδεσθαι *to spare*. with gen. S.c.T. 394.

Φελλός *cork*, C. 499.

Φέρασπις *bearing a shield*, P. 236. A. 678.

Φερέγγυος *competent to fulfil an engagement, competent*, S.c.T. 431. 779. with infin. S.c.T. 378. 542. E. 87.

Φέρειν *to bear or carry*, S.c.T. 334. 386. 525. 541. 542. 1030. ἤνεγκε C. 986. ἐνεγκεῖν S. 747. — *to bear*, h.e. *to endure*, P.V. 104. 754. S.c.T. 665. 751. P. 285. 871. A. 1036. 1199. E. 761. — *to bear*, h.e. *to have, to feel, to exercise*, S.c.T. 604. A. 860. C. 574. 804. S. 594. 972. ἐμοὶ σέβας φέρων C. 241. εὐνοίας φέρει S. 484. πλέον φέρειν A. 998. *to render aid*. ψῆφον φέρειν *to pass a vote or decree*, E. 644. 650. Cf. A. 1388. — *to carry away*, S.c.T. 669. A. 1543. C. 1019. E. 51. — *to bring*, S.c.T. 657. P. 602. A. 5. 410. 508. 1106. 1425. C. 15. 87. 480. E. 56. 795. — *to bring as news*, S.c.T. 40. P. 244. A. 625. Cf. S.c.T. 352. A. 9. C. 648. — imp. φέρε come! P.V. 294. 544. — m. v. φέρεσθαι *to get, to obtain*, P.V. 641. E. 256. — pass. *to be carried or borne*, P.V. 885. P. 268. S. 677. βία φερομένων C. 78. *indulging in violent excesses*.

Φερεσσεύης *proper name*, P. 304.

Φέρης *proper name*, E. 693.

Φέριστος *best*, S.c.T. 39.

Φέρμα *the fruit of the womb*. ἐρικύμονα φέρματι A. 118. *big with young*. — Met. S. 672.

Φερνή *a dowry or marriage gift*, S. 957.

Φέρτερος *better*, P.V. 770.

Φεῦ *alas!* P.V. 124. 690. S.c.T. 125. 1045. P. 277. 560. 568. 711. 725. A. 1114. 1280. 1423. 1462. C. 193. 398. E. 751. 778. 801. 803. 805. 832. 834. 836. — with gen. φεῦ τοῦ ξυναλλάσσοντος ὀρνίθου S.c.T. 579.

Φεύγειν *to flee, to take flight*, S.c.T. 190. P. 201. A. 1354. E. 74. 117. 167. S. 5. 15. 537. — φεύγειν τι *to flee from a thing*. φεύγουσα συγγενῇ γάμον P.V. 857. Cf. C. 1034. — *to escape*. οὐκ ἔστι θνατὸν ἀλύξαντα φυγεῖν P. 101. Cf. 475. S. 758. — *to escape*

from a thing. λευστήρα δήμου οὔτι μὴ φύγη μόρον S.c.T. 181. Cf. P.V. 908. S.c.T. 263. 775. C. 912. S. 226. φευζοίατο P. 361. πεφεύγασι P. 470. A. 653.—to escape the memory. λέγοις ἄν, οὐ με φεύζεται S. 451. πέφενγε τοῦπος A. 259. — ὁ φεύγων an exile, A. 1653. C. 134. E. 440. — φυγόντα μητρόθεν σκότον S.c.T. 646. having issued from the darkness of the womb. — to stand a trial, to make a defence. δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἰκοθεν S. 385. to be acquitted, E 622.

Φεύζειν to exclaim φεῦ, A. 1281.

Φεψαλοῦν to reduce to cinders. pass. P.V. 362.

Φηλήτης deceitful. φηλήτης ἀνὴρ C. 995. a robber. The derivation of this word given by some, as from ὑφελεῖν sc. ὑφελήτης φειλήτης, φιλήτης, is nugatory. So Scholef. The same is given by Philemon, Lex. Tech. p. 109. ed. Burn.

Φηλοῦν to deceive, A. 478.

Φήμη anything said, speech or utterance. φήμα φιλοφόρμιγξ S. 678. words accompanied by the harp. φήμη δημόθρους A. 912. popular report. φημαῖς πονηραῖς C. 1041. words of evil omen. πρότερον φήμης S.c.T. 849. before anything is said.—a report or saying, C. 730. S. 741.

Φημίζειν to say or tell, C. 551. mid. v. A. 615. 1134. 1146. id.

Φθάνειν to come first. τοῦ φθάσαντος ἀρπαγή P. 738. the prize of the first comer.

Φθέγγεσθαι to speak, P.V. 34 C. 108.

Φθέγμα speech, P.V. 590.

Φθείρειν to ruin or destroy, P. 240. A. 638. 923. C. 1008. pass. to be destroyed. στρατοῦ φθαρέντος P. 275. ἐφθαρμένων P. 264.—mid. v. φθείρεσθαι to wander away from, to leave. ὅταν νεῶν φθαρέντες νῆσον ἐκσωζοίατο P. 444. having left the ships.

Φθερσιγενής destroying a race, S.c.T. 1046.

Φθίνασμα a waning or setting. Ἥλιου φθινασμάτων P. 228. See δυσμή.

Φθίνειν intrans. to set. ἄστερας ὅταν φθίνωσι A. 7. — trans. to destroy. παλαιγενεῖς Μοίρας φθίσας E. 165.—pass. πρὸς φίλον ἔφθισο S.c.T. 954. ἔφθιτο E. 436. φθίμενος dead, slain, S.c.T. 318. 714. P. 618. A. 994. C. 359. 397. 400. in loc. corr. Burn. inserts τῶν.

Φθιτός dead. φθιτοί the dead, P. 216. 515. E. 97.

Φθογγή voice, A. 35. 315. 1613. S. 194.

Φθόγγος id. A. 228. S. 242. Ἑλλάδος φθόγγον S.c.T. 73. the Greek language.

Φθονερός envious, spiteful, A. 457.

Φθονεῖν to begrudge, to refuse. with gen. and dat. μηδέ μοι φθονήσης εὐγμάτων P.V. 585. with inf. οὔτι φθονῶ σοι δαιμόνων τιμᾶν γένος S.c.T. 218. with part. μηδέ μοι φθόνει λέγων S.c.T. 462.

Φθόνος jealousy, spite, ill-will. Θησέως κατὰ φθόνον E. 656. out of envy towards Theseus. Cf. A. 807. οὐδὲ σιγῶση φθόνος A. 254. if you keep silence, I make no objection. φθόνος μὲν οὐδεῖς, σὰς δ' ὀκνῶ θραῶσαι φρένας P.V. 631. I have no objection, I do not wish to refuse you. φθόνον ἔχειν to begrudge. φθόνον δὲ σωματῶν ἔξει θεός P.V. 861. (859. D.) i. e. as Siebelis and Herm. on Vig. 143. explain it, prohibebit Danai filios Deos, quo minus virginibus cognatis potiantur. In his Obs. Critt. however, and on Vig. 252. he proposes a different interpretation, and translates φθόνον ἔχειν facere invidiam, in the same sense as μομφὰν ἔχει in Pind. Isthm. iv. 53. faciet Deus invidiam filiabus Danai propter cæsa sponsorum corpora, eaque invidia Pelasga terra laborabit. He then comp. Hor. ii. 14. Danai genus infame. The other interpretation seems the simplest and best. — φθόνος is used in a peculiar sense to express the jealous feeling of the gods towards the human race, on account of excess of prosperity, or otherwise; to avert which feeling was, with the Greeks, an object of especial care. Hence we find such

forms as τὸν φθόνον δὲ πρόσκυσον Soph. Phil. 776. Of similar import were the forms προσκυνῶ τὴν Νέμεσιν, προσκυνῶ τὴν Ἀδράστειαν P.V. 938. σὺν δ' Ἀδραστεία λέγω Inc. Rhés. 468. See Blomf. Gloss. on the former passage. Thus we find Clytæmnestra, after indulging in extravagant encomiums on her husband, saying, φθόνος δ' ἀπέστω A.878. (904. D.) to avert the jealousy of the gods. So Agamemnon, referring to the magnificent reception Clytæmnestra is giving him, declines it, saying, A. 921. θεῶν μὴ τις πρόσωθεν ὀμμάτων βάλοι φθόνος. In the same sense he calls the path strewn with costly carpets ἐπίφθονον πόρον v. 895. Cf. P. 354. οὐ ξυνεῖς δόλον Ἕλληνας ἀνδρός, οὐδὲ τὸν θεῶν φθόνον.

Φθορά *destruction*. A. 394. pl. 788.

Φθόρος *id.* ἵτ' ἐς φθόρον πεσόντα A. 1240. a form of execration, according to which is constructed the phrase οὐκ ἐς φθόρον σιγῶσ' ἀνασχίσει τάδε; S.c.T. 234. See σιγᾶν.

Φιλαιακτός *causing lamentation*, S. 784.

Φιλαίματος *loving bloodshed*, S.c.T. 45.

Φιλαίτιος *prone to make accusations*, S. 480.

Φίλανδρος *loving its inhabitants*, S.c.T. 883.

Φιλάνθρωπος *humane*, P.V. 11. 28.

Φιλάνωρ [ā] *loving a husband, affectionate*, P. 133. A. 339. 830.

Φιλεῖν *to love*, A. 628. C. 881. 893. —with inf. *to be wont to do a thing*. φιλεῖ τίκτειν ὕβρις ὕβριν A. 741. Cf. S.c.T. 393. 601. P. 592. S. 750. — *to kiss*. περὶ χεῖρε βαλοῦσα φιλήσει A. 1540.

Φιλήνιος *obedient to the reins*, P.V. 463.

Φιλήτωρ *a darling, a paramour*, A. 1421.

Φιλία *friendship*, S.c.T. 866. See under διακρίνεσθαι.

Φίλιος *friendly*, P.V. 128. A. 346. 1470. C. 708. 798. S. 528.

Φιλογαθής *loving gaiety*, S.c.T. 901.

Φιλόδουρος *loving lamentation*, S. 66.

Φιλόθυτος *observant of sacrifices*, S.c.T. 162.

Φίλοικτος *exciting pity*, A. 232.

Φιλόμαστος *fond of the breast*, A. 140. 701. On the latter passage see under ἀγάλακτος.

Φιλόμαχος *fond of battle*, S.c.T. 121. A. 122.

Φιλόξενος *hospitable*. εἶπερ φιλοξένη ἔστιν Αἰγίσθου βία C. 645. (656. D.) This is Porson's reading of this doubtful passage (see Præf. ad Hec. p. ix.), which Elms. disapproves. Well. from several MSS. prefers to read εἶπερ φιλόξεν' (sc. δώματα) ἔστιν Αἰγίσθου δίαί, *siquidem hospitales sunt ædes propter Ægisthum*. Elmsl. on Eur. Med. 807. proposes εἶπερ φιλόξενός τις Αἰγίσθου βία.

Φιλόπολις *fond of the city*, S.c.T. 159. Here for φιλοπόλις (pl.) Wunderlich. conj. φιλοπόλεις.

Φίλορνις *resorted to by birds*, E. 23.

Φίλος *dear, friendly, beloved*, S.c.T. 135. 139. 144. 157. 169. 185. 667. 917. 999. P. 549. 639. 763. 792. 818. A. 237. 501. 504. 605. 879. 903. 966. 1634. C. 87. 129. 217. 539. 607. 697. 738. 783. E. 261. 508. 593. S. 793. 932. (here φίλαις conj. Schütz.) 955. 1021. — it is applied peculiarly to that which belongs to oneself as part of oneself, e.g. τῇ φίλῃ ψυχῇ C. 274. φίλον κέαρ ib. 404. Cf. A. 956. — *pleasing*, with dat. P.V. 663. A. 156. — *superl.* φίλτατος S.c.T. 16. 659. P. 504. 837. A. 320. 493. 1391. 1639. C. 191. 232. 233. 489. 880. 1047. E. 100. 207. 442. 578. S. 597. — φίλος *subst. a friend, a relation*, P.V. 225. 246. 296. 304. 545. 614. S.c.T. 244. 252. 352. 402. 732. 836. 857. 1015. P. 158. 202. 215. 225. 227. 266. 437. 445. 590. 611. 660. 688. 729. 755. 917. 994. A. 429. 607. 807. 1074. 1128. 1192. 1209. 1245. 1256. 1347. 1404. C. 98. 108. 340. 349. 449. 490. 545. 672. 684. 694. 706. 813. 820. 970. 987. 1022. E. 118. 138. 285. 861. 953. S. 70. 332. 494. 691. 699. In some passages φίλος denotes one who is merely a friend by

relationship, but who may be in fact an enemy. Thus, in speaking of a man's *friends*, we often mean merely his relations and connexions. It is thus used in S. 962. (984. D.) S.c.T. 954. 955. (970. 971. D.) Eum. 336. (356. D.) Ag. 1192. (1219. D.) Thus φίλτατοι *one's nearest relatives*, C. 232. E. 100. Cf. also Soph. El. 516. and see Herm. on Eum. 119. ed. Linw.

Φῆμος *a halter*, S.c.T. 445.

Φινεύς proper name, E. 50. Here, from the omission of the name of the *Harpies*, Dind. justly suspects that something is lost. So Wakef.

Φιτεύειν [*ū*] *to plant*, hence, *to beget*, P.V. 233. S. 308.

Φίτυμα *an offspring*, A. 1254.

Φιτυποίμην *a gardener*, A. 871. On the accent of this word see Lobeck Paralip. 195.

Φλάζειν *to crack*, *to burst*. aor. 2. ἔφλαδον C. 28.

Φλαῦρος *evil*, P. 213.

Φλεγέθειν *to blaze*, *shine brightly*, S. 82.

Φλέγειν *to burn*, P.V. 583. — *to warm*, P. 356. 496. — *to brandish as fire*. διὰ χερὸς βέλος φλέγων S.c.T. 495. *holding a flaming dart*. — *to blaze*, S.c.T. 370. 415. A. 299. mid. v. *id.* βωμοὶ φλέγονται A. 91. — Met. *to burn* or *flash forth*. θυμὸς ἀνδρεία φλέγων S.c.T. 52. πρὶν λόγους ἰκέσθαι καὶ φλέγειν χρείας ὑπο S.c.T. 268.

Φλεγραῖος *Phlegraean*, E. 285.

Φλέδων *a trifler* or *vagrant*, A. 1168.

Φλεῖν *to abound*, A. 367. 1390.

Φλογμός *a burning* or *inflammation*, E. 900.

Φλογωπός *fiery*, P.V. 253. φλογωπὰ σήματα *ib.* 496. *tokens by fire*, alluding to the ἔμπυρομαντεία or *divination by fire*. Cf. Phæn. 1072. where Valckenaer's learned note should be consulted.

Φλογώψ *id.* P.V. 793.

Φλοῖσβος *the surge of the sea*, P.V. 794.

Φλόξ *flame*, P.V. 22. 359. 924. 994. 1019. P. 497. A. 297. 467. 482. 583. C. 266.

Φλύειν *to bluster*, *talk vauntingly*, P.V. 502. S.c.T. 643.

Φοβεῖν *to terrify*, S.c.T. 244. P. 211. — mid. v. φοβεῖσθαι *to be afraid*, P.V. 568. 935. S.c.T. 458. 1052. C. 57. 1048. S. 715. with acc. S. 870. with inf. C. 46. — pass. φοβηθῆς P.V. 128. φοβηθείς *ib.* 1005. S.c.T. 458.

Φοβερός *formidable*, *dreadful*, P.V. 127. S.c.T. 79. P. 27. 48. A. 149. E. 944. — *arising from terror*. φοβερά ὁμίχλη P.V. 144. *a dimness of terror*.

Φόβη *hair*, C. 186.

Φόβος *Fear*, personified, S.c.T. 45. — *fear*, *alarm*, P.V. 181. 698. 883. 1092. S.c.T. 114. 196. 222. 241. 252. 269. 368. 480. 482. 788. P. 115. 164. 202. 383. 595. A. 14. 898. 1106. 1216. 1279. 1289. 1409. C. 32. 35. 100. 165. 286. 916. 1020. E. 88. 661. S. 221. 374. 474. 493. 508. 767. pl. S.c.T. 124.

Φοίβη *Phæbe*, E. 7. 8.

Φοῖβος *Phæbus*, S.c.T. 763. P. 202. E. 8. 273. 714.

Φοῖβος *bright*, *glaring*, P.V. 22.

Φοινικόβαπτος *died with purple*, E. 982.

Φοίνιος *gory*, *bloody*, A. 628. 1136. 1251. 1363. C. 24. 605. 828. — αἷμα φοίνιον S.c.T. 719. *blood shed in murder*.

Φοίνισσα fem. *Phœnician*, P. 402.

Φοιταλέος *maddening*, P.V. 601.

Φοιτάς *a mad woman*, A. 1246.

Φοῖτος *madness*, S.c.T. 643.

Φονεύειν *to slay*, S.c.T. 323.

Φονεύς *a murderer*, A. 1632. E. 120. 403. *a murderess*, A. 1204. The passage A. 1298. (1325. D.) ἡλίφ τ' ἐπεύχομαι ... δούλης θανούσης is corrupt. Pauw's conjecture may amuse the reader, τίνειν ὁ μου, h. e. *solvant quod mihi debetur*. Blomf. conj. τοῦ ἐμοῦ τιμαόρους ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ, but this is inadmissible, because τίνειν is said of those who *pay a penalty*, not of those who *inflict it*. It appears that some substantive is wanting with τίνειν, which would hardly be thus used by itself, and this can scarcely be sought elsewhere than in

ὁμοῦ, which, as it stands at present, is very awkward. Possibly for ὁμοῦ we should read μόρον. We may also adopt Jacobs' conj. ἡλίου for ἡλίῳ; this, however, is not absolutely necessary. For φονεῦσι we would also suggest φοναῖσι, and in the preceding line τῶς for τοῖς. The datives ἐχθροῖς, τοῖς, ἐμοῖς, being now, by a slight alteration, changed into the accusative, we may read the passage thus: — ἡλίῳ (or ἡλίου) τ' ἐπεύχομαι πρὸς ὑστατον φῶς, τῶς ἐμοῖς τιμάρους ἐχθροὺς φοναῖσι τοὺς ἐμοὺς τίνειν μόρον δούλης θανούσης κ.τ.λ. The sense would then be, *and at my last sunlight (h.e. in these my last moments) I pray that my enemies may by their murder pay to my avengers the penalty of my death.* This may be offered as a conjecture: of the passage as it is commonly read, any explanation is impossible.

Φονή *murder*, A. 435.

Φόνιος *murderous, deadly*, P. 82. C. 310. S. 820. — χεῖρας φονίας E. 307. *stained with murder.* φονίας σταγόνας C. 394. *shed in murder.*

Φονολιβής *dropping gore*, A. 1409. E. 158.

Φονόρρυτος *sprinkled with gore*, S.c.T. 921.

Φόνος *murder, bloodshed*, P.V. 355. S.c.T. 48. 116. 226. 556. 803. 867. (in loc. dub.) P. 412. A. 1065. 1088, 1236. 1282. 1487. 1586. 1597. C. 65. 72. 115. 132. 570. 794. E. 203. 315. 439. 450. 548. 550. 573. 593. pl. E. 461. — *gore, blood*, S.c.T. 44. C. 1007. E. 175.

Φορεῖσθαι *to be carried or borne away*, S.c.T. 344. 801.

Φορητός *to be borne*, P.V. 981.

Φορκίδες *the Phorcides*, P.V. 796.

Φραδὴ *advice*, C. 929. E. 236.

Φράζειν *to say*, P.V. 611. 767. 783. 790. 827. 846. 997. S.c.T. 792. P. 169. 259. 325. 342. 703. A. 223. 575. 1031. 1080. 1566. C. 119. 515. 619. E. 583. S. 315. 348. — *to order or desire.* with inf. E. 593. — mid. v. φράζεσθαι *to consider.* imper. φράσαι C. 111. pass. πέφρασμαι S. 432. — *to beware, mind.*

φράζον E. 125. In C. 585. (593. D.) κἀνεμοέντων αἰγίδων φράσαι κότον, φράσαι is considered by Wellauer, agreeably to the Scholiast, to mean ἐννόησον, but it is more rightly supposed to be the active voice, τις being understood. This accords better with what follows. On the omission of ἂν (Blomf. reads κἀνεμοέντ' ἂν, in which Scholef. follows him), see Matth. Gr. Gr. 515. Obs. and Herm. on Vig. quoted by Well.

Φράσσειν *to hedge round, to fence or guard*, P. 448. φράσσεσθαι m. v. id. φράζει S.c.T. 63. ἐφραξάμεσθα ib. 780. πημονῆς ἀρκύστατ' ἂν φράξειεν A. 1349. *place round him as a hedge a net of destruction.* Cf. πημονή.

Φράστωρ *a guide*, S. 487.

Φράτωρ [ᾱ] *one of the same φρατρία or fraternity*, E. 626.

Φρενοδᾶλής *injuring the intellect*, E. 317.

Φρενομανής *raving*, A. 1111.

Φρενοπληγής *maddening*, P.V. 880.

Φρενόπληκτος *deranged in mind*, P.V. 1056.

Φρενοῦν *to advise, to instruct*, P.V. 336. A. 1156. C. 114.

Φρενώλης *mad*, S.c.T. 739.

Φρήν *the breast or diaphragm, the seat of the feelings*, P.V. 883. plur. id. P.V. 361. E. 153 — *the mind, the sense.* P.V. 844. S.c.T. 466. 575. 855. 902. 950. 1025. P. 115. 364. 366. A. 103. 212. 266. 532. 779. 869. 956. 1004. 1054. 1275. 1402. 1470. 1496. C. 54. 105. 155. 301. 303. 384. 505. 558. 735. 743. 761. 834. 841. 998. E. 17. 104. 265. 319. 328. 582. 941. S. 508. 510. 594. 604. 755. 830. 893. 967. 995. 1034. 1043. plur. P.V. 34. 131. 181. 442. 470. 631. 676. 791. 858. 909. 1063. S.c.T. 25. 594. 643. 653. P. 161. 464. 598. 689. 736. 753. 868. A. 168. 268. 466. 478. 488. 968. 1022. 1034. 1114. 1281. 1529. 1605. C. 78. 209. 231. 443. 445. 588. 617. 693. 818. 1020. 1052. E. 88. 291. 467. 493. 508. S. 100. 374. 732. 918.

Φρίσσειν *to be rough.* χερσὶ δεξιωνύμοις ἔφριξεν αἰθήρ S. 603. — Met. *to shudder*, P.V. 538. ἔφριξα S.c.T. 472. πέφρικα P.V. 697. S. 341. with infin.

πέφρικα τὰν ὠλεσίοικον θεὸν τελέσαι
τὰς περιθύμους ἀράς S.c.T. 702. *I fear*
lest she may accomplish.

Φροιμιάζεσθαι lit. *to perform a pre-*
lude, to commence, A. 1329. — *to ad-*
dress in the first place, E. 20.

Φροίμιον *the prelude to a song or*
dance. φροίμιον χορεύσομαι A. 31. —
the commencement of a speech, A. 803.
— *the beginning or prelude to any-*
thing, A. 1189. E. 137. S. 810. — *a*
speech. φροιμίους πολυρρόθους S.c.T. 7.

Φρονεῖν *to feel or think.* οὐ κατ'
ἄνθρωπον φρονεῖ S.c.T. 407. *does not*
think as a mortal. νέα φρονεῖ P. 768.
thinks as a youth. See νέος. ὑπέρφεν
φρονεῖν ib. 806. *to think too proudly.*
τὸ μὴ φρονοῦν C. 742. *an infant incapa-*
ble of reflection. φρόνει ὡς ταρβοῦσα
μὴ μελεῖν θεῶν S. 754. *be mindful*
that you do not in terror neglect the
gods. — *to purpose or intend,* S.c.T.
532. A. 214. — *to be alive, opposed to*
θανεῖν. θανόντι δ' οὐ φρονοῦντι C.
510. — *to be wise or prudent.* φρονεῖν
δὲ κάμοι Ζεὺς ἔδωκεν οὐ κακῶς E. 812.
Cf. E. 115. 943. (988. D.) (Here φρον-
οῦσα M. vulg. φρονοῦσι. Cf. εὐρ-
ίσκειν.) S. 173. 201. τὸν φρονεῖν βρο-
τούς ὁδῶσαντα A. 169. *who led mortals*
into wisdom. — εὖ εφρονῖν P.V. 385.
to be wise. καλῶς φρονεῖν ib. 1014.
P. 711. μὴ κακῶς φρονεῖν A. 901. *id.* —
εὖ φρονεῖν *to be well disposed to one,*
A. 262. 1411. — εὖ φρονεῖν *to rejoice.*
ἀλλ' ἢ φρονεῖς εὖ τοῖσι νῦν ἡγγελμέ-
νοις; C. 763.

Φρόνημα *the mind or disposition,*
P.V. 207. 376. S.c.T. 420. 519. P. 794.
814. A. 720. 804. C. 189. 320. 587. 990.
E. 456. S. 94. 889. 907. — *haughtiness.*
φρονήματος πλέως P.V. 955.

Φρονοῦντως *wisely,* S. 201.

Φροντίζειν *to consider,* P.V. 1036.
P. 241. S. 413.

Φροντίς *thought,* P. 138. A. 655. 886.
1512. C. 595. S. 402. 412. — *anxiety,* P.
157. A. 102. 160. E. 431.

Φροῦδος *set out on a journey,* S. 843.

Φρουρά *a watch,* P.V. 143. A. 2. 292.

Φρουρεῖν *to watch or guard,* P.V.
31. 978. pass. E. 207.

Φρούρημα *a guard or watch,* S.c.T.
431. E. 676.

Φρούριον *a place where watch is*
kept, E. 879. — *a guard,* E. 909. — *they*
who inhabit or keep watch over a
place, P.V. 803. (801. D.) Stanley,
however, considers φρούριον here to
mean *a precaution.*

Φρύαγμα *the neighing of a horse,*
S.c.T. 227. 457.

Φρυγία *Phrygia,* S. 543.

Φρυκτός *a beacon fire,* A. 30. 273. 283.

Φρυκτωρία *the kindling of a beacon-*
fire, A. 33. 476.

Φρυκτωρός *a beacon-watcher,* A.
576.

Φρύξ *a Phrygian,* P. 756.

Φυγαίχμης *fleeing from battle,* P.
984.

Φυγὰς *a fugitive or exile,* A. 1255.
C. 333. 928. S. 78. (loc. dub.) 199. 211.
345. 415. 860. On S. 1027. see ἐπί-
πνοια.

Φυγγάνειν *to escape,* P.V. 511.

Φύγδα *escaping,* E. 246.

Φυγή *a flight, a rout,* S.c.T. 173.
964. P. 462. 473. A. 1274. E. 400. 402.
574. S. 70. 193. 354. 390. 718. — *φυγῇ*
in flight, P. 384. 414. S. 812. — *exile,*
S.c.T. 620. ἐκ πόλεως φυγὴν A. 1386.
banishment from the city. φυγὴν δόμων
C. 252. *banishment from home.* φυγὴ
δημήλατος S. 609. *public sentence of*
banishment. — *abstr. for conc. τήνδ'*
ἀνέλπιστον φυγὴν S. 325. (329. D.)
for τὰςδε φυγάδας. Or it may be an
apposition to κέλσειν.

Φύειν *to cause to grow.* ὥρας φνού-
σης S.c.T. 517. — *πεφυκέναι to be born.*
with gen. σπλάγχνον οὐ πεφύκαμεν
S.c.T. 1022. *from which we are born.*
— *to have arisen, to exist.* ὁ λωφήσων
οὐ πέφυκέ πω P.V. 27. φῦναι (aor. 2.
from φῦμι) *to be born.* ἀσινεῖ δαίμονι
φῦναι A. 1315. *to be by nature, to be.*
τὸ εὖ πράσσειν ἀκόρεστον ἔφν A. 1304.
θεοῦ μήτηρ ἔφν P. 153. Cf. P.V.
335. 971. The aorist generally has
a present signification, but occurs in
a past sense in A. 165. ὃς δ' ἔπειτ'
ἔφν sc. *he who then arose.* So in P.
758. θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὐφρων

ἔφν. — mid. v. φύεσθαι *to be born*. fut. σποράς ἐκ τῆσδε φύσεται θρασύς P.V. 873.

Φυλακή *watching, confinement*. στόματος φυλακὰν κατασχεῖν A. 227. *to put a gag upon the mouth*. οὐδ' ἔτι γλῶσσα ἐν φυλακαῖς P. 584. *they no longer keep a watch over their lips*.

Φυλακτέον *we must guard against*. τοιοῦδε φωτὸς πείραν εὔ φυλακτέον S.c.T. 481.

Φύλαξ *one watching or guarding*, P. 4. A. 284. 838. 1427. E. 64. S. 299. 377.

Φύλασσειν *to watch or guard*, S.c.T. 126. P. 359. C. 572. 777. 1060. E. 90. — *to watch for*. φυλάσσω λαμπάδος τὸ σύμβολον A. 8. — *to watch*, i.e. *to wait*. αὐτοῦ φυλάσσω ἀναμένω τέλος δίκης E. 234. — *to keep close to*. βρέτας τόδε ἦσαι φυλάσσω E. 418. — πρᾶγος φυλάσσει S.c.T. 2. *has charge of affairs*. — with inf. τὰπὶ χέρσου προμήθειαν λαβεῖν αἰνῶ φυλάξαι S. 176. *I advise you to take care and attend to*. But see λάμβανειν. — mid. v. φυλάσσεσθαι *to guard against*, P.V. 717. 806. C. 911. S. 370. 422. 744. — *to observe*. φύλαξαι τάσδ' ἐπιστολάς S. 990. — with inf. φυλάξομαι μεμνήσθαι S. 202. *I will take care to remember*. — with μή, *to take care lest*, P.V. 390. S. 493.

Φυλλάς *the foliage of a tree*. A. 79. 940.

Φύλλον *a leaf*, P. 603.

Φῦλον *a tribe or race*, P.V. 810. S. 539. In E. 57. the meaning is, as Schütz observes, *nusquam vidi mulierum genus quocum hunc cætum comparare possem*,

Φυξάνωρ [ā] *avoiding men*. φυξάνωρα γάμον S. 8. *a marriage to avoid which they flee from the men*.

Φῦρᾱν *to mingle or pollute*, S.c.T. 48.

Φύρδην *confusedly*, P. 798.

Φύρειν [ῡ] *to confuse or mix up*, P.V. 448. — pass. ἐφύρθη A. 714, *is stained or polluted*.

Φυσίαμα *a hard breathing*, E. 53.

Φυσιᾶν *to pant or throb*, E. 239.

Φυσίζοος *life-giving, vital*, S. 579.

Φύσις *nature*, P.V. 487. In circumloc. χθονὸς φύσιν A. 519. — *a habit or state of body*, P. 433. C. 279. S. 491.

Φύστις *a crop*, i.e. *a multitude*. φύστις μυριάς ἀνδρῶν P. 890. (926. D.) The word occurs only once, and is suspected to be spurious. Schol. A. explains it by ἡ πεφυρμένη καὶ ἐπὶ γῆς πεσοῦσα, from which Blomf. infers that he read φύρσις. He adds, however, the explanation ἡ ἔκφυσις, γονή.

Φυτάλμιος *parental*. φυταλμίων γερόντων A. 318. *aged parents*.

Φυτόν *a plant*, E. 901. — *a creature*, S. 278.

Φυτοῦργος *having a creative power, a creator*, S. 586.

Φωκεύς *a Phocian*, P. 477. A. 855. C. 668.

Φωκίς fem. *Phocian*, C. 557.

Φωνεῖν *to speak or say*, P.V. 1065. S.c.T. 416. A. 198. 1307. 1600. C. 281. 312. 368. 744. E. 269. — μέγα φωνοῦντα E. 896. *boasting*.

Φωνή *the voice*, P.V. 21. A. 1031. C. 193 — *language*, A. 1021. C. 556.

Φῶς *light*, P. 163. 662. A. 270. 283. 378. 478. 508. 1297. C. 850. 955. 966. E. 959. Cf. φάος.

Φῶς *a man*, S.c.T. 417. 452. 481. 525. 602. 653. 1069. P. 80. 88. 238. 243. 889. A. 250. 387. 423. 731. 770. 893. 1235. 1650. C. 607. E. 222. 575. φωτὸς ἱατροῦ S. 258, *a physician*. τὸ φωτῶν γένος P.V. 548. *mankind*.

X

Χαίρειν *to rejoice*, S.c.T. 796. A. 526. 1367. χαίρω subj. S.c.T. 807. with dat. A. 633. 1211. 1364. with part. C. 442. (but see κρύπτειν) τὸ χαίρειν joy, A. 484. E. 291. 401 χαῖρε hail, P. 152.

A. 22. 494. 524. S. 597. χαῖρε farewell, P. 826. E. 745. 950. 957. 960. χαίροιτ' ἄν A. 1367. Cf. ib. 525. — χαίρειν καταξιώ A. 558. *I bid farewell*.

Χαιρομυσής†. See χερομυσής.

Χαίτη *hair*, C.178.

Χαίτωμα *a hairy covering*, S.c.T. 367.

Χαλᾶν *to loosen*, P.V. 58. πύλας μοχλοῖς χαλᾶτε C.866. *undo the gates by removing the bars*. Cf. μοχλός. with ἐξ. ἐξ ἀγρίων δεσμῶν χαλάσῃ ib. 176. without ἐξ. χαλᾶ κακῶν ib. 256. — intrans. *to abate, to cease from*. τί χαλᾶ μανιῶν; P.V.1059. See εὐτυχής. — *to be easy, to indulge or forgive*. εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾶς E. 210. — pass. πρὶν ἂν χαλασθῇ δεσμά P.V. 993.

Χαλεπός *severe, cruel*, S.c.T. 210. A.1483. S. 157. 171.

Χαλῖνός *a bridle*, S.c.T. 116. 189. 375. P.192. — Met. P.V.675. A. 1036. — *a chain, confinement*. χαλινοῖς ἐν πετρίνοισι P.V. 561. — *a gag*, A.219.

Χάλκεος *brazen*, C.675.

Χάλκευμα *a brazen fetter*, P.V. 19. — *a sword*, C.569.

Χαλκήλατος *forged from brass*, S.c.T. 368. 521. C. 288.

Χαλκήρης *brazen*, P. 400.

Χαλκίς *Chalcis*, A.183.

Χαλκόδετος *clamped with brass*, S.c.T. 145.

Χαλκός *brass*, P.V. 500. A. 379. — χαλκοῦ βαφάς A. 598. See βαφή.

Χαλκόστομος *brazen-mouthed*, P. 407.

Χάλυβες *the Chalybes*, P.V.717.

Χάλυβος *iron, brought from the Chalybes*, S.c.T.710.

Χάλυψ *id.* P.V.133.

Χαμάδις *on the ground*, S.c.T. 340.

Χαμαί *id.* A. 880. C. 251.

Χαμαιπετής *fallen on the ground*, C. 958. χαμαιπετές βόαμα A.894. *a cry accompanied with prostration*.

Χαμεύνη *a bed*, A.1521.

Χαρά *delight*, S.c.T.424. A. 261. 527. 573. 1613. C. 231.

Χαρακτήρ *a stamp or impression*. Κύπριος χαρακτήρ ἐν γυναικείοις τύποις εἰκῶς πέπληκται τεκτόνων πρὸς ἀρσένων S. 279. (282. D.) *a character resembling that of Cyprians has been stamped upon your female persons by male workmen*, h.e. you seem as if

you might have been born of Cyprian fathers.

Χαράσσειν *to cut, to bruise*. χαράσσεται πέδον P.669. (683. D.) Schütz observes on this passage, "Solemne erat manes evocantibus terram manibus pulsare adeoque Darius, gemit, inquit, pulsatur ac tantum non scinditur solum." Stanl. compares Tibull. i. 2. *Hæc cantu finditque solum manesques sepulchris Elicit et trepido devocat ossa solo*.

Χαρίζεσθαι *to gratify*, P.686. In A.295. (304. D.) ὥτρυνε θεσμόν μὴ χαρίζεσθαι πυρός, the vulg. is evidently corrupt. Casaub. conj. μοι χαρίζεσθαι. So Stanley, who afterwards conj. μῆχαρ ἵζεσθαι. This is adopted by Klausen, who translates, *exhortata est constitutam catervam ut ignis paratio locum haberet. ἵζεσθαι sc. collocari*. This is very improbable. Heath conj. μὴ χατίζεσθαι h.e. *not to be wanting*. So Schütz 1. and Pors. but in his second ed. Schütz adopts μοι χαρίζεσθαι. Wellauer has introduced an extraordinary word sc. μηχαρίζεσθαι, which in his Lex. he translates *perficere*. This Scholefield has adopted. Blomf. follows Heath's conj. In so doubtful a case, it is perhaps best to read μοι χαρίζεσθαι. Butler observes that this is peculiarly applicable, if we consider, as is evident from the passage, that there was no beacon between Ægiplanctus and that of Arachnæus adjoining the city, so that Ægiplanctus may thus be said to have conveyed the message straight to Clytæmnestra.

Χάρις *a favor conferred, an obligation*. φέρ' ὅπως ἄχαρις χάρις P.V. 545. *how unrequited is the obligation*. χάριν ὑπουργῆσαι P.V. 638. χάριν θέσθαι ib. 784. δὸς χάριν ib. 823. *confer a favor*. τὰν ἐμὰν χάριν λέγω E. 899. „pergo enim beneficia mea enarrare." Schütz. δαιμόνων δέ που χάρις A. 175. *it is doubtless a blessing from the gods. — a mark of honour or respect*. "Ἄδου εὐκταίαν χάριν A. 1360. κουρίμην χάριν πατρός C. 178.

δαίλαία χάρις ib. 510. ἄχαρις χάρις A. 1524. C. 42. *an useless honour. — respect or reverence.* ἀθίκτων χάρις A. 562. καιρὸν χάριτος ib. 761. *the due meed of respect. — requital or recompense.* ὀφείλων ἂν τίνοιμ' αὐτῷ χάριν P. V. 987. χάριν τροφᾶς A. 711. θεοῖσι πολὺμνηστον χάριν τίνειν ib. 795. χάρις οὐκ ἄτιμος πόνων A. 345. — *grace or beauty.* εὐμόρφων κολοσσῶν χάρις A. 406. — *pleasure, gratification.* χάρις ἀφ' ἡμῶν ὀλομένων S. c. T. 685. *the pleasure arising from our destruction.* ἀρχαιοπλούτων δεσποτῶν πολλή χάρις A. 1013. *it is a delightful thing to have masters who have long enjoyed riches.* χάριν ματαίαν A. 410. Cf. ib. 536. 1028. 1276. S. 938. χάριν ξυναινέσαι A. 471. *to assent to that which pleases us. — love, favour.* ἐμοὶ πνέων χάριν A. 429. χάρις Διός A. 567. — pl. χάριτες *an honour or token of respect,* C. 317. On C. 822. χάριτος ὀργὰς λυπράς, see under λυπρός. On S. 968. see under εὐπρυμνής.

Χάριν acc. *for the sake of, on account of.* ἐμὴν χάριν P. 1003. *for my sake.* τῇσδε συμφορᾶς χάριν A. 24. Cf. ib. 1655. γλώσσης χάριν C. 264. *for the sake of talking.* φωτὸς ἱατροῦ χάριν S. 258 *in honour of.* κτησίου Διὸς χάριν S. 440. *by the favour of.*

Χαριτογλωσσεῖν *to curry favour by speaking,* P. V. 294.

Χάρμα joy, a cause of joy, P. 991. A. 257. E. 939.

Χεῖμα winter, P. V. 452. A. 9. — a storm, A. 192. 613. 874.

Χειμάζεσθαι *to be agitated or chafed, as by a storm,* P. V. 562. 840.

Χειμῶν winter, A. 620. — a storm, P. 488. A. 549. 620. 635. 642. S. 158. 172. — Met. a storm of calamity, a severe misfortune, P. V. 644. 1017. C. 200. 1061.

Χειμωνοτύπος *beating with a storm,* S. 35.

Χεῖν *to pour,* C. 107. 127. S. 1007. τύμβῳ χέουσα C. 85. *pouring on the tomb.* χέουσα ἐν τύμβῳ C. 90. — m. v. χέασθαι P. 216. — pass. κεχυμένων

C. 154. χυμένας 395. χύμενον E. 253. — *to utter.* Ἑλλάδος φθόγγον χέουσιν S. c. T. 73. *speaking the Greek language.* εὐκταῖα χεύσας S. 626. — *to let fall.* κρόκου βαφὰς ἐς πέδον χέουσα A. 230. (239. D.) On this passage Pauw remarks: "Ornatus croceus est intelligendus, quo utebantur puellæ innuptæ: hunc Iphigenia ad aram adducta, detractum et discerptum in terram sparsit, χέουσα κρόκου βαφὰς, ut arbor dicitur χεῖν φύλλα. In isto ornatu sine dubio vittæ."

Χεῖρ the hand, P. V. 55. 622. 662. 851. 919. 1007. S. c. T. 44. 50. 415. 455. 495. 536. 599. 605. 682. 765. 787. 793. 837. 915. P. 190. 197. 198. 235. 451. 529. 555. 1017. A. 34. 35. 111. 203. 412. 707. 752. 791. 1031. 1082. (see ὀρέγεσθαι) 1193. 1330. 1378. 1397. 1475. 1501. 1540. 1564. 1576. C. 37. 42. 102. 139. 159. 229. 255. 303. 307. 330. 357. 372. 378. 389. 420. 431. 936. 976. 1051. E. 102. 228. 250. (see χρέος) 270. 424. 562. 749. 776. S. 64. 190. 308. 502. 602. 616. 737. 771. 936. 1052. λαιᾶς χειρός P. V. 716. *on the left hand.* χερὸς ἐκ δορυπάλτου A. 116. *on the right hand.* In P. 235. (239. D.) πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χερὸς γ' αὐτοῖς πρέπει; γε is wanting in M. Guelph., with several other MSS. and in Ald. Rob. Hence Brunck, whom Schütz and Blomf. follow, reads χερῶν. Elmsley on Eur. Med. 1334. prefers χεροῖν. The Schol. explains it διὰ τῶν χειρῶν. Wellauer supposes the corruption to be in αὐτοῖς (which Rob. omits), and proposes σφισίν, of which αὐτοῖς might have been an interpretation.

Χειροτόνος *accompanied with outstretched hands,* S. c. T. 156.

Χειροῦσθαι *to subdue or conquer,* C. 683. pass. P. V. 353. part. κεχειρωμένας S. c. T. 307.

Χεῖρωμα a work of the hand. τυμβοχόα χειρώματα S. c. T. 1013. — a conquest or thing conquered, A. 1299.

Χειρωναξία a handiwork, an office, P. V. 45. C. 750.

Χελιδὼν a swallow, A. 1020.

Χερμάς *a large stone thrown by the hand*, S.c.T. 282.

Χερνήτης *a poor man*. Dor. P.V. 895.

Χέρνιψ *lustral water used in sacrifices*, A. 1007. E. 626.—*used in offerings to the dead*, C. 127.

Χερομυσής *polluting the hand*. πόροι τε πάντες ἐκ μιᾶς ὁδοῦ βαίνοντες τὸν χερομυσῇ φόνον καθαίροντες ἰοῦσαν ἄταν C. 71. So Pors. for the corrupt vulg. χαιομυσῇ. On the two last words, which leave the sense incomplete, see under ἰέναι.

Χερσαῖος *belonging to the land*. κῦμα χερσαῖον S.c.T. 64. *a land wave*.

Χέρσος *the mainland or land*, S.c.T. 842. P. 852. 939. A. 544. S. 32. 174. opposed to θάλασσα P. 693. E. 231.

Χεῦμα *a stream*, E. 283. S. 998. 1008.

Χηλή *a claw*, P. 204.

Χθόνιος *earthly*. χθονία κόνις S.c.T. 718. *the dust of the earth*. — *subterraneous*, P.V. 996. — *infernal, below the earth*. χθόνιοι δαίμονες S.c.T. 504. P. 620. χθονίων ἀγεμόνες P. 632. θεῶν χθονίων A. 89. Cf. E. 354. 469. χθόνιοι θήκας κατέχοντες S. 25. *the deceased heroes buried in the country*. See θήκη. Mercury is also called χθόνιος, “utpote cui mortui curæ erant.” See Stanley’s note. In this sense he is invoked to assist Orestes in avenging the deceased Agamemnon, C. 1. 122. 716. τὰ χθονίων τετιμέναι † C. 393. (399. D.) *ye (Furies) who are honoured in (h. e. who preside over) the affairs of those below*. Probably, however, the verse is corrupt.

Χθονοτρεφής *nourished in the earth*, A. 1381.

Χθών *earth, personified*, P.V. 205. E. 6.—*earth, the earth*, P.V. 1. 139. 349. 498. 583. 848. 1048. 1083. S.c.T. 713. 800. P. 227. 234. 302. 356. 674. A. 195. 562. 619. 846. 1359. C. 64. 351. 478. 820. 942. E. 13. 72. 79. 115. 264. 373. 794. 977.—*any particular land or country*, P.V. 282. 715. 815. 854. S.c.T. 104. 459. 569. 616. 650. 986. 993. 998. 1006. P. 61. 75. 210. 474. 477. 504. 792. 893. A. 489. 492. 494. 514. 652. C. 711. E. 384. 681. 735. 753.

772. 794. 789. 813. 850. 861. 862. 866. 979. 984. S. 5. 216. 240. 250. 253. 260. 266. 282. 289. 320. 367. 420. 549. 578. 703. 749. 759. 890.

Χιλίαρχος *the commander of a thousand*, P. 296.

Χιλιάς *a thousand*, P. 333.

Χιλιοναύτης *having a thousand ships*, A. 45.

Χίμαιρα *a goat*, A. 224.

Χιονόβοσκος *cherished by snows*, S. 554.

Χίος *Chios*, P. 858.

Χιτών *an inner robe*, S. 880.

Χιών *snow*, A. 550. S. 774.

Χλαῖνα *a cloak*, A. 846. On this passage see further under λέγειν.

Χλιδᾶν *to give oneself airs, to exult*, P.V. 973. 974. It seems to occur in S. 813. βλοσυρόφρονα χλιδᾶ δύσφορα ναῖ κᾶν γᾶ, where the reading is corrupt.

Χλιδανός *delicate*, P. 536.

Χλιδή *luxury, softness*, P.V. 464. P. 600. *delicacy, beauty*. παρθένων χλιδᾶσιν εὐμόρφοις S. 981. *haughtiness*, P.V. 434. In A. 1422. (1447. D.) ἐμοὶ δ’ ἐπήγαγεν εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς, the constr. is not, as Butler supposes, ἐμοὶ δ’ ἐπήγαγεν παροψώνημα χλιδῆς τῆς ἐμῆς εὐνῆς, but εὐνῆς παροψώνημα is to be taken strictly together, as forming one idea, sc. *she has brought to me (by her death) a nuptial addition (h. e. one which I feel as a married woman) to my luxury*. Cf. ἄνθος. Heath refers ἐπήγαγε to Agamemnon, and considers it to mean that Agamemnon, not satisfied with the charms of Clytæmnestra, had brought Cassandra as an additional luxury for his bed. As, however, κεῖται refers to Cassandra, this interpretation is clearly wrong.

Χλίειν [ι] *to wanton*, C. 134. *to be luxurious*, S. 233.

Χλοῦνις (?) al. *youthful vigour*. al. *castration*. οὗ καρανησιτῆρες (corr. καρανισιτῆρες) ὀφθαλμωρύχοι δίκαι, σφαγαί τε, σπέρματός τ’ ἀποφθοραὶ παίδων, κακοῦ τε χλοῦνις, ἢ δ’ ἀκρωνία,

λευσμόν τε καὶ μύζουσιν οἰκτισμόν
πολὺν ὑπὸ ῥάχιν παγέντες E. 177.
(188. D.) seqq. Two difficulties meet
us here. One, the accusative λευσ-
μόν, where λευσμός seems to be re-
quired, and is read by Casaub. Herm.
Schütz. The other is κακοῦ τε χλοῦ-
νις, which is unintelligible. Herm.
and Stanl. conj. κακὴ τε χλοῦνις.
Some MSS. have κακοῦται χλοῦνις,
whence Erfurdt conj. σπέρματός τ'
ἀποφθορᾷ παίδων κακοῦται χλοῦνις
h. e. *ubi viridis puerorum ætas seminis
corruptione læditur*. But this, as
Well. observes, besides the awk-
ward introduction of the verb κακοῦ-
ται, is rendered doubtful by the in-
terpretation given to χλοῦνις, which
is without authority. The word
ἀκρωνία also, if it be correctly ex-
plained by the Schol. ἀθροισμόν,
πλῆθος, renders the passage doubt-
ful. Dind. thinks a verse is lost after
ἀκρωνία. Cf. not. ad loc. ed. Linw.

Χλωρός *pale*, S. 561.

Χρόη *the extremity of the axle-tree*.
S. c. T. 138.—Met. χνόας ποδῶν S. c. T.
353.

Χοή *a libation*, P. 215. 601. 611.
616. 671. C. 15. 85. 107. 147. 154. 162.
479. 508. 518. 531. In v. 23. Dind.
prefers χοᾶν with Casaub. See πρό-
πομπος.

Χοιράς *a sunken rock*, P. 413. Cf.
E 9. where Wieseler explains it of
the *rocky shore* of Delos. Cf. Eur.
Tr. 89.

Χοιροκτόνος *slaying pigs, effected
by the slaying of a pig*, E. 273.

Χολή *the bile or gall*, P. V. 493 —
wrath, A. 1345. C. 182.

Χόλος *wrath*, P. V. 29. 199. 370. 376.
In P. V. 313. Dæderlein by trans-
position corrects ὄχλον.

Χορεύεσθαι mid. v. *to dance*, A. 30.

Χορός *a company of dancers*, hence
Met. *a company*, A. 1159. — *a dance*,
A. 23. χόρον ᾤψωμεν E. 297. *let us
join in the dance*.

Χραίνειν *to sprinkle*, S. c. T. 61. —
to pollute. ἔχραναι E. 163. pass. S. c. T.
324. χρανθεῖσα S. 263.

Χρᾶν *to give an oracle, to pro-
phesy*. χρήσειν A. 1053. χρήσας E.
765. with inf. *to warn by an oracle*,
E. 194. with ὥστε E. 193. — *to inform
by an oracle*, C. 1026. Cf. χρῆσθαι.

Χρεία *want*, with gen. φαρμάκων
χρεία P. V. 479. *from want of medi-
cines*. χρείαν ἔχειν *to have need of*.
P. V. 164. C. 474.—*a request*, P. V. 702.
— *distress, necessity*, P. 139. πρὶν
ἀγγέλους φλέγειν χρείας ὑπο S. c. T.
268. (286. D.) *ere rumours are kindled
by our distress*. φλέγειν in this pas-
sage refers to λόγους only, not to
ἀγγέλους, which is referred in
sense to ἰκέσθαι alone. Stanl. less
properly understands ἡμᾶς after
φλέγειν.—ἐξιστορησαι μοῖραν ἐν χρείᾳ
τύχης S. c. T. 488. (506. D.) *wishing
to enquire his fate in the distress of
fortune*, i. e. in circumstances of peril.
The Scholiast well explains it,
χρεία γὰρ καιρός ἐστὶ μαθεῖν τὴν αὐ-
τοῦ τύχην. ὁ γὰρ πόλεμος τοὺς εὐτυ-
χεῖς καὶ τοὺς δυστυχεῖς κρίνει.

Χρεῖος *needy, poor*, S. 199.—*neces-
sary, needful*, S. 191. in loc. dub.

Χρέος *a thing or business*, S. c. T. 20.
P. 763. S. 369.—τί χρέος; A. 85. *what
news?* δημοκράντου ἀρᾶς τίνει χρέος
ib. 445. See δημόκραντος. — *a re-
quest*, S. 467. In E. 250. (260. D.)
for ὑπόδικος θέλει γενέσθαι χερῶν
h. e. *for an act of murder*, Scaliger
conj. χρεῶν from χρέος sc. *a debt
or crime*, which is probably correct.

Χρεῶν. See χρῆναι.

Χρήζειν s. χρήζω *to be in need of*,
with gen. P. V. 374. 986. C. 523.—*to de-
sire or will*. with inf. P. V. 233. 245. 283.
612. 740. σὺ θῆν ἅ χρήζεις, ταῦτ' ἐπι-
γλωσσᾷ Διός P. V. 930. χρήζων C.
336. *if it be his will*. Cf. C. 802. which
verse Herm. rejects as an interpolation.

Χρῆμα *a thing*. τί χρῆμα; P. V. 298.
what is it? τί δ' ἐστὶ χρῆμα; A. 1279.
Cf. C. 872. τί χρῆμα λεύσσω C. 10. —
in pl. χρήματα *riches, wealth*, S. c. T.
693. 925. P. 162. A. 928. 980. 1622. C. 133.
299. E. 378. 727. S. 438. In S. 438. (443. D.)
καὶ χρήμασιν μὲν ἐκ δόμων πορθουμ-
ένων . . γένοιτ' ἂν ἄλλα, there is pro-

bably some corruption. χρήμασι might be governed by ἄλλα sc. *others in addition to or in place of*, but this would imply a very harsh change to the gen. absolute in πορθομένων. Perhaps χρημάτων (so Aurat.) is better: v. 439. seems more naturally to come after 440, but it is probably an interpolation. See γόμος.

Χρηματοδαίτας Dor. *a divider of property*, S.c.T. 711.

Χρῆναι *to be right or necessary*. χρή pres. *it behoves, is right, is necessary*, P.V. 3. 103. 295. 633. 643. 662. 717. 723. 732. 932. S.c.T. 1. 10. 695. 699. 996. P. 215. 519. 787. 806. A. 161. 333. 557. 566. 795. 891. 902. 1199. 1341. 1537. C. 295. E. 679. 957. S. 173. 514. 705. 744. 916. 949. χρῆν imperf. A. 853. 1393. 1643. C. 894. 918. — *it is decreed, it is fated*, P.V. 100. 183. 483. 705. 1069. S.c.T. 599. A. 1404. C. 201. In P.V. 609. (606. D.) where τί μὴ χρή; is read, Elmsl. proposes a very ingenious conjecture, sc. τί μὴ χαρ; and places the stop after παθεῖν. — part. χρεών. τὸ μὴ χρεών C. 918. *that which is not seemly*. χρεών for χρεών ἐστι, i. qu. χρή, *it must be or it is right*, P.V. 774. 972. 998. P. 149. A. 896. S. 497. 958.

Χρησθαι (mid. v. of χρᾶν qu. v.) *to use*, P.V. 322. E. 625. δουλίῳ χρῆται ζυγῷ A. 927. *suffers the yoke*. — perf. σωφρονεῖν κεχρημένον P. 815. (829. D.) So the Schol. correctly, for the vulg. κεχρημένοι. It is, however, impossible that it can here govern σωφρονεῖν in the sense of *wanting*: (on this meaning cf. Elmsl. on Heracl. 801.) this would require τοῦ σωφρονεῖν. As little can the other reading κεχρημένοι govern σωφρονεῖν in the sense of *using*, which would require τῷ σωφρονεῖν. The meaning of the word has apparently been mistaken. It is the perf. pass. of χρᾶν, sc. *warned of God, instructed as by an oracle*. That the word may be used in this sense is clear from the compound πνθοχρήστης in C. 928. which the Schol. explains ὁ ὑπὸ θεοῦ χρησθείς.

Χρησμός *an oracle or prediction* P.V. 665. 875. P. 725. A. 1151. 1225. 1549. C. 268. 295. E. 592. 683.

Χρησμοδία id. P.V. 777.

Χρηστήριος *belonging to an oracle*. χρηστηρίους ὄρνιθας S.c.T. 26. *oracular birds*. δόμοισι χρηστηρίοις A. 938. *the temple where the oracle is given*. ἐφετμὰς χρηστηρίους E. 252. *commands given in an oracle*. χρηστηρίαν ἐσθήτα A. 1243. *the dress used by a prophetess*. χρηστήρια sc. δώματα S.c.T. 730. E. 185. *the temple where there is an oracle*. — χρηστήριον (sc. ἱερόν) *a victim slain before consulting the gods*, S.c.T. 212. Cf. S. 445.

Χρηστός *good, lucky*, P. 224.

Χρίειν *to sting*, P.V. 566. 600. 882. pass. χρισθεῖσα P.V. 678.

Χρίμπτειν *to bring near*, P.V. 715. — mid. v. χρίμπτεσθαι *to approach*, S.c.T. 84. E. 176.

Χρίσμα al. χρῖμα *oil, any unguent*, A. 94. where χρίματος M. Rob.

Χριστός *used as ointment*, P.V. 478. Cf. on this word Pearson on the Creed Art. 11. p. 80. ed. fol.

Χροιά *colour*, P.V. 23. 491.

Χρονίζειν *to last, continue*, A. 821. — *to delay*, A. 1329. τὰ δ' ἐν μεταίχμιῳ σκότῳ μένει χρονίζοντα βρύει C. 62. (64. D.) *after being delayed burst forth with violence*. μένει is the dative of μένος. Cf. μένος. Or τὰ may be the relative agreeing with μένει or its verb, sc. ἃ δὲ μένει, (ταῦτα) χρονίζοντα βρύει. But the former method is best. pass. *to be delayed*, S.c.T. 54. χρονισθείς A. 709. *grown up*. In C. 941. seqq. (953. seqq.) occurs a very corrupt passage, τάπερ ὁ Λοξίας ὁ Παρνάσιος (corr. Παρνάσιος) μέγαν ἔχων μυχὸν χθονὸς ἐπ' ὄχθει ἄξεν ἀδόλως δολίαν βλαπτομένην ἐν χρόνοις θεῖσαν ἐποίχεται. Various emendations have been proposed. Herm. and Wellauer suppose a lacuna after χθονός. For ἐπ' ὄχθει ἄξεν which is manifestly corrupt, Herm. suggests ἐπ' ἐχθροξένοις. Klaus. conj. ἐπόχθιος h.e. *on mountains*, referring to Παρνάσιος. For ἐν χρόνοις θεῖσαν

Herm. corrects *χρονισθεῖσαν* h.e. *delayed*, which, if correct, must be an epexegetis of *βλαπτομένην*. For *τάπερ* also he reads *τάνπερ*, an obvious correction, agreeing with *Δίκαν*. Without attempting to settle anything with respect to *ἐπ' ὅχθαι ἄξεν*, we may translate the rest of the sentence, *whom* (sc. Justice) *Apollo who dwells on Parnassus in the great shrine of the earth, goes for* (h. e. fetches, brings up against criminals) *stealthy, yet stealthy in a righteous cause* [the meaning of *ἀδόλως δολίαν* is, however, very obscure], *halting, delayed*. The idea seems the same as that of Horace, *Raro antecedentem scelestum deseruit pede Pæna claudo*.

Χρόνιος long delayed, S.c.T. 688. — *causing delay*, A. 145.

Χρόνος time, P.V. 626. 933. 1022. P. 64. 678. 699. A. 596. 686. C. 959. 1007. E. 276. 815. 858. 906. 926. S. 716. to express *duration of time* the accusative is commonly used without a preposition, e. g. *τὸν μυριετῇ χρόνον ἀθλεύσω* P.V. 95. *τὸν μακρὸν χρόνον ἔφυρον εἰκῇ πάντα* ib. 447. *χρόνον τὸν μέλλοντα* 841. *τόνδε τὸν βραχὺν χρόνον* 941. *τὸν δι' αἰῶνος χρόνον* A. 540. *πολὺν ἄγαν χρόνον* C. 957. *τὸν πρὸ τοῦ χρόνον* E. 440. *δαρὸν χρόνον* S. 511. — *ἐξηβον χρόνῳ* S.c.T. 11. *past the prime of youth*. *διὰ μακροῦ χρόνου* P. 717. *at a long distance of time*. *πολλῷ χρόνῳ* A. 507. *after a long absence*. *ἐς τὸν πολὺν χρόνον* A. 607. *in the long run*. *ἐν πολλῷ χρόνῳ* A. 537. *in a long period of time*. *ποίου χρόνου πεπόρθηται πόλις;* A. 269. *since what time?* *τοῦ ξυνεύδοντος χρόνου* A. 868. *the time occupied in sleep*. *ὁ ὕστατος τοῦ χρόνου πρεσβεύεται* A. 1273. *in point of time*. *ὥς ἄμεμπτος ὦ χρόνου* P. 678. *that I may not be blamed in respect of the time*. *σὺν χρόνῳ* A. 1351. E. 526. *in course of time*. *ἐν χρόνῳ* id. A. 831. 1544. C. 1036. E. 475. 954. S. 131. *εἰς τὸ πᾶν χρόνου* E. 640. *for ever*. Cf. E. 462. 542. 733. *εἰσόπιν χρόνου* S. 612. *in after time*. — *delay*.

παλιμμήκη χρόνον A. 189. *οὐκ ἔστ' ἄλυξίς, οὐ, ξένοι, χρόνῳ πλέον* A. 1272. Cf. *πλέων. χρόνος ἐπεὶ... παρήβησε* A. 956. *it is a long time since*. — *χρόνῳ at length, in course of time*, A. 125. 450. 781. C. 293. 641. 923. E. 868. S. 713. 916. 971.

Χρυσάμοιβός a money-changer, one who exchanges anything for gold. Metaphorically applied to Mars, who changes the bodies of the slain into ashes, A. 426.

Χρυσεόδητος formed of gold, C. 608.

Χρῦσεος golden, S.c.T. 416.

Χρυσεόστολμος adorned with gold, P. 155.

Χρῦσεύς a native of Chrysa, P. 306. Brunck and Schütz incorrectly suppose this word to be a proper name.

Χρυσήτης Chryseis, A. 1414.

Χρυσήλατος wrought in gold, S.c.T. 626. E. 173.

Χρυσόγονος born of gold. *χρυσόγονου γενεᾶς* P. 79. (80.D.) *a race born of the golden shower*, sc. of that golden shower into which Jupiter transformed himself when he came to Danae. From this connexion sprung Perseus, from him and Andromeda Perses, whence the Persians were derived. So Herod. vii. 150. In this passage several MSS. and Edd. have *χρυσονόμου*, which the Schol. A. explains *πλουσίας*, but prefers the reading *χρυσόγονος*. Schol. B. likewise has *χρυσονόμου* with the explanation *πλουσιωτάτης· τοιοῦτοι γὰρ οἱ Πέρσαι*. Blomfield adopts this reading. The vulg., however, appears in every way preferable.

Χρυσόπαστος overlaid with gold, A. 752.

Χρυσοπῆληξ wearing a golden helmet, S.c.T. 102.

Χρυσόρρυτος flowing with gold, P.V. 807.

Χρῦσός gold, P.V. 500. C. 366.

Χρυσότευκτος wrought in gold, S.c.T. 642.

Χρυσοφεγγής *shining like gold*, A. 289.

Χρώς *the skin*, P. 309.

Χύσις *a libation*, C. 95.

Χυτός *shed*. αἵματος χυτοῦ E. 652. *blood-shed*.

Χῶμα *a mound*, C. 712. S. 849.

Χώρα *a region or country*, P.V. 405. S.c.T. 253. 759. 1039. P. 7. 68. 263. 485. 842. 889. A. 46. 495. 1629. C. 180. 391. 967. E. 16. 278. 282. 415. 456. 671. 690. 732. 756. 783. 798. 831. 926. 962. S. 19. 29. 235. 237. 259. 966. 1006. — ἐν χώρᾳ εἶναι *to be in its right place*. "Ἀρης οὐκ ἐνὶ χώρᾳ A. 78. *martial vigour is not (yet) in its proper place*, sc. in the breast of a man.

Χωρεῖν *to go, proceed*, P.V. 1062. S.c.T. 60. P. 371. E. 171. 187. — χώρει κάτω P.V. 74. *go lower, stoop down*. — νύξ ἐχώρει P. 376. *the night wore on*. fut. mid. ἐκ πυλῶν χωρήσεται S.c.T. 458.

Χωρίς *besides, apart from the rest*, P. 332. χωρὶς γένους P.V. 290. *besides*

the reason of kindred. — *without*. with gen. A. 900. — χωρὶς ἡ τιμὴ θεῶν A. 623. (637. D.) This is explained by Victor, "liberum remotumque esse debere ab omni hujusmodi re, quicquid ad Deos colendos honoreque afficiendos pertinet." Butler much the same; *alia* (quam infausta sc.) *poscit honos Diis debitus*. Abresch's explanation is absurd. Stanley explains it, "quod alius sit honor eorum Deorum qui bona mittant: alius eorum qui mala, ut Erinnyes." So Heath and Blomf. Scholefield compares Arist. Thesm. 11. χωρὶς γὰρ αὐτοῖν ἐκατέρου 'στὶν ἡ φύσις. The explanation of the Scholiast, ταῦτα λέγοντες ἀτιμάζομεν τοὺς θεούς, rather favours the former interpretation, but the latter appears on the whole to be preferable. Cf. τιμή.

Χωρίτης [ι] *an inhabitant of a place*, E. 988. So Herm. for vulg. χωρεῖτε.

Χῶρος *a place, a region*, C. 536. E. 24. S. 61. 954.

Ψ

Ψαίρειν *to rub, to touch lightly*, P.V. 394.

Ψακάς *a drop*, A. 1363.

Ψάλιον *a bridle*. Met. *a chain*, P.V. 54. In C. 956. (962. D.) μέγα τ' ἀφηρέθην ψάλιον οἴκων (so Porson, Herm. for μέγαν τ'), some prefer ἀφηρέθη, on which Klaus. observes, "sibi ipsi demtum dicit Chorus vinculum, quod domui inditum fuit."

Ψάλλειν *to pluck*, P. 1019.

Ψάμμιος *sandy*. ψαμμίας ἀκάτας A. 957. See under παρηβᾶν.

Ψάμμης *proper name*, P. 921.

Ψάμμος *the sand*, P.V. 573.

Ψάυειν *to touch*, S. 903. with gen. P. 198. C. 180.

Ψαφαρός *dry*, S.c.T. 305.

Ψέγειν *to blame*, A. 179. 1376. Αἰγίσθου γὰρ οὐ ψέγω μόρον C. 983. (989. D.) *I have no fault to find with the murder of Ægisthus*, i.e. I do not think it necessary to excuse it as I

have done that of my mother. Here λέγω Turn. Steph.

Ψεκάς *a drop*. ψεκάς λίγει A. 1516. *it no longer rains in drops, but in a heavy shower*.

Ψελλός *obscure*, P.V. 818.

Ψεύδειν *to deceive*. ἔψευσας φρενῶν Πέρσας P. 465. *disappointed them in their expectations*. — mid. v. ψεύδεσθαι id. Λοξίαν ἐψευσάμην E. 585. — pass. ψευσθεῖσα C. 748. *deceived*.

Ψευδογορεῖν *to speak lies*, P.V. 1034.

Ψευδής *false*, P.V. 688. A. 610. τὰ ψευδῇ καλά A. 606. (620. D.) *false or pretended good news*. The meaning of the passage seems to be, *it would be impossible for me to tell any false good news, which my friends could in the long run enjoy*. Schütz properly explains it, "Negat præco se falsa bona narraturum: propterea quod etiamsi ficta narratione senum animos

lactaverit, celeriter tamen, ut se res habeant, audituri sint."

Ψευδόμαντις *a false prophetess*, A. 1168.

Ψευδώνυμος *falsely named*, P.V. 719. S.c.T. 652.

Ψευδωνύμως *falsely naming*, P.V. 85.

Ψῆγμα *dust*, A. 436.

Ψηφίζεσθαι *to give a vote*. ψηφίζομαι τι δρᾶν A. 1326. *I vote for doing something*.

Ψήφισμα *a decree*, S. 596.

Ψῆφος *a pebble*, used in calculating and in giving votes, hence, ἐν ψήφῳ λέγειν A. 556. *to reckon up*. — *a vote, a decree passed by votes*, A. 790. E. 567. 600. 718. S. 7. βαλοῦσά τ' οἶκον ψῆφος ὥρθωσεν μία E. 721. *as a single vote has overthrown, so a single vote has preserved a house*. ψῆφος ὀλεθρία S.c.T. 180. *a vote of condemnation*. φέρειν ψῆφον E. 645. 650. *to give a vote*. ψῆφον αἶρειν 679. *id. lit. to take it up, sc. to put it into the urn*. ψῆφον ἔθεντο S. 631. 634. *id. ψῆφον Ὀρέστη προσθήσομαι E. 705. I will vote in favor of Orestes*. τελεία ψῆφος S. 720. ψῆφος κέκρανται S. 921. Cf. ib. 943. ἀνδροθνήτας Ἰλίου φθοράς ψήφους ἔθεντο A. 790. (816. D.) i. q. ἐψηφίσαντο *they voted for*. On this construction see Matth. Gr. Gr. 421. Obs. 4.

Ψιθυρός *whispering*, S. 1025. So Bothe, in loc. dub.

Ψόγος *blame, reproach*, A. 911. E. 416. S. 951.

Ψύθος *a lie, a deceit*, A. 464. ψύθη A. 1059. So in A. 971. (999. D.) ψύθη is adopted (from Steph.) by Porson, Schütz, and others, for ψύδῃ, a word, as Stephens observes, of no authority. On ψύθη he observes, "Dores ex ψεῦδος detrahentes ε, deinde ipsum δ vertentes in θ, faciunt ψύθος." τι before ἐλπίδος is corrupt. Pauw, Heath, Schütz read τίν'. Stanley and Porson τάδ'.

Ψυχαγωγός *evoking spirits*, P. 673.

Ψύχειν [ῡ] *to chill*, P.V. 695. Schütz compares the expression in Plautus, *Mihi quoque ædepol jamdudum ille Syrus cor perfrigefacit*.

Ψυχή *the soul or mind*, P.V. 695. S.c.T. 1025. P. 28. C. 738. ψυχὴν ἄριστοι P. 434. *great in soul*. ψυχῇ διδόντες ἡδονήν ib. 827. *enjoying yourselves*. ἀπὸ ψυχῆς κακῆς A. 1627. *out of cowardice*. τῇ φίλῃ ψυχῇ C. 274. *in my own soul*. — *the soul of one dead*, P. 622. A. 1525. — *life*, A. 1432. 1447. ψυχῆς κόμιστρα A. 939. *reward for preserving life*. by catachresis in E. 115. ἔλεξα τῆς ἐμῆς περὶ ψυχῆς i. e. *I have spoken in behalf of my life*, i. e. of that which is as dear to me as life is to a living person.

Ψύχος *coolness*, A. 945.

Ω

ᾠ an interjection, placed by itself, P. 947. C. 930. with nom. or voc. *passim*. with imperative, A. 22. S. 597. In A. 1473. ὦ μοί μοι κοίταν τάνδ' ἀνελεύθερον, the verb κεῖσθαι is to be repeated from v. 1471. Cf. κοίτη.

ᾠγύγιος *ancient*, S.c.T. 303. P. 37. 935. 989. "Ab Ogyge, aiunt, pervertusto vel Atticæ, vel Thebarum, vel (ut Schol. Hes. Theog. p. 296.) Deorum rege, antiqua omnia et veneranda ὠγύγια dicebantur." Blomf. Gloss. in S.c.T. 310. (ed. Blomfield.) Thus Thebes in Egypt, which had nothing

to do with Ogyges, was called *Ogygian*. So Pind. Nem. vi. 71. Φλιοῦντος ὑπ' ὠγυγίοις ὄρεσι. See Stanley, note on S.c.T. 303.

ᾠδε *hither*, S. 725. — *so, in this manner*, e. g. P.V. 159. and *passim*.

ᾠδὶς *the pains of childbirth*. Met. *any severe pain*, C. 209. S. 751. — *the fruit of the womb, a child*, A. 1392. Cf. Pind. Ol. vi. 31. κρύψε δὲ παρθενίαν ὠδῖνα κόλποις Eur. Iph. T. 1102. Λατοῦς ὠδῖνα φίλαν.

ᾠζειν *to exclaim* ὦ, E. 121.

ᾠή an interjection, *ho!* E. 94.

᾽Ωθεῖν *to thrust*, P.V. 668.

᾽Ωκεανός *Oceanus*, P.V. 140. 296.

᾽Ωκεανοῖο πόρον P.V. 529. *the ocean*.

᾽Ωκύποινος *bringing swift punishment*, S.c.T. 725.

᾽Ωκύπορος *swiftly flowing*, A. 1537.

᾽Ωκύπτερος *swift-winged*, S. 715.

᾽Ωλένη *an arm*, P.V. 60.

᾽Ωλεσίοικος *destroying a house*, S.c.T. 702.

᾽Ωμηστής *eating raw flesh*, A. 801.

᾽Ωμοδακής *cruelly biting*, S.c.T. 674.

᾽Ωμοδρόπος *plucking unripe fruit*. Met. ὠμοδρόπων νομίμων προπάροιθε S.c.T. 315. (333.D.) where ὠμοδρόπα νόμιμα are those *rites which gather the fresh flower of virginity*, i. e. the rites of marriage. The whole sentence means therefore simply *before marriage*.

᾽Ωμοι *ah me!* P.V. 982. S.c.T. 637. P. 249. A. 1316. 1318. 1473. 1499.

᾽Ωμός *cruel*, S.c.T. 518. A. 1015. S. 184.

᾽Ωμος *the shoulder*, P.V. 350.

᾽Ωμόσιτος *feeding on raw flesh*, S.c.T. 523.

᾽Ωμοφρόνως *cruelly*, P. 875.

᾽Ωμόφρων *cruel*, S.c.T. 712. C. 415.

᾽Ωνεῖσθαι *to buy*, S. 332. See κτᾶσθαι.

᾽Ωρα *time*. ὦρα ἐμπόρους μεθιέναι ἄγκυραν C. 650. *it is time for travellers to rest*. ἔθνον ὦραν οὐδενὸς κοινὴν θεῶν sc. καθ' ὦραν E. 109. *I sacrificed at a time common to none other of the gods*. — *the prime or flower of youth*, S.c.T. 517. S. 975. In S.c.T. 13. it is opposed to *extreme youth* on the one hand and the *age past the vigour of youth* on the other. Cf. ἔξηβος.

᾽Ως a conjunction, used — 1. in comparisons, *as, like as*. ὥς τις ἥλιος A. 279. So *passim*. It is often placed after the word to which it refers, e.g. τοξότης τις ὥς A. 1167. Cf. S.c.T. 480. P. 731. A. 268. 1167. C. 104. 499. S. 464. 864. 873. — preceded by τοιόνδε, *such as*, P. 176. by a comparative, equivalent to ἢ ὥς. μή μου προκήδου μάσσον ὥς ἐμοί γλυκύ P.V. 632. (629.D.) *more than is agreeable to me*. See

Herm. on Vig. p. 720. also Elmsl. on Her. 544. who proposes *μασσόνως ἢ μοι γλυκύ*. Dindorf defends the vulg. quoting from Lysias p. 109. (272. Reisk.) ἡγούμενος μάλλον λέγεσθαι ὥς μοι προσῆκε p. 111. (285. Reisk.) ἐγὼ γὰρ τὰ ἐμοὶ προστεταγμένα ἅπαντα προθυμότερον πεποίηκα ὥς ὑπὸ τῆς πόλεως ἠναγκαζόμεν. Cf. ἀξίως. οὐδὲν ἀγγέλων σθένος, ὥς αὐτὸν αὐτῶν ἄνδρα πεύθεσθαι πέρι C. 837. *it is nothing as compared with, etc.* See ἀγγελος. — 2. *how, in what manner, as*, e.g. ἐσοῦς μ' ὥς ἔκδικα πάσχω P.V. 1095. ὥς ὁ μάντις φησὶν S.c.T. 24. *as the seer says, etc.* ὥς ἂν οὐ φίλη S. 699. sc. κλύοι. with two constructions united, τυτθὰ δ' ἐκφυγεῖν ἄνακτ' αὐτὸν ὥς ἀκούομεν P. 557. See Matth. Gr. Gr. 539. Obs. 2. — 3. increasing the force of an adjective or adverb. ὥς ἐτύμως E. 506. *in very truth*. — with superl. ὥς ῥᾶστα P.V. 104. *as easily as possible*. Cf. ὥς πλείστοισι P.V. 346. ὥς ἄριστα S.c.T. 175. P. 775. A. 660. C. 771. ὥς τάχιστα S.c.T. 243. E. 712. S. 188. 927. ὥς τάχος S.c.T. 657. A. 27. C. 876. — 4. denoting the view taken of a thing, case, or person, e.g. οὐ γὰρ ὥς φνυγῇ παιᾶν' ἐφύμνου P. 384. βαιά γ' ὥς ἀπὸ πολλῶν 982. πειρᾶσθέ μου γυναικὸς ὥς ἀφράσμονος A. 1374. Cf. P.V. 357. 956. 988. S.c.T. 1006. A. 600. 658. 1028. 1293. 1340. 1396. C. 222. 703. 704. E. 191. 797. S. 75. 244. 319. 743. φρόνει ὥς ταρβοῦσα μὴ μελεῖν θεῶν S. 745. *do not, because in terror, neglect the gods*. — with gen. absol. ὥς ὧδ' ἐχόντων A. 1366. *these things being so*. Cf. P.V. 762. S.c.T. 229. P. 166. E. 645. — 5. equivalent to ὅτι *that*. P.V. 296. and *passim*. — 6. denoting a purpose, *in order that, that*. with optat. e.g. P.V. 202. etc. with subj. e.g. P.V. 53. etc. with subj. with ἂν P.V. 10. etc. — 7. with infin. in the sense of ὥστε *so that*, S.c.T. 526. etc. — with infin. put absol. ὥς εἰπεῖν ἔπος P. 700. *so to speak*. ὥς τορῶς φράσαι A. 1566. *to speak plainly*, Cf. ὥς ἀπλῶ λόγῳ sc. εἰπεῖν P.V. 46. — 8. with indic.

denoting a possible case which was not realized, *in which case*, P.V.155. Cf. ὅπως, and see Matth. Gr. Gr. 519. — with indic. *so that*, P.712. ὥς λέγοις πάλιν A. 310. (319. D.) *so that I wish you would speak again*. Here Dind. prefers Bothe's conj. οὗς λέγεις, πάλιν. — ellipt. πρὸς τὰδ' ὥς Σούσων μὲν ἄστυ πᾶν κενανδρίαν στένει P. 716. sc. ἴσθι. ὥς πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα ib. 254. — 9. denoting *a cause, since, seeing that*, P.V.77. etc. — 10. denoting *time past, when, as soon as, after that*, S.c.T.965. P. 353. 405. 446. 588. A. 1185. — 11. in exclamations *how!* P. 247. etc. — ὥς δὴ ironical, *as though forsooth*, A. 1616.

"Ως *thus*, A.904. So Well. in A. 1327. supposing that ὥς cannot occur in the end of a senarius. But the objection is not a valid one. Cf. μέτα.

'Ωσεὶ *as it were*, S.763.

"Ωσπερ *as*, P.V.614. S.c.T.239.740. 1064. A. 255. 1174. 1210. 1284. 1355. 1401. C.94.106.665.875.1018. E. 306. 581.

'Ωσπερεὶ *as if*, A.1192.1389. C.742.

"Ωστε *like, even as*, P.V.450. S.c.T. 13.62. P.416. A.614.858. C.415. E. 698. placed after the subst. A.1656. S.732. — with infin. *to the end that, so that*, P.V.313.339.997. S.c.T.890. P.240. 327. 450. 708. 709. 711. A. 195. 277.369.527. 618. 1045.1154.1368. C. 519.526.535.560. 834. E. 83. 193. 219. 290.856.

'Ωφελεῖν *to profit*, P.V.44. with dative, P.V.342. P.828. — with accus. P.V. 505. — pass. *to be benefited*. τοιάδ' ἐξ ἐμοῦ ὠφελημένος P.V. 222.

'Ωφέλημα *a blessing or advantage*, P.V.251.616. pl. ὠφελήματα ib.616.

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| 234. | — τοῖσιν — τοισίδ' | - | - | - | - | Elmsl. |
| 235. | — ἐξερυσάμην — ἐξελυσάμην | - | - | - | - | M. Rob. Steph. |
| 240. | — ἀλλ' ἀνηλεῶς — ἀλλὰ νηλεῶς | - | - | - | - | Elmsl. |
| 246. | — ἐλεεινός — ἐλεινός | - | - | - | - | Pors. |
| 313. | — χόλον — ὄχλον [?] | - | - | - | - | Dæderlein |
| 353. | — ἑκατοντακάρηνον — ἑκατογκάρηνον | - | - | - | - | Pauw |
| | ἑκατογκάραν | - | - | - | - | Blomf. |
| 354. | — ὃς ἀντέστη — ὃς ἀνέστη | - | - | - | - | Wunderlich |
| 365. | — ἱπνούμενος — ἱπούμενος | - | - | - | - | Steph. |
| 426. | — ὑπείροχον — ὑπέροχον | - | - | - | - | Herm. |
| 427. | post κραταιὸν excidit γὰς judice | - | - | - | - | Dind. |
| 428. | pro ὑποστενάζει leg. ὀχῶν στενάζει [?] | - | - | - | - | Dind. |
| 432. | — ἀγνωρρύτων — ἀγνωρύτων | - | - | - | - | Heath |
| 436. | — προσελούμενον — προυσελούμενον | - | - | - | - | Pors. |
| 449. | — ἴσαν — ἦσαν | - | - | - | - | Pierson |
| 450. | — αἰίσυροι — ἀήσυροι | - | - | - | - | Turn. Eustath. |
| 461. | — γένωνθ' — γένοινθ' | - | - | - | - | Dawes |
| 577. | — πῶ πῶ πῶ πῆ — ποῖ, πόποι, ποῖ | - | - | - | - | Dind. |
| 609. | — τί μὴ χρὴ — τί μῆχαρ | - | - | - | - | Elmsl. |
| 633. | — αὐτὸν αἰφνίδιος — αἰφνίδιος αὐτὸν | - | - | - | - | Pors. |
| | αὐτὸν ἐξαίφνης | - | - | - | - | Gaisf. |
| 645. | — ὀδύρομαι — αἰσχύνομαι | - | - | - | - | MSS. |
| 648. | — πολεύμεναι — πολούμεναι | - | - | - | - | MSS. |
| 680. | — ἄκρην τε — ἄκραν τε | - | - | - | - | MS. |
| 713. | — ἐξηρτημένοι — ἐξηρτυμένοι [?] | - | - | - | - | Dind. |
| 767. | — τάδε — τόδε | - | - | - | - | Dind. ex MSS. |
| 772. | — πρὶν ἔγωγ' ἂν ἐκ — πλὴν ἔγωγ' ὅταν [?] | - | - | - | - | Elmsl. |
| 831. | — δάπεδα — γάπεδα | - | - | - | - | Pors. |

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- Pro. V. 837. pro ἔσεσθ' εἰ τῶνδε leg. ἔσεσθαι τῶν δὲ - Well. ex MSS.
 903. ἄφοβος pro gloss. in ὁμαλὸς ejicit [?] - Dind.
 1015. pro μεῖζον leg. μεῖον - Stanl.
 1059. — εἰ δ' εὐτυχῇ — ἡ τοῦδε τύχη - Dind.
 S.c.T. 29. — κάπιβουλεύσειν — κάπιβουλεύειν - Blomf. ex MSS.
 34. — εὐθαρσεῖτε — εὖ θαρσεῖτε - Turn.
 71, 1048. — πρυμνόθεν — πρέμνοθεν - Voss
 83. — ἐλεδεμνάς — ἐλέδεμας [?] - Herm.
 ἐλε δ' ἐμὰς φρένας δέος ὅπλων
 κτύπος ποτιχρίμπτεται, διὰ πέ-
 δον βοὰ ποτᾶται, βρέμει δ' [?] Dind.
 98. — λιτὰν — λίταν' - Seidl.
 159. — φιλοπόλις — φιλοπόλεις - Wunderlich
 189. — διὰ στόμα — διαστόμια [?] - Schütz
 207. — γύνη — γύναι [?] - Blomf.
 217. — τί τάδε — τίς ταδε - Heath
 255. — οὐδ' ἀπ' Ἰσμηνοῦ — ὕδασί τ' Ἰσμηνοῦ - L. Dind.
 264. — ἐγὼ δ' ἐπ' — ἐγὼ δέ γ' - Marg. Ald.
 274. — δράκοντα δ' — δράκοντας - Burn.
 275. — λεχέων — λεχαίων - Lachm.
 ib. — δυσευνήτειρα — δυσευνάτορας - Blomf. ex MSS.
 276. — πάντροφος — πάντρομος - M.
 315. — ἀρτιτρόποις — ἀρτιτρόφοις - Schneider
 341. — κυρήσας pro gloss. habet - Dind.
 346. pro τλήμονες leg. τλάμον' - Herm.
 355. — εἰς ἀρτίκολλον — εἰς ἀρτίκολλον - Pors.
 364. — θένει — θείνει - Blomf. ex MSS.
 558. καὶ τὸν σὸν αὖθις πρόσμορον ἀδελφεὸν
 emendatio incerta, vid. notat.
 509. pro Βορρέαις leg. Βορραίαις - Pors.
 547. — κλύων — κλυούσα - Herm.
 566. — μητρός τε πηγὴν τις κατασβέσει δίκη; — πηγὴ
 τις . . . δίκην; [?] - Schütz
 590. — δάμη — δάμη - Brunck
 595. — πάλιν μολεῖν — πόλιν - MSS.
 619. — ἀτιμαστῆρα τῶς σ' — ἀτιμαστῆρ' ὅπως σ'
 ἀνδρηλάτην — ἀνδρηλατῶν - f. l.
 - Blomf.
 677. — αἰσχρὰ — ἐχθρὰ - MSS.
 τελεί' ἀρὰ — τάλαιν' [?] - Wordsworth
 τελεῖν [?] - Turn.
 696. — ἐβδόμαις πύλαις — ἐβδόμας πύλας - f. l.
 750. — τελλόμεν' — πελόμεν' - v. l. in MS.
 802, 803. pro spurii ejicit - Butl.
 808. post σωτῆρι addit. τύχη - Scholefield
 866, 867. pro spurii ejicit - Stanl.
 898. pro δόμων μάλ' ἀχὼ ἐπ' αὐτούς leg. ἀχὼ μάλ'
 αὐτοὺς δόμων [?] - MS.
 901. — δαΐφρων — δαϊόφρων - Herm.
 908. — ἐν δαίδι — ἐν δαῖ - MSS.
 932. — ἐπανθήσαντες — ἐπανθίσαντες - Butl.
 941. — κατακτανῶν — κατακτάς - Lachm.

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942. pro ἑκτανες leg. ἑκανες - - - - - Schütz, Herm.
S.c.T. 968. — καὶ τὰ τοῦδ' ἐνόσφισε — καὶ τόδ' ἐνόσφισε [?] Well.
1024. — κακῶ — κακῶν - - - - - MSS.
1029. — αὐτῶ — αὐτῇ - - - - - Pierson
1041. Ἔρις . . . θεῶν versus interpolatus iudice - Blomf.
1058. pro δράτω πόλις leg. δράτω τι πόλις - Elmsl.
Pers. 16. — Ἐκβατάνων — Ἀγβατάνων (coll. vv. 517.
901.) - - - - - Brunck
17. — Κίσσινον — Κίσσιον - - - - - Blomf.
35. — Αἰγυπτιογενῆς — Αἰγυπτογενῆς - - - - - MSS.
43. — οἷτ' — οἷ τ' (om. τοὺς in seq.) - - - - - Schütz
58. — ὑποπομπαῖς — ὑπὸ πομπαῖς - - - - - Abresch
142. τὸ πατρωνύμιον delet - - - - - Schütz
158. pro οὗς' ἀδείμαντος leg. οὐδ' ἀδείμαντος [?] - Lange et Pinzg.
163. — δῖαν — δῖαν - - - - - Blomf ex MSS.
299. — θαλασσόπληκτον — θαλασσόπλαγκτον - - - - - MSS.
319. — ἄπαρχος — ἑπαρχος - - - - - MS.
321. — τοιῶνδ' ἀρχόντων νῦν (plerique MSS) —
τοιῶνδέ γ' ἀρχῶν νῦν [?] - - - - - Cant.
326. — πόσον δὲ — πόσον τι - - - - - Turn.
409. — ἀφραδμόνως — ἀφρασμόνως - - - - - M. N.
410. — θανόντας — θείνοντας - - - - - MSS.
436. — οἰκτρῶς — αἰσχυρῶς - - - - - MSS.
453. — προσπίπτοντες — προσπιτνοῦντες - - - - - Herm.
προσπιτνόοντες - - - - - Well.
473. — αἰροῦνται — αἵρονται - - - - - Elmsl.
508. — ἐνήλου — ἐνήλλου - - - - - MSS.
524. — νῦν Περσῶν — νῦν δὴ Περσῶν - - - - - f. l.
532. — διὰ μυδαλέοις — διαμυδαλέοις [?] - - - - - Pors.
549. — Σουσίδος — Σουσίδαις - - - - - MS. Ald.
563. ἔρρανται recte huc ex v. 573. reduxit - - - - - Herm.
590. pro ἔμπορος leg. ἔμπειρος [?] - - - - - MSS.
594. — τύχης — τύχας - - - - - Blomf.
643, 653. Δαρειάν lectio incerta.
663. pro διάγοιεν leg. δι' ἄνοιαν [?] - - - - - Blomf.
684. — μακεστῆρα — μακιστῆρα - - - - - M.
686. — δέομαι — δίομαι - - - - - Dind.
696. — ἔλευσας — ἔλευσσε - - - - - M.
706. — στρατηλάτων — στρατευμάτοι - - - - - MSS.
717. — κενῆς — κεδνῆς - - - - - M.
722. — ἐν δυοῖν — γαῖν δυοῖν [?] - - - - - Marg. Ask.
746. — αἰείμνηστον — ἀείμνηστον - - - - - MSS.
760. — Σμέρδεις — Μέρδεις - - - - - Rutgers
780. — ὑπερκόμπους — ὑπερπολλούς - - - - - Herm.
801. — εκπαιδεύεται — εὐπιδύεται - - - - - Schütz
815. — κεχρημένοι — κεχρημένον - - - - - Scholiast
820. — πάντα — παντὶ - - - - - Cant.
836. — παῖδ' ἐμῶ — παῖδ' ἐμὸν [?] - - - - - Lobeck
840. — γεραιός — γηραιός - - - - - MSS.
844. — ἐπεύθυνον — ἐπεύθυνεν - - - - - Bothe
847. — ἄγον ἐς οἴκους — ἐς om. . - - - - - Pors.

Ed. Well.

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| Pers. 854. | pro "Ελλας leg. "Ελλας τ' | - | - | - | - | MSS. |
| | ἐχόμεναι — εὐχόμεναι | - | - | - | - | MSS. |
| 861. | — μεσάκτους — μεσακτίους | - | - | - | - | Heath |
| 888. | — ἀγδαβάται — ἀδοβάται | - | - | - | - | Passow |
| 896. | — πατρία — πατρώα | - | - | - | - | Blomf. |
| 903, 906. | — πανόδυρτον — πάνδυρτον | - | - | - | - | Blomf. |
| 922. | — λιπών — προλιπών | - | - | - | - | MSS. |
| 926. | — Σαλαμινίσι — Σαλαμινιάσι | - | - | - | - | Herm. |
| 927. | — θανόντας — θείνοντας | - | - | - | - | MSS. |
| 934. | — ἐπανέρομαι — ἐπανερόμαν [?] | - | - | - | - | Well. |
| | ἐπανέρωμαι [?] | - | - | - | - | MS. |
| 962. | — ὀπισθεν δ' — ὀπιθεν | - | - | - | - | Well. |
| | δὲ deleverat | - | - | - | - | Blomf. |
| | ἐπομένους vel ἐπομένοις | - | - | - | - | f. l. |
| 963. | — ἀγρόται — ἀγρέται | - | - | - | - | Toup. |
| | ἀρχέται | - | - | - | - | Blomf. |
| Agam. 10. | — κρατεῖν... ἐλπίζω — κρατεῖ... ἐλπίζον | - | - | - | - | MSS. |
| 87. | — θυοσκινεῖς — θυοσκεῖς | - | - | - | - | Turn. |
| 101. | — φαίνουσ' — σαίνουσ' [?] | - | - | - | - | Butl. |
| 103. | τῆς θυμοβόρου φρένα λύπης emendat | - | - | - | - | Herm. |
| 139. | pro δρόσοις ἀέπτοις leg. δρόσοισι λεπτοῖς [?] | - | - | - | - | Well. |
| 143. | στρουθῶν ejicit tanquam interpol. ex. II. β. | - | - | - | - | |
| | 300 | - | - | - | - | Pors. |
| 243. | pro τὸ δὲ προκλύειν ἐπεὶ γένοιτ' ἂν ἤλυσις προ- | - | - | - | - | |
| | χαιρέτω leg. τὸ μέλλον δ', ἐπεὶ γένοιτ' ἂν | - | - | - | - | |
| | ἤλυσις, προχαιρέτω | - | - | - | - | Vide notata |
| 245. | leg. σύνορθρον αὐγαῖς | - | - | - | - | Well. |
| 279. | pro πεύκη leg. πέμπει | - | - | - | - | f. l. |
| 295. | — μὴ χαρίζεσθαι — μοι χαρίζεσθαι [?] | - | - | - | - | Casaub. |
| 303. | — τοιοῖδ' ἔτυμοι — τοιοῖδε τοί μοι [?] | - | - | - | - | Schütz |
| 310. | — ὥς λέγεις — οὖς λέγεις | - | - | - | - | Bothe |
| 313. | — ἐκχέας — ἐγχέας | - | - | - | - | Cant. |
| 331. | — οὐκ ἂν γ' — οὐ τᾶν | - | - | - | - | f. l. |
| | αὐθις αὐθάνοιεν ἂν — αὐθις ἀνθαλοῖεν ἂν | - | - | - | - | Stanl. |
| 332. | — ἐμπίπτῃ — ἐμπίπτοι | - | - | - | - | Dind. |
| 334. | — ποθεῖν — πορθεῖν | - | - | - | - | ex. 2 MSS. Dind. |
| 337. | — ἐγρήγορον — ἐγρηγορὸς | - | - | - | - | Pors. |
| 339. | — κλύοις — κλύεις | - | - | - | - | Dobree |
| 364. | — ἐγγόνους — ἐγγόνους | - | - | - | - | Stanl. |
| 365. | — ἀτολμήτων — ἀτολμήτως | - | - | - | - | f. l. |
| 376. | — παμμάταιον — πᾶν μάταιον | - | - | - | - | Musgr. |
| 400. | — πάρεστι σιγαῶς ἄτιμος, ἀλοίδορος, ἄδιστος | - | - | - | - | |
| | ἀφεμένων ἰδεῖν — σιγ' ἄτιμος ἀλλ' ἀλοί- | - | - | - | - | |
| | δορος [?] | - | - | - | - | Schütz |
| | ἄπιστος | - | - | - | - | Herm. |
| | ἀφεμέναν | - | - | - | - | Schütz |
| 410. | — δόξαι — δόκαι (δοκαί corr. Dind.) | - | - | - | - | Herm. |
| 411. | — δοκῶν ὀρᾶν — δοκῶν ὀρᾶ [?] | - | - | - | - | Scholef. |
| 432. | — τοὺς λέβητας εὐθέτου — τοὺς om. | - | - | - | - | Blomf. |
| | εὐθέτους | - | - | - | - | Stanl. |
| 452. | — παλιντυχῇ — παλιντυχεῖ | - | - | - | - | Scalig. |

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| Agam. 497. | pro ἤλθες ἀνάρσιος leg. ἤσθ' ἀνάρσιος | - | - Marg. Ask. |
| 498. | — κἀπαγώνιος — καὶ παιώνιος | - | - Anon. ap. Scholef. |
| 530. | — πεπληγμένος — πεπληγμένοι | - | - Schütz, Tyrwh. |
| 533. | — στρατῶ — φρενῶν [?] | - | - Emper. |
| | φράσον | - | - f. l. |
| 543. | — λαχόντες — λάσκοντες | - | - f. l. |
| 597. | — οὐδ' — οὐκ | - | - Schütz |
| 630. | — σεσαγμένων — σεσαγμένον | - | - Schütz |
| 650. | — ναῦν θέλουσ' — ναυστολοῦσ' | - | - Casaub. |
| 658. | — τί μή ; — τί μήν ; | - | - f. l. |
| 681. | — ἀξιφύλλους — ἀεξιφύλλους | - | - MS. |
| | αὐξιφύλλους | - | - Stanl. |
| 696. | — παμπρόσθη — πάμπροσθ' ἤ | - | - Herm. |
| 705. | — ἔσκε — ἔσκε | - | - Casaub. |
| | ἤστ' [?] | - | - Dind. |
| 712. | — ἄταισιν — ἄγαισιν | - | - Herm. |
| 745. | — φάους κότον — φύει σκότον | - | - f. l. |
| 746. | — τὸν ἄμαχον — τὰν ἄμαχον | - | - Herm. |
| 780. | — εὐφρων τις — τις om. | - | - MS. |
| 796. | — καὶ πάγας — χάρπαγας | - | - Tyrwh. |
| ib. | — ὑπερκότους — ὑπερκόπους | - | - Blomf. |
| 824. | — πήματος τρέψαι νόσον — πῆμ' ἀποστρέψαι νόσου | - | - Pors. |
| 845. | h. v. pro interpol. ejiciendum censet [?] | - | - Schütz |
| 904. | pro πράσσοιμ' ἂν leg. πράσσοιμεν [?] | - | - Dind. |
| 920. | — σὺν τοῖς δὲ — σὺν ταῖσδε | - | - Heath |
| 922. | — σωματοφθορεῖν — στρωματοφθορεῖν | - | - Aurat. |
| 924. | — τούτων μὲν — τούμὸν μὲν | - | - Emper. |
| 933. | — εἰς ἀργυρὸν — ἰσάργυρον | - | - Salm. |
| 956. | — ξυνεμβόλοις — ξυνεμβολαῖς | - | - Schneid. |
| | ψαμμίας ἀκάτας — ψαμμιαίς ἀκταῖς [?] | - | - Blomf. |
| 971. | — ψύδη — ψύθη | - | - Steph. |
| 994. | — ἂν inser. ante ἔπαυσεν | - | - Scal. Herm. |
| | ἐπ' εὐλαβείᾳ vel ἐπ' ἀβλαβείᾳ pro gloss. ejicit | - | - Dind. |
| 1025. | pro θυραίαν τήνδ' leg. θυραίαν τῇδ' | - | - Musgr. |
| 1051, 1056. | — 'Αγνιεύ τ' — 'Αγνιᾶτ' | - | - Herm. ex M. |
| 1062. | — κάρτάναι — κάρτάνας [?] | - | - Casaub. |
| 1063. | — ἀνδρὸς σφαγεῖον — ἀνδροσφαγεῖον [?] | - | - Dobree |
| | πέδον ῥαντήριον — πεδορραντήριον [?] | - | - Dind. |
| 1180. | — χεῖρ' — χεῖρ | - | - MS. Steph. |
| 1081-2. | — ὀρεγομένα — ὀρέγματα | - | - Herm. |
| 1081. | — ἤλθετον νόμῳ — ὁμοῦ | - | - Butl. |
| | ἤλθέτην | - | - Elmsl. |
| 1093. | — καὶ διρία — καιρία | - | - Dind. |
| | ξυναντεῖ — ξυνανύτει | - | - Pors. |
| 1155. | — κλύειν — κλύζειν | - | - Aurat. |
| 1169. | — τό μ' εἰδέναι — τοῦμ' εἰδέναι | - | - Dind. |
| 1172. | — ὄρκος, πῆγμα — ὄρκου πῆγμα | - | - Aurat. |
| 1189. | φροιμίους ἐφημίους — dele ἐφημίους | - | - |
| 1200. | pro ἄπαρχος leg. ἔπαρχος | - | - Cant. |

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- Agam. 1222. pro. εἰ πάρεσται γ' leg. εἵπερ ἔσται γ' - - Schütz
 1225. — ἡ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν —
 ἡ κάρτα χρησμῶν ὅρον ἐμῶν παρεσκόπεις Dind. post Musgr.
 1234. — κότῳ — ποτῷ [?] - - - - Casaub.
 1235. — ἐπεύχεται — κάπεύχεται - - - - Dind.
 1249. — ἀγαθῷ δ' ἀμείψομαι — ἐγὼ δ' ἄμ' ἔψομαι Anon. ap. Scholef.
 1241. — ἄλλην τιν' ἄτην — ἄλλην τιν' ἄλλην - - Voss
 ἄλλην τιν', εἰ τιν' - - f. l.
 1259. — κάτοικος — κάτοκνος [?] - - - - Wakef.
 1263. — ἰοῦσα πράξω — ἰοῦσα καγὼ - - - - Heath
 1272. — χρόνῳ πλέω — χρόνῳ πλέων - - - - Pears.
 1290. — ἡλίῳ τ' — ἡλίῳ - - - - Jacob
 1291. — τοῖς — τῷς - - - - f. l.
 1292. — ὁμοῦ — μόρον - - - - f. l. vid. notat.
 1293. — φονεῦσι — φοναῖσι - - - - f. l.
 1313. — ποινὰς θανάτων ἄγαν ἐπικρανεῖ — ποινὰς
 θανάτων ἐπικραίνει [?] - - - - Herm.
 1314. — τίς ἂν εὐξαιτο — τίς ἂν οὖν εὐξαιτο [?] - - Pors.
 1316. — πληγὴν ἔσω — πληγὴν ἔχω - - - - Blomf.
 1320. — κοινωσώμεθ' ἂν πως — κοινωσαίμεθ' ἂν πως Pors.
 1348. — πημονὴν ἀρκύστατον — πημονῆς - - Aurat.
 ἀρκύστατ' ἂν - - Elmsl.
 1365. — Διὸς νότῳ γὰρ εἰ — διοςδότῳ γάνει - - Pors.
 1368. — πρεπόντων — πρεπόντως - - - - Stanl.
 1403. — εὐπρέπειαν ἀτίετον — ἐμπρέπειν [?] - - Herm.
 ἀτιτον [?] - - Dind.
 1417. — ναυτίλων — ναυτικῶν - - - - Casaub.
 1458. — νείρει — νείρη - - - - Casaub.
 melius νεῖρα - - - - Well.
 1489. — πῶ πῶ — πῶς πῶς - - - - Dind.
 1493. — ὅποι δὲ καὶ — ὅποι δίκαν - - - - Butler
 1502. — οὐτε — οὐκ - - - - Schütz
 1507. — τὴν πολυκλαύτην Ἰφιγενεῖαν ἀνάξια δράσας
 — τῆς πολυκλαύτης Ἰφιγενείας ἄξια δράσ-
 ας [?] - - - - Herm.
 1528. — ἐπιτύμβιος αἶνος — ἐπιτύμβιον αἶνον - - Voss
 1547. — προσάψαι — πρὸς ἅτα [?] - - - - Blomf.
 1548. — ἐνέβη — ἐνέβης - - - - Cant.
 1561. — ἄχη — ἄγη - - - - Aurat.
 1577. — ἄσημα δ' αὐτῶν — ἄσημ' ὁ δ' αὐτῶν - - Dind.
 1581. — ἐρῶν — ἐμῶν - - - - Stanl. Aurat.
 1608. — τοὺς ἤκοντας — τοῦδ' ἤκοντος [?] - - Stanl.
 1614. — ἡπίοις — νηπίοις [?] - - - - Jacob
 ἡπίους [?] - - - - Pauw
 1638. — ἐρούμεθα — ἐρώμεθα - - - - Schütz
 αἰρούμεθα - - - - Cant.
 1642-3. — ἔρξαντα καιρὸν — ἔρξαντας αἰνεῖν - - Heath
 ἔρξαντας αἶρειν - - - - Blomf.
 Cho. 4. — τάδε γε — τῷδε - - - - Arist. Cod. Rav.
 15. — μειλίγμασι — μειλίγματα - - - - Casaub.
 23. — χοὰς — χοᾶν - - - - Casaub.

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- Cho. 47. pro λυπρὸν leg. λυτρὸν - - - - Cant.
 59. — δίκαν — δίκας, et mox τοὺς pro τοῖς - - Turn.
 67. βρύειν pro gloss. ejicit - - - - Hermann
 69. pro οὔτι leg. οὔτε - - - - Bothe
 71. — χειρομυσῇ — χερομυσῇ - - - - Pors.
 72. post hunc versum lacuna indicanda - - Well.
 110. pro γ' ἄρ' leg. γ' ἄρ' - - - - Pors.
 122. ante hunc versum recte ponit versum qui
 vulgo 163 legitur et ante Ἑρμῇ supplet
 ἄκουσον (f. ἄρηξον) - - - - Herm.
 124. pro δ' ὀμμάτων leg. δωμάτων - - Stanl.
 127. — βροτοῖς — φθιτοῖς - - - - Herm.
 130. — πεπραγμένοι — πεπραμένοι - - Casaub.
 142. — ἀντικατθανεῖν δίκην — ἀντικατακανεῖν δίκην - Herm.
 ἀντικακτανεῖν - - - - Scaliger
 143. — κακῆς — καλῆς - - - - Schütz
 160. — βέλη — ξίφη - - - - Pauw
 175. — ἦ — ἦν - - - - Scholefield
 187. — πλὴν ἐμοῦ — πλὴν ἐνός - - Dobree
 193. — εὐφρον' — ἔμφρον' - - - - Aurat.
 195. — ἀλλ' εὖ — ἀλλ' ἦ - - - - Cant.
 σαφηνῇ — σάφ' ἦδη - - - - Pors.
 273. — ἀποχρημάτοις — ἀχρημάτοις - - Soph. ap. Rob.
 277. — τὰς δὲ — τὰςδε - - - - Turn.
 292. — δέχεσθαι — δέχεσθαι δ' - - - - Herm.
 317. — ὁμοίως — ὅμως - - - - Arnald.
 358. — Τρωΐας — Τρωΐοις - - - - Herm.
 Τρωϊκοῖς - - - - Blomf.
 360. — ἄλλων — ἄλλω - - - - Stanl.
 364. — τέθαψαι — τεθάφθαι - - - - Ahrens
 ante θανατηφόρον excidit verbum iudice - Dind.
 368. pro ὀδυνᾶσαι γὰρ leg. δύνασαι γὰρ - - Herm.
 ὀδύνα σα - - - - Lachm.
 376. — τελεῖται — τέλει τέλει [?] - - Lachm.
 τέλει τάδε [?] - - - - Well.
 384. — θεῖον — οἶον - - - - Herm.
 398. — λοιγὸν Ἑρινὺς — λοιγὸς Ἑρινὺν - - Herm.
 412. — εἰπόντες — φάντες - - - - Bothe
 416. — ἔκοψε — ἔκοψα - - - - M.
 417. — εἴτε Κισσίας νόμοις πολεμιστρίας — ἐν τε
 (Herm.) Κισσίας νόμοις ἰηλεμιστρίας - Ahrens
 εἴτε — ἐν τε - - - - Herm.
 419. — ἀπριγκτοὶ πληκτά — ἀπριγκτόπληκτα - - Scal.
 ἀπριγδόπληκτα - - - - Blomf.
 435. — κτεῖναι — κτίσαι - - - - Stanl.
 442. — κεκρυμμένα — κεκρυμμένον [?] - - Dind.
 447. — ὄργα — ὄρμα [?] - - - - Bamberger
 464 seqq. leg. δώμασιν ἔμμοτον τῶνδ' ἄκος (Med. ubi vulg.
 ἐκάς) οὐδ' ἀπ' ἄλλων ἔκτοθεν, ἀλλ' ἀπ' αὐ-
 τῶν - - - - Vide notata,
 p. 125. seq.

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- Cho. 467. pro αἰῶν' ἀναιρεῖν leg. διώκειν ἔριν - - Anon. ap Erf.
 ib. — αἵματηρᾶν — αἵματηράν - - Rob.
 478. — ἐν πυροῖσι — ἐμπύροισι - - Cant.
 483. — δέ τ' — δέ γ' - - Herm.
 495. — γόνον — γόον [?] - - Bamberger
 500. — λίνον — λίνου - - Rob.
 503. — ἀμόμφητον δέ τινα τὸν λόγον — ἀμεμφῇ τόνδ'
 ἑτείνατον (- την Bl.) λόγον - - Herm.
 522. — ὀρμίσαι — ὀρμῆσαι - - Pors.
 525. — οὐκ ἄρ' ἦν — οὐθαρ ἦν - - Pauw.
 527. — ἀνδρὸς corruptum judice - - Dind.
 540. pro ἀμφιταρβῆς leg. ἀμφὶ τάρβει [?] - - Pors.
 582. — πεδάμαροι — πεδάοροι - - Stanl.
 599. — καῖθουσα — καταίθουσα - - Cant.
 609. — πειθήσασα — πιθήσασα - - Abresch
 615. — ἀκαίρως δέ — ὁ καιρὸς δέ - - f. l.
 620. — τίων δ' — τίειν δ' - - f. l.
 635. — ἀθεμίστως — οὐ θεμιστῶς - - Pors.
 673. — αἰὲ ξένον — αἰείξενον [?] - - Schneider
 680. — ἐνθάδ' ὥς — εἶπας ὥς - - Anon. in Ch. of
 Engl. Quart.
 Rev.
 685. — εὐβούλως — εὐβόλως - - Pors.
 696. — ἀξίως — ἀξίων - - Pauw. Schol.
 717. — ἐφοδεῦσαι — ἐφοδῶσαι - - Bamberger
 745. — ἡ δίψη τις — ἡ δίψ' εἴ τις [?] - - Buttm.
 762. — ὀρθούσῃ φρενὶ — ὀρθοῦται λογός - - Eustath.
 776. — διαδικάσαι — διὰ δίκας - - Pauw.
 785. — ἐν δρόμῳ — ἐν om. - - Heath
 786. — τίς ἂν σώζοι νιν ῥυθμοῦ τοῦδ', ἰδὼν διὰ πέδον
 (sic Blomf. pro δάπεδον) ἀνομένων βημάτων
 ὄρεγμα - - f. l.
 788. pro πημάτων leg. βημάτων - - M. Ald.
 798. — δνοφερὰς καλύπτρας — δνοφερᾶς καλύπτρας [?] Herm. qui prae-
 figit ἐκ
 802. — verba πολλὰ — κρυπτὰ pro spuriis ejiciunt - Schütz, Herm.
 Seidl.
 806. pro καὶ τότε δὴ πλοῦτον leg. καὶ τότε ἤδη πολὺν [?] Blomf.
 809. — γοήτων νόμον lectio incerta.
 828. pro ἀμφέρειν leg. ἂν φέρειν - - Turn.
 829. — δειματοσταγές — αἵματοσταγές - - Stanl.
 837. — ὥς αὐτὸς αὐτῶν — ὥς αὐτὸν αὐτῶν - - Schütz
 841. — φρένα — φρέν' ἂν - - Elmsl.
 870. — αὐτῆς — αὐτῆσδ' - - Martinus
 887. — ποῦ δὴ τὰ λοιπά — ποῦ δῆτά σοι τὰ [?] - - Blomf.
 914. — σ' ὀρίζει — σούρίζει - - Blomf.
 917. — κάνες γ' — ἔκανές γ' - - Pauw, alii
 927. — ἔλακε — ἔλαχε - - Schütz
 941. — τάπερ — τάνπερ - - Herm.
 χρόνοις θεῖσαν — χρονισθεῖσαν - - Herm.
 956. — μέγαν τ' — μέγα τ' - - Pors.

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Linwood, William

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